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PREFACE

We have great pleasure in presenting to the public the second Part of the English Section of *Śrautakośa*, Vol. I. It is highly gratifying for us that the first Part, which was published in 1958, has been unanimously received by scholars with approbation[1]. While expressing our sincere thanks to all of them for their kind words of appreciation and encouragement, we would like to take this opportunity to consider certain suggestions made by some of them in the course of their reviews and private communications.

In the English Section, Part I, verses or *yajus* occurring in a *Sūtra*-text have not been translated. The reasons for this have already been given in the Preface to that Part (p. 12). It was, however, suggested by one of the reviewers that the translation of the entire verse or *yajus* (irrespective of whether it was quoted in full or merely indicated by *pratīka* in the *Sūtra*-text) should have been given at each occurrence of that verse or *yajus*; for, such a translation, it was claimed, might throw some useful light on the true nature and significance of the rite with which that verse or *yajus* was connected. Without examining, at this stage, the validity of this claim in detail, we may say that, after careful consideration of the point, we thought it fit not to change our policy in this regard in this second Part of the first Volume. This our decision was, no doubt, prompted, to a large extent, by practical considerations. To give the translation of entire verses or *yajus* would have meant considerable increase in the size of the Volume. It would have been necessary to repeat in full the translation of a particular verse or *yajus* as many times as that verse or *yajus* might occur in the different *Sūtra*-texts. This would have further added to the size of the Volume. Moreover, as pointed out in the Preface of the first Part, translations of most of these verses and *yajus* are now more or less easily available. There was another, perhaps more substantial, reason why the practice of reproducing only the *pratīkas* of the mantras was continued. It was felt that a comparison of the rituals as given in the different *Sūtra*-texts would be much facilitated by referring to the original verse or *yajus* rather than to its translation.

It was suggested by another reviewer that at least such verses and *yajus*, as are not traceable to any of the *Saṁhitās* or other Vedic texts but are known only from the *Sūtras*, should have been translated. This point had already occurred to us; but we did not accept it for two main reasons. Firstly, we thought that it would look a little odd if only some mantras were translated while a far larger number of them were represented through

1. Reference may be made to the following learned reviews of the work: L. Renou, *Journal Asiatique* 246, 208–10; J. Gonda, *Indo-Iranian Journal* 3, 235–37; N. Tsuji, *Toyo Gakuho* 41, 92–96; P. E. Dumont, *Journal of the American Oriental Society* Vol. 80, No. 2, 1960; V. Pisani, *Paideia*, Vol. XIV, pp. 302–3, 1959, Genova; V. I. Kalyanov, *Journal of the Indo-Soviet Cultural Society*, Vol. VII, No. 4, 1960; A. R. Thatachariar, *Hindu*, Madras, dated 6-9-1959; *Times of India*, Bombay, dated 10-1-1960.

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pratīkas. Secondly, the mantras occurring only in the *Sūtras* often presented defective text and naturally involved many exegetical problems. We thought that the discussion of these problems, without which a translation was neither possible nor desirable, would not be quite *apropos*.

In the first Part, while giving the translation of the various topically rearranged portions from the *Baudhāyana Śrautasūtra*, the references to the original *sūtras* relating to a particular topic as also to the *sūtras* in the *Dvaidha*, the *Karmānta*, and the *Prāyaścitta* portions relevant to that topic were all given together at the beginning of that topic. It was suggested by one of the reviewers that the references to the different portions of the *Sūtra*-texts should be given separately at the proper places so that the understanding of the different portions of the *Sūtra*-text might be facilitated. This suggestion has been accepted, and, accordingly, in this Part, the references to the different portions of the *Baudhāyana Śrautasūtra* are given both at the beginning of a topic and also where the translations of the different portions begin.

The plan of this second Part otherwise closely follows that of the first. The pagination and the numbering of the chapters in this Part are in continuation of the first Part. The second Part accordingly begins with p. 539 and Chapter VII.

The Contents of the English Section, Part II

Chapter VII deals with the Optional Sacrifices (*Kāmyā Iṣṭayaḥ*) which are given in an alphabetical order based either on Sanskrit headings indicative of the specific desires for the fulfilment of which those sacrifices are prescribed, or, in some cases, on the traditional names of the *Iṣṭis*. In the former cases the English renderings of the Sanskrit headings are given in brackets. Certain incidental sacrifices, which have been generally treated by the Sūtrakāras under expiation-rites, are also included in this chapter; for, such sacrifices can, in a sense, be regarded as fulfilling certain specific desires. The *Brāhmaṇa*-texts belonging to the schools of *Kṛṣṇa Yajurveda* have prescribed the *Kāmyā Iṣṭayaḥ*; hence the *Śrautasūtras* belonging to these schools have also mentioned them. So far as the *Śrautasūtras* of the *Taittirīya* school are concerned, the *Baudhāyana Śrautasūtra* deals with the Optional Sacrifices in a separate chapter, namely, the thirteenth. The portion of the *Bhāradvāja Śrautasūtra* dealing with the Optional Sacrifices has not become available so far. An *Iṣṭi*, called the *Atipavitreṣṭi*, to be performed for the fulfilment of various desires is prescribed in the *Bhāradvāja Pariśeṣasūtra* which is unpublished[1]. However, the translation of the portion of the *Sūtra* relating to that *Iṣṭi*, based on a manuscript of that *Sūtra* deposited in the Bhārata Itihāsa Saṁśodhaka Maṇḍala, Poona (No. 36, 1094), is given in the present chapter. The *Sūtras* of Āpastamba and Satyāṣāḍha-

1. A critical edition of this small text together with an English translation and word-index and mantra-index prepared by me will be published shortly along with the *Śrauta-sūtra* and the *Pitṛmedhasūtra* of Bhāradvāja.

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Hiraṇyakeśin contain separate chapters for the Optional Sacrifices, but they do not mention each and every Optional Sacrifice referred to in the *Taittirīya*-text. They have mentioned only such Optional Sacrifices about which they have to give more details than what are given in the relevant *Brāhmaṇa* passages. The *Vaikhānasa Śrautasūtra* does not contain any chapter on the Optional Sacrifices. The *Mānava Śrautasūtra* and the *Vārāha Pariśiṣṭa* have described the Optional Sacrifices on the basis of the text of the *Maitrāyaṇī Saṁhitā*. No *Śrautasūtra* of the *Kāṭhaka* school has come to light so far. Similar is the case with the *Kapiṣṭhala-Kaṭha* school. The *Śatapatha Brāhmaṇa*, belonging to the *Śukla Yajurveda*, has not prescribed any Optional Sacrifices except the *Mitravindeṣṭi*. Accordingly, the *Kātyāyana Śrautasūtra* belonging to that Veda does not contain any chapter dealing with such sacrifices. However, a few sacrifices, which can be characterised as Optional Sacrifices, are mentioned at some places in that *Śrautasūtra*. Naturally, they have been included in the present chapter. The *Śrautasūtras* of the *Ṛgveda*, namely, the *Āśvalāyana* and the *Śāṅkhāyana*, have given the *hautra* of certain Optional Sacrifices. They have also made a passing reference to certain *Iṣṭis* to be performed for the fulfilment of specific desires. All this material has been duly utilised for this chapter.

In his *Altindische Zauberei: Darstellung der altindischen Wunschopfer* (Amsterdam, 1908), CALAND has dealt at great length with the Vedic Optional Sacrifices. A comparison of our treatment of the Optional Sacrifices in the Sanskrit Section of the *Śrautakośa* Vol. I with that of CALAND in his above-mentioned work has already been made in the Preface to the Sanskrit Section pp. 30–31 (reproduced in the Preface to the English Section, Part I, pp. 34–35). There it has been shown that the number of Optional Sacrifices treated in the Sanskrit Section actually exceeds that treated in CALAND's work, though the latter work appears to include a larger number of Optional Sacrifices. The chapter on the Optional Sacrifices in this Part of the English Section will seem to confirm this. By its very nature, however, the English Section differs from the Sanskrit Section to a certain extent. For one thing, while the Sanskrit Section treats of the Optional Sacrifices only in accordance with the various *Brāhmaṇa*-passages (together with the relevant mantra-portions) and the *Baudhāyana Śrautasūtra*, the English Section describes them in accordance with all the available *Śrautasūtras*. Secondly, while in the Sanskrit Section each Optional Sacrifice is recorded separately, in the English Section a number of Optional Sacrifices, whose purpose is more or less similar, are grouped together under a single specific head, the individual sacrifices being indicated by means of cross-references. For example, the Optional Sacrifices prescribed for the desires denoted by the headings, *anannam atsyan*, *anannam adyāt*, *annapatiḥ syām*, *annam*, *annavān syām*, *annavān annādo 'nnapatiḥ syām*, and *annādaḥ syām*, have been all dealt with under the general heading, *annam* (food).

The chapter on the Optional Sacrifices opens with a prefatory note which gives a general idea of the nature of Optional Sacrifices, and also

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explains a few technical terms which occur frequently in the treatment of those sacrifices. Then follow the general rules pertaining to the Optional Sacrifices which are derived from the relevant portions of the *Śrautasūtras* of Baudhāyana, Āpastamba, Satyāṣāḍha, Mānava, and Śāṅkhāyana. These general rules furnish the necessary background for a clear understanding of the ritual-procedure of an Optional Sacrifice. Incidentally it may be added that, apart from its importance from the general ritualistic point of view, this chapter contains ample material for a study of Vedic life and thought from a larger anthropological point of view.

Chapter VIII deals with the *Cāturmāsyas*, which form part of the great *Rājasūya* sacrifice, but which have been included among the seven *Havis*-sacrifices and prescribed independently by the Sūtrakāras. The *ādhvaryava* and the *hautra* portions relating to the four *Parvans* of the *Cāturmāsyas*, as found in the various *Sūtra*-texts, have been given, and these are followed by a few expiation-rites.

Chapter IX gives the procedure of the Optional *Cāturmāsyas* as also of the *Cāturmāsyas* extending over five years and similar other periods of time. A *prayoga* of the *Cāturmāsyas* to be performed on consecutive days and to be completed within five days is laid down in a text belonging to the *Kāṭhaka* school[1].

Chapter X is devoted to the Animal Sacrifice. It gives the *ādhvaryava* and the *hautra* portions in the relevant sections and also records the expiation-rites connected with the Animal Sacrifice.

Chapter XI gives the procedure of the Optional Animal Sacrifices according to the various *Sūtra*-texts. Like the Optional Sacrifices (*Kāmyā Iṣṭayaḥ*), the Optional Animal Sacrifices (*Kāmyāḥ Paśavaḥ*) also are listed in an alphabetical order based on the Sanskrit headings indicating the specific desires. The *Baudhāyana*, the *Āpastamba*, and the *Satyāṣāḍha-Hiraṇyakeśin Śrautasūtras* have given some details about some of the Optional Animal Sacrifices prescribed in the scriptural texts of the Taittirīya school; they take for granted the injunctions in connection with the remaining ones. Portions dealing with these sacrifices are not found in the *Śrautasūtras* of Bhāradvāja and Vaikhānasa. The injunctions relating to these sacrifices from the *Maitrāyaṇī* school have been taken up and amplified wherever necessary in the *Mānava Śrautasūtra* and the *Vārāha Pariśiṣṭa*. The *Kātyāyana Śrautasūtra*, which does not deal with the Optional Sacrifices, also omits the consideration of the Optional Animal Sacrifices. The *Kātyāyana Hautra-pariśiṣṭa*, however, lays down certain rules relating to the *hautra*-mantras to be recited in connection with the Optional Animal Sacrifices. This *Sūtra*-text is not printed so far, but we have utilized two manuscripts of this work —one with Karka's commentary from the Bhārata Itihāsa Saṁśodhaka Maṇḍala, Poona (No. 36, 298), and the other of the bare text procured from Pandit Shridhar Śāstri Vare, of Nasik. The general rules governing the

1. cf. the MS. in the Government Sanskrit College, Varanasi, Collection 3, Bundle 47, reproduced in the *Journal of Vedic Studies*, Lahore, Vol. II, No. 1, p. 104.

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performance of the Optional Animal Sacrifices, as laid down by certain *Śrautasūtras* including the *Āśvalāyana Śrautasūtra*, have been given at the beginning of this chapter.

The *Cāturmāsyas* with Animal-offerings (*Paśukacāturmāsyāni*), as prescribed in the *Śrautasūtras* of Mānava, Vārāha, and Kātyāyana, form the subject-matter of chapter XII. The *hautra* relating to these sacrifices as found in the *Vārāha Pariśiṣṭa* and the *Kātyāyana Hautrapariśiṣṭa* has also been given in that chapter.

The subject of chapter XIII is the *Sautrāmaṇī*, which is optionally included among the seven *Havis*-sacrifices. The *Sautrāmaṇī* is of two kinds, *Caraka* and *Kaukilī*. Though these two kinds have been understood differently by different Vedic schools, the *Kaukilī Sautrāmaṇī* is uniformly regarded as belonging to the group of the *Havis*-sacrifices. In the Sanskrit Section, the *Mantra* and the *Brāhmaṇa* portions from each Vedic school which relate to the *Kaukilī Sautrāmaṇī* and the *Caraka Sautrāmaṇī* have been given in the proper sequence. The *Sūtra*-texts have first described the *Caraka Sautrāmaṇī* in full, and have then mentioned only the points of difference in the rites of the *Kaukilī Sautrāmaṇī*. Therefore, in the English Section, the procedure of the *Caraka Sautrāmaṇī* (together with the *hautra*) according to the different *Śrautasūtras* is given first, and this is followed by the procedure of the *Kaukilī Sautrāmaṇī* (together with the *hautra*).

Most of the *Śrautasūtras* have stated certain general rules (*Paribhāṣā*), the knowledge of which is quite essential for a clear understanding of the ritualistic details laid down by them. It was, therefore, necessary to collect together in a separate chapter of the *Śrautakośa* all these general rules for easy reference. Chapter XIV of this Part is devoted to such general rules found in the various *Sūtra*-texts. The position of the general rules is not uniform in all the *Śrautasūtras*. Some *Sūtra*-texts do not contain any general rules at all; in others they are scattered all over the text; while a few *Śrautasūtras*, whose composition may be said to be strictly scientific, lay down all the general rules together, either at the beginning or at some other place. A thorough comparison of the general rules found in the various *Śrautasūtras* was, therefore, difficult. We have, however, followed a practical course in this connection by avoiding the repetition of any general rule or rules and by using the sign denoting omission (~) at the proper place in order to facilitate the comparison of the translation with the original. The mention of the *Sūtra*-texts involved in the comparison is, however, not made.

The *Baudhāyana Śrautasūtra*, being a *Pravacana*, does not contain any general rules. The first eleven *kaṇḍikās* of the *Karmāntasūtra*, which constitutes a supplement to the *Baudhāyana Śrautasūtra*, however, contain matter which is of the nature of *Paribhāṣā*. The translation of this portion is, therefore, given at the beginning of the chapter. Then follow the general rules found in the other *Sūtra*-texts, either in a collective or a scattered

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form. It may be pointed out that these general rules are by no means given in a *Sūtra*-text in the serial order of the rituals; they are of a miscellaneous character. Generally speaking, however, only such rules have been collected in this chapter as relate to the *Sūtra*-portions dealing with the *Havis*- sacrifices.

Next comes chapter XV which deals with the *Pravaras*.

The *Pravarasūtras* give the lists of *pravaras* of the various Brāhmaṇa families belonging to the different gotras. Mention is also made in them of the *pravaras* of the Rājanyas and the Vaiśyas. The hotṛ and the adhvaryu are required to know the *pravara* of the sacrificer in whose sacrifice they are officiating. The *Pravarasūtras*, therefore, form an essential constituent part of the Vedic ritual literature. The *Pravarasūtras* are either included in the *Śrautasūtras* or constitute independent *Sūtra*-works, rather of a supplementary character.

The following *Pravarasūtras* are at present available in print: *Baudhāyana*[1], *Āpastamba*[2], *Satyāṣāḍha-Hiraṇyakeśin*[3], *Mānava*[4], and *Kātyāyana*[5]. Out of these, the *Pravarasūtra* of Baudhāyana has been reproduced in *Śrautakośa* Vol. I, Sanskrit Section, pp. 869–876. Two more *Pravarasūtras*, namely, those of Vaikhānasa[6] and Vārāha[7], are available in manuscript form and have been utilized together with the printed texts. A manuscript of the *Mānavasūtra Pravarādhyāya*[8] was also secured. This manuscript and the *pravara*-portion in the above-mentioned manuscript of the *Vārāhasūtra* gave a text, which was more or less similar to the one printed in the *Mānavasūtra*. The text in both the manuscripts was, however, found to be very defective. The text printed in the *Mānavasūtra* also is not very much better, but it has been used for our translation. The two manuscripts of the *Vaikhānasa Pravarasūtra* were compared and suitable readings were selected. No *Pravarasūtra* belonging either to the *Sāmaveda* or to the *Atharvaveda* has come to light so far[9].

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1. Edited by CALAND, printed along with the *Baudhāyana Śrautasūtra*, Bibliotheca Indica, Calcutta.

2. *Āpastamba Śrautasūtra* (XXIV. 5–8), edited by GARBE, Asiatic Society, Calcutta.

3. Ānandāśrama edition of the *Satyāṣāḍhasūtra*, Chapter XXI.

4. *Mānava Śrautasūtra* edited by VAN GELDER, International Academy of Indian Culture, New Delhi, 1961.

5. *Kātyāyanīyapariśiṣṭadaśakam*, edited by SHRIDHARASHASTRI VARE, published by Mādhyaṁdina Madhyavarti Maṇḍala, Poona, 1957.

6. India Office Library, MS. No. 4685; Government Oriental Manuscripts Library, Madras, No. D 1177.

7. Oriental Institute, Baroda, Acc. No. 680.

8. Bhārata Itihāsa Saṁśodhaka Maṇḍala, Poona, MS. No. 36, 1592.

9. The catalogue of manuscripts at the V. V. R. Institute, Hoshiarpur, 1959, has registered in Vol. I, p. 34, a manuscript (No. 4084) called *Pravarakhaṇḍa* (*Bhāradvāja Śrautasūtra*). However, an inquiry showed that the manuscript was a part of the *Āpastamba Śrauta-sūtra*.

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J. BROUGH has presented a detailed study of the gotras and *pravaras* in his *Early Brahmanical System of Gotra and Pravara* (Cambridge, 1953). In that work, he has given an English translation of Puruṣottama Paṇḍita's *Gotrapravaramañjarī* together with copious notes and critical Introduction. He has also consulted many manuscripts of the *Pravarasūtras* and has sought to improve the readings of the family-names in many places. His work has, of course, been fully exploited for our translation of the *Pravarasūtras*, and some of his readings have been adopted. In such cases, the readings in the printed texts have been shown in the foot-notes. It may be incidentally added that, though works like the *Gotrapravaramañjarī* and the *Matsyapurāṇa* contain considerable material relating to the *pravaras*, they have not been taken into account. For, the scope of the *Śrautakośa* is confined to the Vedic literature only.

All the *Pravarasūtras* are similar only to the extent that they lay down the *pravaras* of the various families belonging to the seven gotra-ṛṣis, namely, Viśvāmitra, Jamadagni, Bharadvāja, Gautama, Atri, Vasiṣṭha, and Kaśyapa, and also Agasti. But the names of the families belonging to each gotra as recorded in the different *Pravarasūtras* are not always identical, and the number of the families belonging to each gotra also differs. The *Pravarasūtra* of Satyāṣāḍha-Hiraṇyakeśin is much akin to that of Āpastamba. Therefore, only such portions in the former, as are different from the latter, are given at the proper places. At a few places the *pravara*-portion in the *Kātyāyana Pariśiṣṭa* is compared with the corresponding portion of the *Mānava Pravarasūtra*. In the case of other *Pravarasūtras* no comparison was possible; so the entire material found in each of the *Sūtra*-texts is given under the relevant head. The translation of the relevant portions of the various *Pravarasūtras* is given under the following heads: Jāmadagnya Bhṛgus, Kevala Bhṛgus, Gautama Aṅgirases, Bharadvāja Aṅgirases, Kevala Aṅgirases, the Atris, the Viśvāmitras, the Kaśyapas, the Vasiṣṭhas, and the Agastis. There is an introductory section at the beginning of the chapter; the concluding section deals with the *pravaras* of the Rājanyas and the Vaiśyas and contains some general remarks.

Notwithstanding the strenuous efforts made by scholars in presenting correct texts of the various *Pravarasūtras*, it cannot be said that any degree of certainty has been arrived at in regard to the readings of the names of the various families. The *Mānavapravarādhyāya*, which has been published quite recently, may be cited as an example in this connection. Similar is the case of the *Kātyāyana Pravaraparišiṣṭa*, which, according to the editor, is based on a few manuscripts. So far as this latter is concerned, it may be noted that the text of the Berlin Copy of the Bodleian "White Yajurveda Pariśiṣṭa", printed in WEBER's *Catalogue of the Berlin Royal Library* I, pp. 54 ff., and used under the siglum "W" by BROUGH, does not agree with the one available in the printed *Kātyāyana Pravaraparišiṣṭa*. We have, however, generally retained the names of the families as they are printed in the *Kātyāyana Pravaraparišiṣṭa* and the *Mānava Pravarādhyāya*.

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The translation of the *Pitṛmedhasūtras* has been given in chapter XVI. Though the *Pitṛmedha* is not included in any of the three main categories of sacrifices, it needs to be taken account of in the *Śrautakośa*. For, it is closely connected with the sacred fires set up by a sacrificer. The *Pitṛmedha*-rite has been described in the *Pitṛmedhasūtras* of Baudhāyana, Bhāradvāja[1], and Gautama[2], the *Gṛhyasūtras* of Vaikhānasa[3], Āśvalāyana, Kauṣītaka[4] and Āgniveśya[5], the *Śrautasūtra* of Śāṅkhāyana, and the *Sūtras* of Mānava[6] and Kauśika. The *Pitṛmedha*, according to Āpastamba[7] and Satyāṣāḍha-Hiraṇya-keśin[8], is almost identical with that according to Bhāradvāja[9]. There are some portions in the *Śrautasūtras* of Āpastamba, Vaikhānasa, and Āśvalāyana which are related to the *Pitṛmedha*. The *Baudhāyana Pitṛmedhasūtra* consists of three Praśnas. It was published, along with the *Baudhāyana Gṛhyasūtra*, at Mysore in 1920. Praśna I of that *Sūtra*-text was published by CALAND (*Pitṛmedhasūtrāṇi*, Leipzig, 1896) and Praśnas II and III by C. H. RAABE[10]. For the text of the *Baudhāyana Pitṛmedhasūtra* adopted by us on the basis of these editions, reference may be made to the Preface to that Sūtra, printed in *Śrautakośa* Vol. I Sanskrit Section, pp. 800–801. As stated therein, Praśnas II and III of the *Baudhāyana Pitṛmedhasūtra* are of a secondary character. In the Sanskrit Section of the *Śrautakośa* Vol. I, such portions from Praśna II, as were either closely related or secondary to the relevant portions from Praśna I, were printed together with the latter. The remaining portion of Praśna II as also Praśna III were printed as separate sections.

So far as the reproduction of the *Baudhāyana Pitṛmedhasūtra* was concerned, this arrangement was all right. But in the English Section it was required to be modified so that the parallelism among the various *Sūtra*-portions describing the different rites of the *Pitṛmedha* might be maintained. Even the various sections of the *Pitṛmedha* chapter in the Sanskrit Section had to be rearranged. In the Sanskrit Section, the *Pitṛmedha* chapter is divided into four sections, namely, *Antyeṣṭi*, *Asthisaṁcayana* and

---

1. A critical edition of the *Bhāradvāja Pitṛmedhasūtra*, prepared by me together with an English Translation, will be published shortly along with the *Śrautasūtra* and the *Pariśeṣa-sūtra* of Bhāradvāja.
2. *Pitṛmedhasūtrāṇi*, edited by CALAND, Leipzig, 1896.
3. *Vaikhānasa Gṛhyasūtra*, edited by CALAND, Bibliotheca Indica, Work No. 242, Calcutta, 1927: English Translation by the same author, Bibliotheca Indica, Work No. 251, Calcutta, 1929.
4. Edited by T. R. CHINTAMANI, University of Madras, 1944.
5. Printed in the Trivandrum Sanskrit Series, Trivandrum, 1940.
6. *Mānava Śrautasūtra*, edited by VAN GELDER, International Academy of Indian Culture, New Delhi, 1961.
7. *Āpastamba Pitṛmedhasūtra* together with the commentary of Gārgya Gopālayajvan, in Grantha characters, edited by T. M. Narayana Śastrigal, Kumbakonam, 1916.
8. *Satyāṣāḍhasūtra*, Vol. X, Ānandāśrama, Poona, 1932; *Pitṛmedhasūtrāṇi*, edited by CALAND, Leipzig, 1896.
9. cf. C. G. KASHIKAR, "The Pitṛmedhasūtra of Bhāradvāja, *vis-a-vis* Āpastamba and Satyāṣāḍha-Hiraṇyakeśin", *Journal of Oriental Research*, Madras, Vol. XXVIII, pp. 1–10.
10. *Bijdrage Tot de Kennis van het Hindoesche dodenritueel*, Leiden, 1911.

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Punardahana, *Loṣṭaciti*, and *Brahmamedha*, besides the two supplementary sections, namely, the *Dvitīyapraśnaśeṣa* and the *Dahanakalpa* (that is, Praśna III). In the English Section, the entire matter is spread over six sections by adding two more sections, namely, the Pacificatory Rites (*Śāntikarma*) and the Incidental Rites. The translation of portions, which are of a secondary character, is printed in smaller type. As a result of this rearrangement, the sequence of the *Baudhāyana Pitṛmedhasūtra* in the English Section has differed to a certain extent from that in the Sanskrit Section. It is, however, hoped that the references given at every stage will facilitate a comparison of the translation with the original.

In the Sanskrit Section of Vol. I of the *Śrautakośa*, certain portions of Baudhāyana's *Śulbasūtra*, giving the rules for preparing the fire-places and the altars for the New-moon and the Full-moon sacrifices, the Animal Sacrifice, and the *Cāturmāsyas* have been printed in original. Since, however, it was difficult to extract suitably the corresponding portions from the other *Śulbasūtras*, it was decided to give, in a later Volume, the translation of each *Śulbasūtra* separately.

While going through the preliminary work in connection with this second Part, it was found that the first Part required certain additions and alterations. These have been given in *Addenda and Corrigenda*. At the end of this Part, an Index of important words and topics occurring in both the Parts has been given. It is hoped that this Index will be found helpful for a close study of these two Parts.

* * * *

We have great pleasure in expressing our gratitude to the Ministry of Scientific Research and Cultural Affairs, Government of India, which has approved of, among our other schemes, the scheme of the *Śrautakośa*, and has been liberally patronizing it. Our grateful thanks are also due to the Government of Maharashtra for the patronage it has been giving to the Vaidika Saṁśodhana Maṇḍala. This patronage has made it possible for the Maṇḍala to undertake big projects of research and publication like the *Śrautakośa*. Thanks are further due to the other State Governments for the non-recurring grants made by them. Several scholars and Journals have encouraged us by writing appreciative reviews of the published Volume. The active co-operation of the libraries, institutions, and scholars mentioned in the Preface to the first Part has become available to us also for the present Part.

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Editor-in-charge.

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VII. OPTIONAL SACRIFICES

(*Kāmyā Iṣṭayaḥ*)

PREFATORY NOTE

All Optional Sacrifices, described in the *sūtras*, are given here in alphabetical order. Sacrifices mentioned by the different *sūtra*-writers as being intended for the fulfilment of particular desires are grouped together under headings indicative of those desires. The New-moon and the Full-moon sacrifices constitute the norm for the general procedure of all these sacrifices. Therefore, only their distinctive features in respect of divinities, oblation-material, puronuvākyās and yājyās, *dakṣiṇā*, and other particulars are mentioned here in that order. The puronuvākyās and the yājyās of the *sviṣṭakṛt* are given only in such cases where they are distinctly mentioned in the *sūtras*. Differences in respect of desires and rites are also indicated wherever necessary. The headings in this section are derived either from the specific desires for which the sacrifices are intended, or from the names of the sacrifices mentioned by the *sūtrakāras*. Where the desire and the name of the sacrifice are clearly available, both of them are indicated in alphabetical order.

Optional Sacrifices are mainly of two kinds—positive, that is those which are intended for the fulfilment of certain desires, such as securing of wealth or prosperity, and negative, that is those which are intended either as expiation-rites or for warding off the evil effects of *abhicāra* practices.

Technical Terms:—The authors of the *Śrautasūtras* have employed a special kind of terminology with a view to attaining brevity in the description of the various rituals. In the chapter dealing with the Optional Sacrifices (*kāmyeṣṭis*), certain technical terms are often met with. They have been retained in the present translation. Their fuller explanations are, however, given below for the purpose of reference. Certain *sūtra*-writers use the technical terms, and at the same time add their meanings. Such terms are not included in the list given below. Most of the terms explained below are from the *Mānava Śrautasūtra*:—

Ājyabhāgas

1. *Apsumant* [*MānŚS* 5.1.3.25]:—The puronuvākyās are: *apsv agne sadhiṣ ṭava...* and *apsu me somo abravīd...* (*MS* 4.10.4).

[*AśvŚS* 2.13.3, 4]—Same as above.

Jīvātumant [*AśvŚS* 2.10.5, 6] = *Jīvitavant*.

2. *Jīvitavant* or *Jīvavant* [*MānŚS* 5.1.4.16]:—The puronuvākyās are: *ā no agne sucetunā...* and *tvaṁ soma mahe bhagaṁ...* (*MS* 4.10.6).

3. *Rakṣitavant* [*MānŚS* 5 1.1.28]:—The puronuvākyās are: *agne rakṣā ṇo aṁhasaḥ...* and *tvaṁ naḥ soma viśvato...* (*MS* 4.10.1).

[*AśvŚS* 2.10.5, 6]—Same as above.

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4. *Rayimant* [*MānŚS* 5.1.3.18]:—The puronuvākyās are: *agninā rayim aśnavat*... and *gayasphāno amīvahā*... (*MS* 4.10.4).

5. *Vārtraghna* [*MānŚS* 5.1.1.20]:—The puronuvākyās are: *agnir vṛtrāṇi jaṅghanad*... and *tvaṁ somā 'si satpatis*... (*MS* 4.10.1).

[*ĀśvŚS* 1.5.29, 32]—Same as above.

6. *Viśvatavant* [*MānŚS* 5.1.3.7]:—The puronuvākyās are: *agne yaṁ yajñam adhvaraṁ*... and *tvaṁ naḥ soma viśvato*... (*MS* 4.10.3).

7. *Vṛdhanvant* [*MānŚS* 5.1.1.37]:—The puronuvākyās are: *agniḥ pratnena manmanā*... and *soma gīrbhiṣ ṭvā vayaṁ*... (*MS* 4.10.5).

[*ĀśvŚS* 1.5.35]—Same as above.

8. *Vṛṣaṇvant* [*MānŚS* 5.1.2.11]:—The puronuvākyās are: *tvam agne saprathā*... and *vṛṣā soma dyumaṁ asi*... (*MS* 4.10.2).

9. *Hūtavant* [*MānŚS* 5.1.8.15]:—The puronuvākyās are: *ehy ū ṣu bravāṇi te*... and *imaṁ yajñam*... (*MS* 4.12.1).

Kalpa

1. *Jīvitavant* [*MānŚS* 5.1.5.49]:—There should be *jīvavant* or *jīvitavant* ājyabhāgas (see above) and *pārayadvant* saṁyājyās (see below).

2. *Prāyaścitti* [*MānŚS* 5.1.1.27]:—There should be *rakṣitavant* ājyabhāgas (see above) and *pārayadvant* saṁyājyās (see below).

3. *Vārtraghna* [*MānŚS* 5.1.5.45]:—There should be *vārtraghna* ājyabhāgas (see above) and the saṁyājyās should be *piprīhi devaṁ*... and *agne yad adya*... (*MS* 4.10.1).

4. *Vairāja* [*MānŚS* 5.1.1.36]:—There should be *vṛdhanvant* ājyabhāgas (see above) and the *virāj* saṁyājyās (see below).

Tantra

1. *Āgnimāruta* [*MānŚS* 5.2.6.21; 5.1.6.38]:—The puronuvākyās of the ājyabhāgas should be *huve vātasvanaṁ kavim*... and *vṛṣā soma dyumaṁ asi*... (*MS* 4.11.2), and the puronuvākyā and the yājyā for the *viṣṭakṛt* offering should be respectively *yaṁ tvā devāpiḥ*... and *agne bādhasva*... (*MS* 4.11.2).

2. *Grāmakāma* [*MānŚS* 5.1.5.4–6]:—There should be *rayimant* ājyabhāgas (see above) and *saṁvant* saṁyājyās (see below).

3. *Paśukāma* [*MānŚS* 5.1.5.4, 5, 54]:—There should be *rayimant* ājyabhāgas (see above) and *sahasravant* saṁyājyās (see below).

4. *Bhūtikāma* [*MānŚS* 5.1.5.4, 5; 5.1.10.26]:—There should be *rayimant* ājyabhāgas (see above) and *saṁvant* saṁyājyās (see below).

5. *Vairāja* [*ĀśvŚS* 2.1.34]—The two *dhāyyās*, namely, *pṛthupājā amartyaḥ*... and *taṁ sabādho*..., should be added to the fifteen *sāmidhenī* verses. There should be *virāj* saṁyājyās (see below).

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6. *Saumāraudra* [*MānŚS* 5.1.9.4; 5.1.6.8, 10]:—There should be *vārtraghna* ājyabhāgas (see above) and *gāyatrī* saṁyājyās (see below).

Saṁyājyās

Saṁyājyās = The puronuvākyā and the yājyā verses relating to the *sviṣṭakṛt* offering.

1. *Gāyatrī* [*MānŚS* 5.1.3.9]:—*sa havyavāḍ amartyaḥ...* and *agniṁ stomena bodhaya...* (*MS* 4.10.3).

2. *Pārayadvant* [*MānŚS* 5.1.1.30]:—*viśvāni no durgahā...* and *agne tvam pārayā...* (*MS* 4.10.1).

3. *Virāj* [*MānŚS* 5.1.1.39]:—*preddho agne...* and *imo agne...* (*MS* 4.10.1).

[*ĀśvŚS* 2.1.30; *KātŚS* 5.13.2]—Same as above.

4. *Śardhavant* [*MānŚS* 5.1.5.11]:—*juṣṭo damūnā atithir...* and *agne śardha mahate...* (*MS* 4.11.1).

5. *Saṁvant* [*MānŚS* 5.1.5.21]:—*saṁ samid yuvase...* and *sakhāyaḥ saṁ vaḥ samyañcam...* (*MS* 4.11.1).

6. *Sanimant* [*MānŚS* 5.1.5.33]:—*iḍām agne purudaṁsaṁ...* and *tvaṁ no agne sanaye...* (*MS* 4.11.1).

7. *Sahasravant* [*MānŚS* 5.1.5.76]:—*uta no brahman...* and *nū no rāsva...* (*MS* 4.11.2).

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GENERAL RULES REGARDING THE OPTIONAL SACRIFICES

BAUDHĀYANA [13.1]—

Now we shall expound the (optional) sacrifices. The procedure in respect of these is (similar to) that in respect of the New-moon and the Full-moon sacrifices, which (latter) has been (already) once laid down. The rites (connected with the oblations etc. in these optional sacrifices) are (also similar to) those in the New-moon and the Full-moon sacrifices. Each of the optional sacrifices becomes the first, each the intermediate, and each the last.[1] One should offer those (optional) sacrifices, in respect of which the time (for the performance) is specifically indicated, at the proper time—at the (proper) *parvan* and on the (proper) date. As for those sacrifices, the time (for the performance) of which is not specifically indicated and which are not expiation-sacrifices—for them, such days as are holy in the first (that is, the bright) half of the month are regarded as proper and holy. As for (those optional sacrifices), which are expiation-rites—they are to be performed when occasions (for them) arise. (Such are) for instance, (the expiation-sacrifice to be performed) if a sacred fire is carried forth and spread out on a fire which has been already spread out (*abhyuddhṛtā iṣṭi*), (the one to be performed) if the sun rises while the āhavanīya fire is not yet drawn out for the *agnihotra*-offering (*abhyuditā iṣṭi*), (the one to be performed) if the sun sets while the āhavanīya fire is not yet drawn out (*abhinimruktā iṣṭi*), and (the one to be performed) when a son is born (*vijātā iṣṭi*). The adding of fuel to the sacred fires has been already described. One should observe the vow as usual. Except in respect of the principal divinities, the sacrificer should perform his duties so far as they are applicable. Whichever among those (divinities) have (secondary) names (indicative of certain specific qualities)—unto them (oblations should be offered with mantras recited) in low tone. As for the others, (oblations should be offered to them with mantras recited) loudly only if there is (a clear) injunction (to that effect). One should know (that there are to be) seventeen *sāmidhenī* verses; the two *mānavī* verses (should be made) *dhāyyās*; (or) two verses in the uṣṇih and kakubh metres (should be made) *dhāyyās*; the two saṁyājyās (should be) in the triṣṭubh metre. Aupamanyava says that, in the first half (of the month) the two ājyabhāgas should be *vārtraghna*, (and) in the latter half, *vṛdhanvant*. One should know that the oblations, which are distinct from one another in respect of the desire (intended to be fulfilled through them) or of *dakṣiṇā*, should have separate *barhis* (used in respect of them). Only if there is (a clear) injunction (to that effect), oblations, in respect of which there are different *dakṣiṇās*, should have the same *barhis* (used in respect of them), as, for instance, (in the case of) the *diśām aveṣṭi*. The *upāṁśu* oblation does not (necessarily) accompany (all) optional sacrifices. To whichever divinity the oblation (is to be offered)—to that divinity should the puronuvākyā and the yājyā relate. In the case of whichever (optional sacrifices) subsidiary

1. The sense of the *sūtra, sarvāḥ prathamāḥ sarvā madhyamāḥ sarvā uttamāḥ*, is not clear.

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oblations are prescribed—those subsidiary oblations (should be offered) before the *sviṣṭakṛt*. The optional sacrifices, in respect of which *dakṣiṇā* is not specifically prescribed, should have garments as *dakṣiṇā* (given over in them). The *anvāhārya* (cooked rice should be regarded as an) obligatory (part of the *dakṣiṇā*). Thus, indeed, are these sacrifices expounded.

BAUDHĀYANA [23.1]—

Now we shall expound the rules regarding (optional) sacrifices. Baudhāyana, indeed, says that (these sacrifices) should have fifteen *sāmidhenī* verses, (that, in them, there should be) two *vārtraghna* ājyabhāgas and that they should have the divinities addressed in loud tone. In this connection, indeed, Śālīki says that they should have seventeen *sāmidhenī* verses, (that, in them, there should be) two *vṛdhanvant* ājyabhāgas, and that they should have the divinities addressed in low tone. As for the performance of the duties of the sacrificer : The sacrificer should perform his duties whenever they are called for in the course of the sacrifices. So says Baudhāyana. Śālīki says that the sacrificer should perform his duties whenever convenient.

BAUDHĀYANA [14.30]—

It is said in the *Brāhmaṇa* : "Whichever is the sacred constellation, one should define (its place in the sky) about day-break." (Or) he should do (so) in the morning; (or) he should do (so) at *saṁgava*; (or) he should do (so) at mid-day; (or) he should do (so) in the afternoon; (or) he should do (so) in the evening. "At whichever time the sun goes there (that is, to that place in the sky) where one sees (him) below, (that is to say, when the sun is a little to the east of that defined place,) at that time one should perform (the desired sacrifice). Whoever performs (the sacrifice at such a time) performs it, verily, on a sacred day."

BAUDHĀYANA [26.4–5]—

Now we shall consider these (alternative) views regarding the (optional) sacrifices—(the one that such a sacrifice should have) fifteen *sāmidhenī* verses and (the other that it should have) seventeen *sāmidhenī* verses. The view of Baudhāyana is that (in optional sacrifices) all such verses should be recited by the sacrificer as are established (that is, as are necessary in accordance with the norm of those sacrifices and as are specifically prescribed for those sacrifices). The view of Śālīki is (that only such verses should be recited by the sacrificer as are) specifically prescribed (for those sacrifices) in the scriptures (like the *Brāhmaṇas*). It is said : "One should recite three *tṛcas* (as *sāmidhenī* verses)." (That is to say) one should recite the first verse three times, then recite the next three verses, and then recite the last verse three times. It is said : "One should recite fifteen (*sāmidhenī* verses)." We shall consider (how) these eleven *sāmidhenī* verses (are to be turned into fifteen verses). Out of those (eleven verses), one should recite the first (verse) three times and the last verse three times. They (thus become) fifteen (in number). (When it is said that one) should recite seventeen (*sāmidhenī* verses), one should recite twenty-one, one should recite twenty-four, one should recite thirty, one should recite thirty-two,

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one should recite thirty-six, one should recite forty, one should recite forty-four, one should recite forty-eight—it is intended that these (necessary additional stanzas) should be inserted (that is, recited) at the proper place fixed for the *dhāyyās*. All (*sāmidhenī*) verses should relate to Agni, and should be in the gāyatrī metre. When it is said that one may recite (*sāmidhenī* verses in) all metres (and) that one may recite a countless number (of *sāmidhenī* verses), these verses should be inserted at the proper place fixed for the *dhāyyās*. All these verses are not in the gāyatrī metre. (In connection with the offering to Agni in the New-moon and Full-moon sacrifices) the puronuvākyā should be in the gāyatrī metre, the yājyā in the triṣṭubh metre. That verse, which has its indicatory mark in the prior half, is the puronuvākyā; that, which has its indicatory mark in the posterior half, is the yājyā. When it is said that the *mūrdhanvatī* verse, (namely, *agnir mūrdhā...*,) is the puronuvākyā, that the *niyutvatī* verse, (namely, *bhuvo yajñasya...*,) is the yājyā, and that in between (the two principal oblations) one should offer the *upāṁśu* oblation, (it is intended that) this is applicable only to the New-moon and the Full-moon sacrifices and not elsewhere.

Now these optional sacrifices should be performed by a person who is devoid of any defilement. He (= the sacrificer) should live only on milk for one year or for twelve days or as long as he desires. If one were to perform (any) one from among these (optional sacrifices), which are to be performed combinedly, he would, verily, be required to perform all of them.

ĀPASTAMBA [19.18.1–13]—

The optional sacrifices should be performed either on the new-moon day or on the full-moon day. They are described in the *Brāhmaṇa* (*TS* 2.2–4). Between the (two *sāmidhenī* verses called) *samidhyamānavatī* and *samiddhavatī*, (namely, *samidhyamāno...* and *samiddho agnir āhuta...*), one should recite the two *pṛthupājavatī dhāyyās*, (namely, *pṛthupājā...* and *taṁ sabādho...*). Or one should recite them as prescribed. The (puronuvākyās[1] for the) ājyabhāgas should be suitable, (that is to say) they should, in their purpose and indicatory mark, conform to the desire, for the fulfilment of which the sacrifice is intended. Or (one should employ, as the puronuvākyās of the ājyabhāgas, such verses) as belong to the principal divinity. Or (one should employ such verses) as are employed in the norm. Where no specific procedure is prescribed, one should perform the rites as in the norm. The samyājyās should be in the anuṣṭubh metre. The verses, *tvāṁ citraśravastama...*[2] and *tvām agne haviṣmanto...*[3], are prescribed (in this connection). In accordance with the indicatory marks one should determine, as puronuvākyās and yājyās, such verses in the Veda as *ubhā vām indrāgnī...*, etc. The verse, in which the divinity is mentioned in the prior half, is puronuvākyā. That, in which the divinity is

1. By the word *ājyabhāgau* in *ĀpŚS* 19.18.3 CALAND understands, probably through inadvertance, the puronuvākyā and the yājyā of the ājyabhāgas ("Die Einladungs- und Opferverse zu den Schmalzteilen").

2. *TS* 4.4.4.3. 3. *TBr* 2.4.1.4.

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mentioned in the posterior half, is yājyā. Or the former verse may be regarded as yājyā, and the latter as puronuvākyā. One should regard the remaining verses as being intended as alternatives or (to be used) for the subsidiary sacrifices. We shall expound only those verses about which there is some doubt. [9.12.7]—The eight oblations (of clarified butter) to be offered with the (eight) formulas beginning with *iṣṭebhyaḥ svāhā* should be regarded as optional to the *sarvaprāyaścitta* oblations to be offered (with *brahma pratiṣṭhā...*, etc.) in the New-moon and the Full-moon sacrifices, (that is, either in the Full-moon sacrifice or in the New-moon sacrifice or in an optional sacrifice).

SATYĀṢĀḌHA [22.2.1–5]—

≐Āp.∾ One should perform the optional sacrifices after having completed the New-moon sacrifice or the Full-moon sacrifice.∾ The procedure of the optional sacrifices should be similar to that of the New-moon and the Full-moon sacrifices. But (the relevant) mantras should be recited in low tone. Only one thing should be given away as *dakṣiṇā*. The performance of optional sacrifices, in which *sāmnāyya* is to be offered, should be spread over two days. Other optional sacrifices should be completed in the course of one day.∾ [22.4.20]—Those rites, which are not mentioned in connection with the norm and the time for the performance of which is not specifically mentioned, should be performed after the principal offering. Such is the view of Ātreya. Bādarāyaṇa, on the other hand, opines that such rites should be performed at the end of all rites.

MĀNAVA [5.1.1.1–18, 23]—

An optional sacrifice should be performed under some holy constellation on the full-moon day or the new-moon day or on any day except the ninth in the bright half of the month. An expiation-rite is to be performed when an offence has been done. It should, therefore, be performed as soon as an offence has been done. One should add fuel to the sacred fires without reciting any mantra and then commence the vow. This is (however) not applicable in the case of optional sacrifices, in which the time for the commencement of the vow is separately mentioned, as also of a sacrifice, which is to be performed simultaneously with the sacrifice of another person. The *tīrtha*-way should be between the āhavanīya fire-place and the rubbish heap. In a sacrifice, wherein there is a *cātvāla*, the *tīrtha*-way should be between the *cātvāla* and the rubbish heap. Seventeen *sāmidhenī* verses should be recited. The two *pṛthupājavatī* verses, (namely, *pṛthupājā amartyo...* and *taṁ sabādho yatasrucaḥ...*,) should be employed as *dhāyyās*. The place of the *dhāyyās* is between the two *samidvatī* verses, (namely, *samidhyamāno adhvare...* and *samiddho agna...*). Between the mention of the divinities of the ājyabhāgas and that of the *viṣṭakṛt*, one should mention the principal divinities. The names of the divinities, unto whom the principal oblations are to be offered, should be uttered in the mantra relating to the invocation of divinities, the last prayāja, the *viṣṭakṛt*, and the *sūktavāka*.

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If the names of the same divinity occur consecutively, the divinity should be treated as being only one so far as the utterance of the names is concerned; if the names do not occur consecutively, they should be uttered separately. One should not invoke the Vājins, nor those divinities which are added to that of *paśupuroḍāśa*. The following words should be pronounced in three syllabic instants: the first syllable in *ye yajāmahe*, the first syllable in *ehi* and *āvaha*, the first two syllables in *ośrāvaya*, the penultimate syllable in *brūhi*, *preṣya*, *śrauṣaṭ*, and *vauṣaṭ*, and the last syllable in the yājyā. If the last syllable in the yājyā, being a non-*pragṛhya*, is a conjoint one, one should separate it into two parts and pronounce the latter part as *pluta*. The last syllable in the *śastra* and the puronuvākyā should be pronounced as *o*. Wherever a group of verses is prescribed, the first and the last verses should be recited thrice. When one has to recite a verse joined to the following verse, he should have the latter preceded by *om*. In the sacrifices ancillary to the setting up of the sacred fires, the *ārambhaṇīya* sacrifice should constitute the subsequent libation. If the divinity of the second prayāja is mentioned both as Tanūnapāt and Narāśaṁsa, in the sacrifice performed by a Rājanya, a person belonging to the Atri, Vadhryaśva, and Vasiṣṭha *gotras*, a Vaiśya, and a person belonging to the Kaṇva, Kāśyapa, and Saṁkṛti *gotras*, the second prayāja should be offered to Narāśaṁsa; in the sacrifice performed by others, it should be offered to Tanūnapāt. The hotṛ should meditate upon the divinity for whom *vaṣaṭ* is uttered. Wherever no specific procedure is indicated, the procedure of the Full-moon sacrifice should be adopted.

MĀNAVA [5.1.5.1–5, 24–27]—Oblations to the divinities in optional sacrifices should be offered with mantras recited in low tone. If no specific *dakṣiṇā* is mentioned in connection with these sacrifices, one should give away any kind of wealth as *dakṣiṇā*. In optional sacrifices connected with battle, one should adopt the *vārtraghna kalpa*. So also in optional sacrifices connected with *abhicāra*. The sacrifices based on the *Brāhmaṇa* passages, beginning with *sa yad*, should be performed according to the *prāyaścitti kalpa*. In the sacrifices intended for the acquisition of a village, prosperity, or cattle, one should recite the *rayimant* ājyabhāga-verses. In the sacrifices intended for the acquisition of a village or prosperity, the *saṁvatī* saṁyājyās should be recited; in those intended for the acquisition of cattle, the *sahasravatī* saṁyājyās should be recited. Wherever the scriptures do not prescribe any specific puronuvākyā and yājyā, those for *vaiśvānara* Agni should be respectively *vaiśvānaro na ūtyā*... and *pṛṣṭo divi*...; for Agni, *agnir mūrdhā*... and *bhuvo yajñasya*...; for Agni-Soma, *agnīṣomā savedasā*... and *yuvam etāni*...; and for the other divinities, in accordance with the indicatory marks.

ŚĀṄKHĀYANA [1.8.14]—

Except in the New-moon sacrifice, the puronuvākyā and the yājyā for Indra should be respectively *indraṁ vo viśvataspari*... and *mādayasva haribhiḥ*....

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OPTIONAL SACRIFICES

AGNIM UDVĀSAYIṢYAN : IF ONE DESIRES TO DISPOSE OF THE SACRED FIRE.

BAUDHĀYANA [13.8]—One, who desires to dispose of the sacred fire, should offer a cake on eight potsherds to Agni, and a cake on twelve potsherds to *vaiśvānara* Agni. (The puronuvākyās and the yājyās) in connection with the offerings should be these, (namely, for the first offering, respectively) *agnir mūrdhā...* (and) *bhuvo yajñasya...* (and for the second) *vaiśvānaro na ūtyā...* (and) *tvam agne śociṣā śośucānaḥ...* .

SATYĀṢĀḌHA [22.2.20] ≡ Baudh.

AGNIR GṚHĀN DAHET : IF AGNI BURNS THE HOUSE.

BAUDHĀYANA [13.4]—It is said in the *Brāhmaṇa* : "He (= Agni), indeed, draws towards (himself) the house of one whose house he burns. (Therefore, such a person) should offer to *kṣāmavant* Agni a cake on eight potsherds." (The puronuvākyā and the yājyā in connection with) this (offering) should be (respectively) these, (namely, *akrandad agniḥ...* and *tve vasūni...*).

BHĀRADVĀJA [9.5.9.11] ≒ Baudh. After this, one should perform a sacrifice for *vratapati* Agni.

ĀPASTAMBA [9.3.7]; SATYĀṢĀḌHA [15.1.65; 22.2.13]; VAIKHĀNASA [20.7]; MĀNAVA [3.4.6]; VĀRĀHA PAR. [Prāy. 4]; KĀTYĀYANA [25.4.36] ≡ Baudh.

ĀŚVALĀYANA [3.13.4, 12, 14] ≒ Baudh. The puronuvākyā and the yājyā should be respectively *agne tvam asmad...*[1] and *akrandad agniḥ...*[2]. Or, instead of performing this sacrifice, one should offer *pūrṇāhuti* to that divinity.

ŚĀṄKHĀYANA [3.4.13; 3.5.10] ≒ Āśv. The puronuvākyā and the yājyā relating to the principal offering should be respectively *kṛṣṇā rajāṁsi patsutaḥ...*[3] and *tve vasūni purvaṇīka...*[4].

AV. PRĀY. [5.4] ≡ Baudh.

AÑJAḤSAVAKĀRĪRIṢṬI :

BAUDHĀYANA [13.40]—Now (will be described) the *añjaḥsavakārīriṣṭi* One should prepare for Agni a cake on eight potsherds. Having baked (the cake), he should place it (within the altar). In this (sacrifice), there should be fifteen *sāmidhenī* verses, five prayājas, and two *vārtraghna* ājyabhāgas. (The puronuvākyā and the yājyā in respect) of the principal offering (should be respectively) *agnir mūrdhā...* and *bhuvo yajñasya...* . The two saṁyājyās (should be) in the triṣṭubh metre, (namely, *preddho agne...* and *imo agne...*). Those mantras, with which one should tie up balls (of the flour of parched barley to the cart), offer oblations, and gaze at the smoke, are (already) established (that is, they are the same as are mentioned in connection with the *kārīriṣṭi*). (So) comes to an end the *añjaḥsava-*

1. *ṚV* 1.189.3.
2. *ṚV* 10.45.4.
3. *ṚV* 8.43.6.
4. *ṚV* 6.5.2.

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kārīrīṣṭi. [23.4—As for the performance of the *añjaḥsavakārīrī* : Baudhāyana says that one should perform it. Śālīki says that one should not perform it.] See : *Kārīrīṣṭi*.

ĀPASTAMBA [19.27.13, 14]; SATYĀṢĀḌHA [22.6.23] (*Savakārīrī*) ≡ Baudh.

ATIPAVITREṢṬI :

BHĀRADVĀJA [*Pariśeṣa*]—The procedure of this sacrifice should be similar to that of the *pavitra* sacrifice. The only points of difference are : After having offered a cake on twelve potsherds to the fifth divinity, namely, *vaiśvānara* Agni, one should offer oblations to *pathikṛt* Agni, *vaiśvānara* Agni, *vratapati* Agni, *anīkavant* Agni, and Agni-Soma. According to some teachers, instead of Agni-Soma, one should offer an oblation to *vratabhṛt* Agni. After having offered *upāṁśu* oblations to the five divinities mentioned in connection with the *pavitra* sacrifice, one should offer similar *upāṁśu* oblations to Viṣṇu, Sarasvatī, Sarasvant, Prajāpati, and Savitṛ. He should give away gold and a garment as *dakṣiṇā*. He should bring the sacrifice to an end with the usual procedure. One should perform this sacrifice in the spring for the attainment of *brahman*-splendour, in the autumn for long life, on the full-moon day of Śrāvaṇa for male progeny, and on the full-moon day of Pauṣa for securing virile power. This sacrifice should also be performed as expiation for having remained out on a journey for over a year, as also for (general) purity.

See : *Pavitreṣṭi*.

ADHIRĀJYAM : SOVEREIGNTY.

See : *Rājyaṁ svārājyam adhirājyaṁ ca*.

ADHVARAKALPĀ :

See : *Bhrātṛvye yajamāne*.

ADHVĀNAṀ GAMIṢYAN : IF ONE DESIRES TO GO OUT ON A JOURNEY.

ŚĀṄKHĀYANA [3.4.9; 3.5.7]—One should perform a sacrifice for *pathikṛt* Pūṣan. The puronuvākyā and the yājyā relating to the principal offering should be respectively *vayam u tvā pathaspate...*[1] and *pathaspathaḥ paripatiṁ vacasyā...*.[2]

ANŪCĀNO 'PY AYAŚĀḤ : ONE, WHO, THOUGH LEARNED, IS NOT SUCCESSFUL.

KĀTYĀYANA [15.3.22-25]—One, who, even though learned, has not attained success, should offer to Soma-Rudra rice cooked in the milk of a white cow having a white calf. He should give away the same cow as *dakṣiṇā*. One who is suffering from leprosy (*kilāsa*) should perform this sacrifice.

ANANNAM ATSYAN : IF ONE IS GOING TO EAT WHAT IS NOT (PROPER) FOOD.

1. *RV* 6.53.1. 2. *RV* 6.49.8.

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ANANNAM ADYĀT : IF ONE HAS EATEN WHAT IS NOT (PROPER) FOOD.

ANNAPATIḤ SYĀM : IF ONE DESIRES THAT HE SHOULD BE LORD OF FOOD.

ANNAVĀN SYĀM : IF ONE DESIRES THAT HE SHOULD POSSESS FOOD.

ANNAVĀN ANNĀDO 'NNAPATIḤ SYĀM : IF ONE DESIRES THAT HE SHOULD BE POSSESSOR OF FOOD, EATER OF FOOD, LORD OF FOOD.

ANNĀDAḤ SYĀM : IF ONE DESIRES THAT HE SHOULD BE EATER OF FOOD.

See : *Annam.*

ANNAM : FOOD.

BAUDHĀYANA [13.6]—One, who desires, "I should be lord of food", should offer a cake on eight potsherds to *annapati* Agni. (The puronuvākyā and the yājyā) in this (sacrifice) should be (respectively) these, (namely, *ukṣānnāya vaśānnāya...* and *vadmā hi sūno...*).

BAUDHĀYANA [13.11]—One, who is desirous of food, should offer a cake on eleven potsherds to *arkavant* Indra. (The puronuvākyā and the yājyā) in this (sacrifice) should be these, namely, *indram id gāthino bṛhat...* and *gāyanti tvā gāyatriṇo...* .

BAUDHĀYANA [13.6]—One, who desires, "I should be a possessor of food", should offer a cake on eight potsherds to *annavant* Agni. (The puronuvākyā and the yājyā) in this (sacrifice) should be these, (namely, *ukṣānnāya vaśānnāya...* and *vadmā hi sūno...*).

BAUDHĀYANA [13.6]—One who desires, "I should be an eater of (abundant) food", should offer a cake on eight potsherds to *annāda* Agni. (The puronuvākyā and the yājyā) in this (sacrifice) should be these, (namely, *ukṣānnāya vaśānnāya...* and *vadmā hi sūno...*).

BAUDHĀYANA [13.28]—For a sacrificer, about whom one desires that he should be an eater of (abundant) food, one should offer three sacrificial cakes on one set of eleven potsherds—one each to *rājan* Indra, *adhirāja* Indra, and *svarāṭ* Indra. Reciting every time the formula, *devasya tvā savituḥ prasave...*, he should pour out four handfuls of paddy with *indrāya rājñe juṣṭaṁ nirvapāmi*. Reciting the same formula, he should pour out four handfuls of paddy for each of the (remaining two) divinities (substituting the relevant words, such as,) *indrāyā 'dhirājāya* and *indrāya svarājñe* (for *indrāya rājñe*). The sacrificer should relinquish the vow of silence with (the call, namely,) *haviṣkṛd ehi* ("O preparer of the oblation-material, come"). One should follow the usual procedure up to the pouring out of the grains on the lower crushing stone. After having poured upon, he should place upon the gārhapatya fire eleven potsherds with their surface upwards. It is said in the *Brāhmaṇa* : "One should bake (the cakes) upon the flat potsherds, for (securing their) not being stale." There should be three cakes. Three are these worlds, (namely, earth, mid-region, and sky). (One should prepare three cakes) with a view to (the

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sacrificer's) attaining these (three) worlds. Every succeeding (that is, upper) cake should be larger (than the lower one)." He makes every succeeding (cake) larger. "He should cut out each of the portions from all (the cakes)." So is it said. [26.6—As for the injunction that he should cut out each of the portions from all (the cakes): It is so prescribed (in respect) of the principal offering and of the *sviṣṭakṛt* offering.] While cutting out a portion (for the first oblation), the adhvaryu should say (to the hotṛ): "Do you recite the puronuvākyā for *rājan* Indra". (The hotṛ) should recite *prācyāṁ diśi tvam indrā 'si*... as the puronuvākyā, and *indro jayāti na parājayātā*... as the yājyā. While cutting out a portion (for the second oblation), the adhvaryu should say (to the hotṛ): "Do you recite the puronuvākyā for *adhirāja* Indra". (The hotṛ) should recite *indro jayāti na parājayātā*... as the puronuvākyā, and *asye 'd eva pra ririce mahitvam*... as the yājyā. While cutting out a portion (for the third oblation), the adhvaryu should say (to the hotṛ): "Do you recite the puronuvākyā for *svarāṭ* Indra". (The hotṛ) should recite *asye 'd eva pra ririce mahitvam*... as the puronuvākyā, and *prācyāṁ diśi tvam indrā 'si*... as the yājyā. The *Brāhmaṇa* says: "(The hotṛ should recite these three verses) in an inverted order (that is, he should recite each of the verses once as puronuvākyā and once as yājyā in a chainlike manner as indicated above) with a view to securing non-burning."

ĀPASTAMBA [19.21.22–22.6]≒Baudh. 13.28.〰 One should cut out portions from the southern side of each of the cakes and offer them to the first divinity; he should cut out portions from the middle of each of the cakes and offer them to the second divinity; he should cut out portions from the northern side of each of the cakes and offer them to the third divinity.〰

SATYĀṢĀḌHA [13.7.18–20]—A Brāhmaṇa, a Rājanya, or a Vaiśya sacrificer, who is desirous of securing food for eating or of heaven, should perform the *diśām aveṣṭi*. The Brāhmaṇa sacrificer should offer a cake on eight potsherds to Agni; a cake on eleven potsherds to Indra, cooked rice to Bṛhaspati, cooked rice to the Viśve Devas, and *āmikṣā* to Mitra-Varuṇa. After each principal offering, he should pour out clarified butter over the oblation intended for Bṛhaspati. The Rājanya sacrificer should (offer similar oblations to the same divinities in the order—Agni, the Viśve Devas, Indra, Mitra-Varuṇa, and Bṛhaspati—and, after each offering,) pour out clarified butter over the oblation intended for the middle divinity, namely, Indra. The Vaiśya sacrificer should (offer similar oblations to the same divinities in the order—Agni, Indra, the Viśve Devas, Mitra-Varuṇa, and Bṛhaspati—and, after each offering,) pour out clarified butter over the oblation intended for the middle divinity, namely, the Viśve Devas. (One should give away, as *dakṣiṇā*, gold in connection with the offering to Agni, an ox in connection with that to Indra, a four-year-old tawny cow in connection with that to the Viśve Devas, a barren cow in connection with that to Mitra-Varuṇa, and a bull having white spots in connection with that to Bṛhaspati).

SATYĀṢĀḌHA [22.2.15] ≡ Baudh. 13.6 (*annapati* Agni, *annavant* Agni, *annāda* Agni).

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SATYĀṢĀḌHA [22.3.1] ≡ Baudh. 13.11.

SATYĀṢĀḌHA [22.4.16]≒Āp.〰 One should cut out portions from the middle of each of the cakes and offer them as oblation to the first divinity; he should cut out portions from the southern side of each of the cakes and offer them as oblation to the second divinity ; and he should cut out portions from the northern side of each of the cakes and offer them as oblation to the third divinity. He should cut out portions from all the cakes simultaneously and in such a way that the whole offering would not be rendered futile.〰

MĀNAVA [5.1.5.37-43]—If one has to eat improper food or food belonging to an improper person, he should offer a cake on twelve potsherds to *vaiśvānara* Agni. The puronuvākyās for the two ājyabhāgas should be *rakṣitavant*. The puronuvākyā and the yājyā relating to the principal offering should be respectively *viśvaṁ vivyāca*... and *sa jāyamānaḥ*...; and those relating to the *sviṣṭakṛt* offering should be respectively *yathā ha tyad*... and *trīṇy āyūṁṣi*... . One should give away lead or a black garment as *dakṣiṇā*. If one eats such food after or without having performed this sacrifice, he should perform the sacrifice as described above. The puronuvākyā and the yājyā and the *dakṣiṇā*, in that case, should be the same as indicated above.

MĀNAVA [5.1.7.35-37]—If one desires that he should be possessor of (abundant) food, eater of (abundant) food, and lord of food, he should offer to *annavant* Agni, *annāda* Agni, and *annapati* Agni, one (common) or three separate cakes on eight potsherds. The *vairāja* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be respectively *ukṣānnāya vaśānnāya*... and *vāto 'padhūta iṣito vaśaṁ anu*... .

MĀNAVA [5.1.7.43-47]—See : *Rāṣṭre spardheta*.

MĀNAVA [5.2.7.8-9]—One should perform the *śunāsīrīya* sacrifice. (See *Cāturmāsyas*, *Śunāsīrīya-parvan*)

MĀNAVA [5.2.7.23, 24]—One, who desires to eat food (*annādya*), should perform *diśām aveṣṭi*. (In this sacrifice there should be five offerings respectively with the divinity, the oblation, and the *dakṣiṇā* as mentioned here : (1) Agni—a cake on eight potsherds—gold; (2) Bṛhaspati—cooked rice—a bull with white spots; (3) Indra—a cake on eleven potsherds—an ox; (4) the Viśve Devas—cooked rice—a tawny bull; and (5) Mitra-Varuṇa—*āmikṣā*—a barren cow.) The *vairāja* procedure should be adopted.

VĀRĀHA PAR. [Ākulapāda 3] ≡ Mān. 5.1.5.37-43.

VĀRĀHA PAR. [Ākulapāda 4] ≡ Mān. 5.1.7.35-37.

KĀTYĀYANA [15.9.1-6]—A sacrificer desirous of proper food should perform the (*aveṣṭi*) *pañcabila* sacrifice. He should offer a cake on eight potsherds to Agni, either a cake on eleven potsherds to Indra or cooked rice to Soma, cooked rice to the Viśve Devas, *āmikṣā* to Mitra-Varuṇa, and cooked rice to Bṛhaspati. He should place the first four oblations respec-

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tively in the four quarters beginning with the east, and place the last one in the middle. After each principal offering, he should pour out clarified butter over the middle oblation. In connection with the offering to Agni, he should give away (as *dakṣiṇā*) gold to the āgnīdhra; in connection with that to Indra, an ox, or with that to Soma, a tawny bull to the brahman; in connection with that to the Viśve Devas, a bull with white spots to the hotṛ; in connection with that to Mitra-Varuṇa, a barren cow or a heifer to the adhvaryu (and to the āgnīdhra); and in connection with that to Bṛhaspati, a bull with black spots to the brahman.

APARUDDHO VĀ 'PARUDHYAMĀNO VĀ: IF ONE HAS BEEN BANISHED OR IS BEING BANISHED (FROM HIS KINGDOM).

BAUDHĀYANA [13.14]—One, who has been banished or is being banished, should offer to *sutrāman* Indra a cake on eleven potsherds. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *indraḥ sutrāmā*... and *tasya vayaṁ sumatau yajñiyasya*... .

BAUDHĀYANA [13.21]—One, who has been banished or is being banished, should offer cooked rice to *dhārayadvant* Ādityas. One, who is being banished, should take up the dust from the foot-print of the banishing (rival) with *adite 'nu manyasva*. Then after having taken it (from the sacrificer, the adhvaryu) should bring it with *up preta marutaḥ sudānavaḥ*..... [23.3—As for the bringing of the dust from the foot-print: (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Baudhāyana, indeed, says that the adhvaryu should bring the dust from the foot-print with the entire mantra and put (a major portion of) it in the upper garment (of the sacrificer). Then he should spread out the remaining dust on the chest (of the sacrificer) without reciting any mantra.] Then he should drop it (the dust) into the folded hands of the sacrificer with *satyāśīḥ*. With *iha manaḥ*, he should hold (the sacrificer) close (to himself). Then he should scatter away this dust from the foot-print in a place which is not much frequented. Then he should meditate with his mind upon the person whom the sacrificer hates. (He should then make the offering. The puronuvākyā and the yājyā) relating to this offering should be respectively these, namely, *dhārayanta ādityāso*... and *tisro bhūmīr dhārayan*... . (If one does not regain his kingdom), he should fetch paddy from the house of a person who may be agitating on behalf of the village from outside. He should separate the white (grains) and the black (grains). It is said in the *Brāhmaṇa*: "One should pour out for the Ādityas the grains which are white." (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *tyān nu kṣatriyāṅ*... and *na dakṣiṇā*... . "The Ādityas, indeed, are the subjects among the gods. (As the result of the offering to Ādityas), one, verily, wins the subjects." So says the *Brāhmaṇa*. It is (also) said in the *Brāhmaṇa*: "The subjects are won by him, (but) the sovereignty is not won. So they say. One should pour out for Varuṇa the grains which are black." (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *imam me varuṇa*... and *tat tvā yāmi*... . "The sovereignty belongs

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to Varuṇa. (As the result of the offering to Varuṇa) one, verily, wins both, the subjects and the sovereignty." So says the *Brāhmaṇa*.

It is said in the *Brāhmaṇa*: "If (even then) one does not regain (the kingdom), he should pour out grains with *imam aham ādityebhyo...*." After having poured them out, he should wait. Then after he regains (the kingdom), he should proceed (with the sacrifice). [26.6—It is said in the *Brāhmaṇa* that, if (even then) one does not regain (the kingdom), he should pour out paddy with *imam aham ādityebhyo...*. After having poured out, he should wait. After having gone through the rites up to the bestowing (of the grains on the relevant divinities), he should pour these rice-grains into the skin of black antelope and hang them in the northern half of the fire-hall. After having regained (the kingdom), he should proceed (with the sacrifice). He should continue with the rite beginning with the sprinkling of the grains by means of the hand with the palm turned upwards. The rites subsequent to this are well known.] (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *yajño devānām...* and *ādityānām avasā nūtanena...*. "The Ādityas, desirous of securing their sacrificial share, themselves make him win the subjects." So says the *Brāhmaṇa*. It is said in the *Brāhmaṇa*: "If (even then) one does not regain the kingdom, he should fix up seven pegs made of *aśvattha* wood upon the middle pole of the cart." Having made the cart stand with the pole turned towards the east, one should fix up seven pegs made of *aśvattha* wood upon the middle pole. Having (first) fixed up the middle peg with *idam aham ādityān badhnāmy ā'muṣmād amuṣyai viśo 'vagantoḥ*, he should fix up the three consecutive pegs towards the west and then the three consecutive pegs towards the east. "The Ādityas, who have heroes at their behest, themselves make him win the subjects." So says the *Brāhmaṇa*. It is said in the *Brāhmaṇa*: "If (even then) one does not regain (the kingdom), he should pour out the selfsame rice-grains for the Ādityas. He should tie up the pegs also with the sacrificial faggot and put them upon the fire together with the faggot." With the faggot, verily, should he put them on the fire. "He (thereby) wins (a kingdom from which he is) not likely to be banished." So says the *Brāhmaṇa*. It is said in the *Brāhmaṇa*: "The pegs should be (made) of *aśvattha* wood. What is (known as) *aśvattha*, of the Maruts, indeed, is this the vitality. Verily, by means of vitality, does one win the subjects. (The pegs) should be seven (in number). The Maruts are, indeed, organised into seven *gaṇas*. In *gaṇas*, verily, does one win the subjects." So says the *Brāhmaṇa*. (The puronuvākyā and the yājyā) relating to this (offering) should be these, (namely, those which have been mentioned already).

ĀPASTAMBA [19.20.5–20]—For a person, who has been banished or is being banished (from his kingdom), one should offer cooked rice to *dhārayadvant* Ādityas. After having made the offering, he should stay on there only until he is driven away by the enemy. Then one who is being banished should take up the dust from the foot-print of the enemy with *adite*

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'nu manyasva. The adhvaryu should fetch paddy from the house of a person who may be agitating on behalf of the village from outside. He should separate the white grains and the black grains. He should pour out the white grains for preparing cooked rice to be offered to the Ādityas. He should tie up the black grains in the skin of black antelope and keep them apart. After the oblation has been prepared, he should relinquish the vow of silence. With *upa preta marutaḥ sudānavaḥ...*, he should go to the sacrificer (with the dust in his hand). With *satyāśīḥ*, he should drop a portion of the dust from the foot-print into the sacrificer's upper garment. With *iha manaḥ*, he should throw the remaining portion of the dust on the lap of the sacrificer. He should make the offering to the Ādityas. If (even then) one does not regain the kingdom, he should pour out paddy for the Ādityas with *imam aham ādityebhyo bhāgaṁ nirvapāmy ā'muṣmād amuṣyai viśo 'vagantoḥ* (substituting for *amuṣmāt* the name of the enemy, and for *amuṣyai* that of the subjects). If (even then) one does not regain (the kingdom), he should fix up seven pegs made of *aśvattha* wood on the middle pole of the cart with *idam aham ādityān badhnāmy ā'muṣmād amuṣyai viśo 'vagantoḥ*. He should fix up three pegs towards the east and four towards the north. If (even then) one does not regain (the kingdom), he should offer cooked rice to the Ādityas. He should tie up the seven pegs with the sacrificial faggot. He should put them on the fire together with the faggot. After having regained (the kingdom), he should pour out black paddy for Varuṇa. He should perform this sacrifice as usual.

SATYĀṢĀḌHA [22.3.22–31] ≒ Āp. Even if one does not regain the kingdom, he should offer cooked rice to Varuṇa after having made the offering to the Ādityas. The puronuvākyā and the yājyā relating to the principal offering should be respectively *imam me varuṇa...* and *tat tvā yāmi...*, and those relating to the *sviṣṭakṛt* offering should be respectively *tvaṁ no agne...* and *sa tvaṁ no agne...* .

MĀNAVA [5.1.8]—If one desires to regain his kingdom from his conqueror, he should cook rice in clarified butter for the Ādityas. He should go through the rites up to the pouring out of the oblation-material in the usual manner. Before the *sāvitra* formula (pertaining to the pouring out), he should murmur the formula, *ādityā bhāgaṁ vaḥ kariṣyāmy amum āmuṣyāyaṇam avagamayata*. In this formula he should substitute for *amum* the enemy's personal name, and for *āmuṣyāyaṇam* his family-name. After having placed the oblations (within the altar), he should place in the front part of the altar seven sharpened pegs of *aśvattha* wood. After the sacrifice is over, he should fix up those pegs on the middle pole of the cart with the formula, *idam aham ādityān badhnāmy ā' muṣyā' vagamaḥ*. He should substitute the enemy's name for *amuṣya*. If he does not regain the kingdom within seven days, he should tie up the seven pegs with the sacrificial faggot. He should hereafter make the offering to the Ādityas twice every seven days. If one does not regain the kingdom as the result of the first offering, he should make the next two offerings (at the proper time) and then make an offering to *dhāra-*

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yadvant Ādityas. If one does not regain the kingdom as the result of the second offering, he should make the next offering (at the proper time). If one does not regain the kingdom as the result of the third offering, he should make an offering to *dhārayadvant* Ādityas. He should tie up the (above-mentioned) pegs with the sacrificial faggot prescribed for the New-moon and the Full-moon sacrifices! Moreover, the adhvaryu should take up the dust from under the right foot of one, who is banished, with *adite 'nu manyasva satyāśīr iha manaḥ*. When one, who has been agitating in favour of the village, has taken his seat in the assembly, the adhvaryu should scatter that dust in the assembly in the direction of the wind. With *preta marutaḥ svatavasa enā viṣpatyā 'muṁ rājānam abhi*, he should fetch[1] paddy from the house of the person who has been agitating in favour of the village. He should divide those grains into three parts. He should tie up the black grains in the skin of black antelope, and pour out the white grains for rice to be cooked in clarified butter. After having made the offering, he should collect the grains which he had preserved (after having separated the white and the black grains), go out towards the north, break up an ant-hill, and offer those grains on it with *yad adya te ghora āsan...* . After having returned, he should offer to Varuṇa (the rice cooked from the black grains), and then make an offering to *dhārayadvant* Ādityas. The puronuvākyās relating to the ājyabhāgas in connection with the offering to the Ādityas should be *hūtavant*, (namely,) *ehy ū ṣu bravāṇi...* and *imaṁ yajñam...* . The puronuvākyā and the yājyā relating to the principal offering should be respectively *tyān nu kṣatriyaṁ...* and *yebhyo mātā...*, and those relating to the *sviṣṭakṛt* should be from the norm, (namely, *piprīhi devaṁ...* and *agne yad adya...*). In connection with the offering to *dhārayadvant* Ādityas, the *vārtraghna* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be respectively *dhārayanta ādityāso...* and *trī rocanā...* .

VĀRĀHA PAR. [Ādhvaryavika 1, Ākulapāda 4] ≡ Mān.

See : *Mṛgāreṣṭi*.

ABHAYAM : (IF ONE DESIRES TO BE ASSURED OF) SECURITY.

MĀNAVA [5.1.10.40, 42, 43]—One should offer a cake on eleven potsherds to *abhimātiṣāh* Indra. The *vārtraghna* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be respectively *puruṣṭutasya nāmabhiḥ...* and *nāmāni te śatakrato...* .

VĀRĀHA PAR. [Ākulapāda 5] ≡ Mān.

ABHICARAN : IF ONE HAS TO PRACTISE *ABHICĀRA*.

BAUDHĀYANA [13.4]—One, who has to practise *abhicāra*, should offer a cake on eight potsherds to *rudravant* Agni. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *tvam agne rudro...* and *ā vo rājānam...* . [23.1—As for the injunction that one, who has to practise *abhicāra*, should offer a cake on eight potsherds to *rudravant* Agni : Baudhāyana, indeed, says that the officiating priests should move about (in this sacrifice) putting on red turbans and wearing red

1. *MānŚS* 5.1.8.11 is wrongly split up in the printed text.

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garments. Śālīki says that this is said only with reference to the recital of the puronuvākyā and the yājyā.] [14.20]—The sacrificer should recite the three *atikrāma* formulas after the *viṣṇukrama* formulas in all *iṣṭis* intended for *abhicāra*. Or he should perform the *viṣṇukrama* rite with these formulas for one year, instead of with the regular *viṣṇukrama* formulas. [23.8—As for the *atikrāma* formulas : The first injunction is that of Baudhāyana ; the other is that of Śālīki.]

BAUDHĀYANA [13.15]—It is said in the *Brāhmaṇa* : "One, who wants to practise *abhicāra*, should offer a cake on eleven potsherds to Agni-Viṣṇu. Clarified butter should be offered to Sarasvatī, and cooked rice to Bṛhaspati." It is further said "One should practise *abhicāra* against a person who is practising *abhicāra*. He should recite each of the puronuvākyās two times for special employment." The hotṛ should recite each of the puronuvākyās two times.[1] He should take out portions from each of the oblations three times. (The puronuvākyās and the yājyās) relating to the offerings (to Agni-Viṣṇu, Sarasvatī, and Bṛhaspati) should be respectively these, namely, *agnāviṣṇū mahi tad vām...* and *agnāviṣṇū mahi dhāma...*, *pra ṇo devī sarasvatī...* and *ā no divo...*, and *bṛhaspate juṣasva...* and *evā pitre viśvadevāya...* . [23.2—As for the injunction that one, who wants to practise *abhicāra*, should offer a cake on eleven potsherds to Agni-Viṣṇu : (The view expressed in) the *sūtra* is (that) of Baudhāyana. Śālīki says that one should perform this sacrifice (only) if he knows that some one else is practising counter-*abhicāra*. As for the clarified butter to be offered to Sarasvatī : Baudhāyana says that this ghee should be poured out in the accompaniment of the relevant mantra. Śālīki says (that it should be poured out) without reciting any mantra. Aupamanyava says that one should take it out of the quantity in the *dhruvā*-ladle each time (when required).] [14.20] See above.

BAUDHĀYANA [13.18]—One, who wants to practise *abhicāra*, should offer cooked rice to Soma-Rudra. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, (namely, *somārudrā vi vṛhataṁ...* and *somārudrā yuvam etāni...*). [14.20] See above.

ĀPASTAMBA [19.19.6] ≡ Baudh. 13.15.

SATYĀṢĀḌHA [22.2.11] ≒ Baudh. 13.4.〰 One should use *śara* grass for *barhis* and *vibhītaka* wood for sacrificial faggot.〰 All officiating priests should suspend the sacred cord over the right shoulder and under the left arm.

SATYĀṢĀḌHA [22.3.4, 5]—One should offer a cake on eleven potsherds to Agni-Viṣṇu, clarified butter to Sarasvatī, and cooked rice to Bṛhaspati. Two puronuvākyās should be recited in connection with each offering. The two puronuvākyās and the yājyā relating to the offering to Agni-Viṣṇu should be

1. One should either recite each of the puronuvākyās (mentioned below) two times consecutively ; or he should recite *agnāviṣṇū sajoṣasā...* as the second puronuvākyā relating to the offering to Agni-Viṣṇu and *pāvīravī kanyā...* as the second puronuvākyā relating to the offering to Sarasvatī. As for the offering to Bṛhaspati, the two verses mentioned below should be regarded as the two puronuvākyās, and the next verse mentioned in *TS* 1.8.22, namely, *bṛhaspate ati yad aryo...*, should be regarded as the yājyā. See *Sāyaṇabhāṣya* on *TS* 1.8.22.

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agnāviṣṇū sajoṣasā... and *agnāviṣṇū mahi tad vām...*, and *agnāviṣṇū mahi dhāma...*, those relating to the offering to Sarasvatī should be *pra ṇo devī...* and *ā no divo...*, and *pāvīravī kanyā...*, and those relating to the offering to Bṛhaspati should be *bṛhaspate juṣasva...* and *evā pitre...*, and *bṛhaspate ati...*. A person, against whom *abhicāra* is being practised, should also make similar offerings.

MĀNAVA [5.1.6.12–14]—One should offer cooked rice of black paddy to Soma-Rudra. The *śara* grass should form the *barhis* and the sacrificial faggot should consist of *vibhītaka* wood. The puronuvākyā and the yājyā relating to the principal offering should be respectively *somārudrā vivṛhataṁ...* and *tigmāyudhau tigmahetī...*.

MĀNAVA [5.1.6.23–26]—One, who has to practise *abhicāra* or against whom *abhicāra* is being practised, should offer a cake on eleven potsherds to Agni-Viṣṇu and clarified butter to Sarasvatī. The *vārtraghna* procedure should be adopted for one who has to practise *abhicāra*, and the *prāyaścitti* procedure for one against whom *abhicāra* is being practised. The puronuvākyā and the yājyā relating to the offering to Agni-Viṣṇu should be respectively *agnāviṣṇū sajoṣasā...* and *agnāviṣṇū mahi tad vām...*, and those relating to the offering to Sarasvatī should be *pāvakā naḥ sarasvatī...*, and *sarasvaty abhi no neṣi...*.

MĀNAVA [5.1.7.17, 18]—One should offer a cake on eleven potsherds to Indra and a cake on seven potsherds to the Maruts. The puronuvākyā and the yājyā relating to the offering to Indra should be respectively *ā tū na indra...* and *tvam maham indra tubhyaṁ...*, and those relating to the offering to the Maruts should be respectively *maruto yadd ha vo balaṁ...* and *ṛṣṭayo vo maruto...*. For Indra, portion should be cut out (as usual) from the upper part of the cake; for the Maruts, from the lower part of the cake and without turning the cake upside down.

MĀNAVA [5.1.7.24–26]—One should offer a cake on twenty-one potsherds to the Maruts. After the offering of the two ājyabhāgas, the cake should be placed within the altar and cut into two by means of the wooden sword with its tip turned towards the east, with the formula, *idam aham amuṣyā "muṣyāyaṇasya*.... He should pray to the wooden sword with *enā vyāghram...*. The puronuvākyā and the yājyā relating to the principal offering should be respectively *maruto yadd ha vo divo...* and *yā vaḥ śarma śaśamānāya...*.

VĀRĀHA PAR. [Ādhvaryavika 1, Ākulapāda 3] ≡ Mān. 5.1.6.12–14.

VĀRĀHA PAR. [Ākulapāda 3] ≡ Mān. 5.1.6.23–26.

VĀRĀHA PAR. [Ādhvaryavika 1, Ākulapāda 4] ≡ Mān. 5.1.7.17–18.

VĀRĀHA PAR. [Ādhvaryavika 1, Ākulapāda 4] ≒ Mān. 5.1.7.24, 26. ~ The puronuvākyā and the yājyā for the principal offering should be respectively *maruto yadd ha vo balaṁ...* and *ṛṣṭayo vo marutaḥ...*.

ĀŚVALĀYANA [2.11.7–9]—One should perform the *snuṣāśvaśurīyeṣṭi*. One should make an offering to Indra or *sūra* Indra. The puronuvākyā and

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the yājyā relating to the principal offering should be respectively *indraḥ sūro atarad rajāṁsi snuṣā sapatnā śvaśuro 'ham asmi | ahaṁ śatrūñ jayāmi jarhṛṣāṇo 'haṁ vājaṁ jayāmi vājasātau*[1] and *indraḥ sūraḥ prathamo viśvakarmā marutvāñ astu gaṇavān sajātaiḥ | mama snuṣā śvaśurasya praśiṣṭau sapatnā vācam manasa upāsatām*[1]; and those relating to the *sviṣṭakṛt* offering, *juṣṭo damūnā atithir...*[2] and *agne śardha mahate...* .[3]

See : *Traidhātavīyeṣṭi*.

ABHICARYAMĀṆAḤ : IF *ABHICĀRA* IS BEING PRACTISED AGAINST A PERSON.

BAUDHĀYANA [13.5]—One, against whom *abhicāra* is being practised, should offer a cake on eight potsherds to *yaviṣṭha* Agni. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, (namely, *śreṣṭhaṁ yaviṣṭha bhāratā 'gne...* and *sa śvitānas...*).

SATYĀṢĀḌHA [22.2.14] ≡ Baudh.

MĀNAVA [5.1.6.30]—One should offer a cake on eleven potsherds to Agni-Viṣṇu. The puronuvākyā and the yājyā relating to the principal offering should be respectively *agnāviṣṇū...* and *agnāviṣṇū mahi...* .

MĀNAVA [5.1.7.29, 30]≒Baudh. The *prāyaścitti* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be respectively *śreṣṭhaṁ yaviṣṭha bhāratā 'gne...* and *tubhyam bharanti kṣitayo....*

VĀRĀHA PAR. [Ākulapāda 3] ≡ Mān. 5.1.6.30.

VĀRĀHA PAR. [Ākulapāda 4] ≡ Mān. 5.1.7.29, 30.

See : *Abhicaran.*

ABHIŚASTAḤ : IF ONE IS CURSED.

See : *Mṛgāreṣṭi* and *pavitreṣṭi*.

ABHIŚASYAMĀNAḤ : IF ONE IS BEING CURSED.

BAUDHĀYANA [13.8]—A person, who is being cursed, should offer a cake on twelve potsherds to *vaiśvānara* Agni, cooked rice to Varuṇa, and cooked rice to Dadhikrāvan. A person, who is desirous of making these offerings, should arrange for gold. (The puronuvākyās and the yājyās) relating to these (three offerings) should be respectively these, namely, *vaiśvānaro na ūtyā...* and *tvam agne śociṣā śośucānaḥ...*; *ava te heḍo...* and *ud uttamaṁ ..*; and *dadhikrāvṇo akāriṣaṁ...* and *ā dadhikrāḥ...* . Having placed the *anvāhārya* (cooked rice within the altar), one should give away gold (as *dakṣiṇā*).

SATYĀṢĀḌHA [22.2.19]≒Baudh. The yājyā relating to the offering to *vaiśvānara* Agni should be *ṛtāvānaṁ vaiśvānaraṁ... .*

MĀNAVA [5.1.5.57-64]—If people do not take food at the house of a person who has been excommunicated, that person should take his meals, go out of the village towards the east, and live on the bank of a brook.

1. See *TBr* 2.4.6.12. 2. *RV* 5.4.5. 3. *RV* 5.28.3.

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There he should observe the vow of silence.[1] Next day, he should go back to his house and dissolve the sacred fires. He should then go back to the bank of the brook, taking away the sacrificial utensils with him. There, he should churn out (new) fire, spread out the fires, and offer a cake on eight potsherds to *surabhimant* Agni. There should be *rakṣitavant* ājyabhāgas. The puronuvākyā and the yājyā relating to the principal offering should be respectively *agnir hotā nyasīdad...* and *sādhvīm akar devavītiṁ...*; and those relating to the *sviṣṭakṛt* should be respectively the next two (verses, namely, *yac cidd hi te...* and *mahaś cid agnā...*). After going back to his house, the sacrificer should offer a cake on eight potsherds to *pavamāna* Agni, a cake on eleven potsherds to Dadhikrāvan, and a cake on twelve potsherds to *vaiśvānara* Agni. The *prāyaścitti* procedure should be adopted. The puronuvākyās and the yājyās relating to the three principal offerings have been already prescribed, (namely, *agne pāvaka...* and *sa naḥ pāvaka...*; *dadhikrāvṇo akāriṣaṁ...* and *dadhikrāvāṇam...*; and *vaiśvānaro na...* and *pṛṣṭo divi...*).

VĀRĀHA PAR. [Ādhvaryavika 1, Ākulapāda 3] ≡ Mān.

See : *Mṛgāreṣṭi*; *pavitreṣṭi*; *sarvapṛṣṭheṣṭi*.

AYĀJYAṀ YĀJAYITVĀ : IF ONE HAS MADE A PERSON, WHO IS NOT FIT TO SACRIFICE, PERFORM A SACRIFICE.

KĀTYĀYANA [25.8.15, 16]—One should offer a cake to *vaiśvānara* Agni. He should give away a black garment as *dakṣiṇā*.

ALAṀ ŚRIYAI SAN SADṚṄ SAMĀNAIḤ SYĀT : IF ONE, BEING CAPABLE OF EVEN GREATER GLORY, IS REGARDED AS SIMILAR TO HIS EQUALS.

BAUDHĀYANA [13.14]—For one, who being capable of even greater glory is regarded as similar to his equals, the adhvaryu should offer a cake on eleven potsherds to Indra. It is said in the *Brāhmaṇa*: "For the sake of peace, the puronuvākyā should be *revatī* (that is, the verse which begins with the word *revatī*), and, for the sake of non-burning, the yājyā should be in the śakvarī metre." (The puronuvākyā and the yājyā) relating to this offering should be respectively these, namely, *revatīr naḥ...* and *pro ṣv asmai puroratham...* .

AVIM PRATIGṚHYA : IF ONE HAS RECEIVED A SHEEP AS *DAKṢIṆĀ*.

BAUDHĀYANA [13. 9]—One, who has received a sheep as *dakṣiṇā*, should offer a cake on twelve potsherds to *vaiśvānara* Agni. (The puronuvākyā and the yājyā) relating to this offering should be respectively these, namely, *vaiśvānaro na ūtyā...* and *tvam age śociṣā śośucānaḥ...* .

KĀTYĀYANA [25.8.15, 16]—One should offer a cake to *vaiśvānara* Agni. He should give away a black garment as *dakṣiṇā*.

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1. *Sūtras* 57 and 58 are obscure : *abhiśasyamānasyo 'pavasatsv aśanam | bhuktvā saṁsrave grāmasya purastād vāgyato vasati.*

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AŚVAM PRATIGṚHṆĪYĀT : IF ONE RECEIVES A HORSE AS *DAKṢIṆĀ*.

BAUDHĀYANA [13.33]—As many horses as one has received, so many cakes on four potsherds (each) *plus* one, should he offer to Varuṇa. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *imam me varuṇa*... and *tat tvā yāmi*.... If, after this, he receives a horse, he should follow with the offering of a cake on one potsherd to Sūrya. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *ud u tyaṁ*... and *citraṁ*.... Then he should go to waters for the *avabhṛtha* rite. It is said in the *Brāhmaṇa*: "After coming back, he should offer cooked rice to Apāṁ napāt." (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *apāṁ napād*... and *sam anyā yanty*.... [23.4—As for the injunction that as many horses as one has received, so many cakes on four potsherds (each) *plus* one, should he offer to Varuṇa: Baudhāyana, indeed, says that one should offer a cake to *vaiśvānara* Agni, if he has received one horse. (One should offer) similarly, if he has received two (horses). But, having received a group (of three horses or more) or[1] (if) many (have been received), one should offer to Varuṇa cakes, one more in number (than the horses received). In this connection, Śālīki, indeed, says that one should offer a cake to *vaiśvānara* Agni, if he has received one horse, but not (if he has received) two. But, having received a group (of two horses or more) or (if) many (have been received), one should offer[2] to Varuṇa cakes, one more in number (than the horses received).] [26.6—In connection with the principal offerings to Varuṇa and the *saṁjñānīṣṭi*, one should cause the puronuvākyā to be recited only once, and should cause the āgnīdhra to call out (*āśrāvaṇa*) only once. (For,) the oblations having one and the same divinity are to be offered simultaneously. As for the injunction that after coming back, he should offer cooked rice to Apāṁ napāt: Who, indeed, is Apāṁ napāt? (it is asked). One should verily reply: (he is a god) connected with lightning.]

SATYĀṢĀḌHA [22.5.11-14] ≡ Baudh.

MĀNAVA [5.2.1.19-30]—As many horses as one has received, so many cakes on four potsherds (each) *plus* one, should he offer to Varuṇa. He should follow with an offering of cooked rice to Apāṁ napāt. Before the *viṣṭakṛt* offering, one should offer four oblations of clarified butter respectively with the four formulas beginning with *yas te rājan varuṇa*.... Similarly if one has again to receive and has (actually) received (horses), he should offer cakes on four potsherds—half in number to Varuṇa and half to Sūrya-Varuṇa. If the horses received are odd in number, the cakes to be offered to Sūrya-Varuṇa should exceed those to be offered to Varuṇa by one. One should (also) offer cooked rice to Apāṁ napāt. Other details should be similar (to the New-moon and the Full-moon sacrifices). There should be twenty-one *sāmidhenī* verses. The six verses beginning with *pṛthupājā*

1. There is no 'or' (*vā*) in the printed text.
2. The printed text reads *kurvīta na tu* (for *kurvīta*).

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amartyo... should be recited as the *dhāyyā* verses. The *prāyaścitti* procedure should be adopted. The puronuvākyā and the yājyā relating to the offering to Varuṇa have been already mentioned. Those relating to the offering to Sūrya-Varuṇa should be (respectively) *yad adya sūrya...* (and *ud vāṁ pṛkṣāso...*). Those relating to the offering to Apāṁ napāt should be (respectively) *upe' m asṛkṣi...* (and *sam anyā yanty...*). One should offer two oblations into water with the next two verses, (namely, *apāṁ napād ā...* and *tam asmerā yuvatayo...*).

VĀRĀHA PAR. [Ādhvaryavika 3, Ākulapāda 6]≒Mān.〰 The two verses beginning with *kutrā cid...* should be added to the *sāmidhenī* verses. The hotṛ should recite twenty-one *sāmidhenī* verses consecutively. The puronuvākyā and the yājyā for the principal offering to Varuṇa should be respectively *imam me varuṇa...* and *tat tvā yāmi...* .〰

See : *Ubhayādat pratigṛhya.*

ĀGNEYIṢṬI :

ĀŚVALĀYANA [2.10.10, 11; 2.11.5]—One should offer a cake to *mūrdhanvant* Agni.[1] The puronuvākyā and the yājyā relating to the principal offering should be those in the norm, (namely, *agnir mūrdhā divaḥ kakut...* and *bhuvo yajñasya rajasaś ca...*). The *vairāja* procedure should be adopted.

ĀNUJĀVARAḤ : IF ONE IS A POSTHUMOUS CHILD.

BAUDHĀYANA [13.27]—For a person, who is a posthumous Rājanya child, one should offer to Indra a cake made of rice-grains of the after-shoots on eleven potsherds. It is said in the *Brāhmaṇa*: "The puronuvākyā and the yājyā (relating to this offering) should be respectively *budhnavant* and *agravant*." (The puronuvākyā and the yājyā) relating to this offering should be respectively these, namely, *budhnād agram aṅgirobhir gṛṇāno...* and *budhnād agreṇa vi mimāya mānair...* . For a person, who is a posthumous Brāhmaṇa child, one should offer to Bṛhaspati rice cooked from rice-grains of the after-shoots. It is said in the *Brāhmaṇa*: "The puronuvākyā and the yājyā (relating to this offering) should be respectively *budhnavant* and *agravant*." (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *mahān mahī astabhāyad...* and *budhnād yo agram abhyarty ojasā...*.[2]

SATYĀṢĀḌHA [22.4.13, 14]≒Baudh.〰 In connection with the offering to Bṛhaspati, the puronuvākyā and the yājyā should be respectively *pra yo jajñe vidvāṅ...* and *mahān mahī astabhāyad...* .

ĀMAYĀVI : IF ONE IS SICK.

MĀNAVA [5.1.5.46–49]—One should offer a cake on twelve potsherds to *vaiśvānara* Agni, and cooked barley to Varuṇa. The ājyabhāgas should be *jīvitavant*. The saṁyājyās should be *pārayadvant*. (In this way) the

1. The desire, for the fulfilment of which this sacrifice is to be performed, is not mentioned.
2. *TS* 2.3.14.6.

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jīvitavant procedure should be adopted. The puronuvākyā and the yājyā relating to the offering to *vaiśvānara* Agni should be respectively *vaiśvānaro na ūtyā...* and *pṛṣṭo divi...*; those relating to the offering to Varuṇa, *imam me varuṇa...* and *tat tvā yāmi...*; and those relating to the *sviṣṭakṛt* offering, *viśvāni no...* and *agne tvam pārayā...* .

MĀNAVA [5.1.5.80–82]—One should offer cooked rice to Agni-Varuṇa. The puronuvākyā and the yājyā relating to this offering should be respectively *tvaṁ no agne...* and *sa tvaṁ no agne...* . The procedure of the sacrifice should be in accordance with the desire. This sacrifice should be performed even by one who hates an equal.

MĀNAVA [5.1.6.18–22]—One should offer *āmikṣā* to Soma-Rudra. The *jīvitavant* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be respectively *somārudrā vi vṛhataṁ...* and *tigmāyudhau tigmaheti....* When he is about to recite the *sāmidhenī* verses, the hotṛ should cover his face with his own garment. After the sacrifice is completed, one should take him to a forest, and should, (then alone), make him see (all things). The sacrificer should give away a bull to him. The bull should be immolated. The hotṛ should consume its meat. This itself constitutes the *dakṣiṇā* for this sacrifice.

MĀNAVA [5.1.10.40, 42, 43]—One should offer a cake on eleven potsherds to *aṁhomuc* Indra. The *prāyaścitti* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be respectively *viveśa yan mā...* and *aṁhomuce pra bharemā...* .

MĀNAVA [5.2.1.1–6]—One should offer a cake on eight potsherds to Agni and *āmikṣā* to Mitra-Varuṇa (or to the relevant divinity). (He should pour out grains for a cake) either on eleven or on twelve potsherds to the divinity to whom the offering of *āmikṣā* is assigned. (He should further pour out grains for cakes)[1] on one potsherd each without reciting any mantra. He should follow the procedure of the norm up to the principal offering. After having offered the cake to Agni, he should cover the next cake with the *āmikṣā*. He should then divide it (= *āmikṣā* together with the cake) into four parts—first towards the east and then towards the other directions by the right, respectively with the formulas beginning with *yā vām mitrāvaruṇā ojasyā tanūs tayā vāṁ vidhema taye'mam amum muñcatam aṁhasaḥ* for a Brāhmaṇa sacrificer; with *yā vām indrāvaruṇā...* for a Kṣatriya sacrificer; and with *yā vām agnivaruṇā...* for a Vaiśya sacrificer. One should cut out portions from all the four parts (mentioned above) and offer them as the principal oblation. He should spread out the remnants of the clarified butter in the *juhū*-ladle as base and also pour them out over the cakes on one potsherd. He should offer those cakes respectively with the formulas, *yas te rājan varuṇa deveṣu...*, *yas te rājan varuṇā 'nne...*, *yas te rājan varuṇa dvipātsu paśuṣu...*, *yas te rājan varuṇa catuṣpātsu paśuṣu...*, *yas te rājan*

1. The *sūtra* reads: *tūṣṇīm upacaratām cai 'kakapālān*. The word *upacaratām* is not clear. Cf. *Vārāha Par.* (Ādhvaryavika 3): *tūṣṇīkāṁś ca navai 'kakapālān*.

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varuṇau 'ṣadhīṣu..., *yas te rājan varuṇa vanaspatiṣu...*, *yas te rājan varuṇā 'psu.....*, *yas te rājan varuṇa pṛthivyām...*, and *yas te rājan varuṇa dikṣu....*[1] He should combine the four parts (of the *āmikṣā* and the cake) with the four formulas beginning with *yā vām mitrāvaruṇā ojasyā tanūs tayā vām avidhāma taye 'mam amum amauktam aṁhasaḥ*,[2] and cut out portions from it for the *sviṣṭakṛt* and the *iḍā*. (One should perform this sacrifice also if he desires prosperity and a village.) The procedure of the sacrifice should be in accordance with the desire. The puronuvākyā and the yājyā relating to the offering to Indra-Varuṇa should be respectively *indrāvaruṇā yuvam...* and *samrāḍ anyaḥ svarāḍ anya...*.

MĀNAVA [5.2.2.1–14]—One should offer a cake on eleven potsherds to Agni-Viṣṇu, cooked rice to Sarasvatī, and cooked rice to Bṛhaspati. Next day, he should offer a cake on eight potsherds to Agni, rice cooked in milk to Soma, rice cooked in ghee to Aditi, cooked barley to Varuṇa, and a cake on twelve potsherds to *vaiśvānara* Agni. In this sacrifice, before the *sviṣṭakṛt* offering, one should take up five spoonfuls of clarified butter in a wooden goblet or a white copper pot. He should tie a piece of gold to a *darbha*-blade and put it into that clarified butter with *agner āyur asi...*. With *indrasya prāṇo 'si...*, he should offer an oblation on the eastern portion of the āhavanīya fire. He should then proceed by the right to the other (three) directions and offer oblations respectively with the next (three) formulas. Coming back to his seat, he should offer the fifth oblation in the middle of the sacred fire with the fifth formula, namely, *prajāpateḥ prāṇo 'si ...*. With *yan navam ait...*, he should bring back for consuming the quantity of clarified butter, which has remained after the offering, and take the piece of gold out of it—(up to) one third of that piece with *pāvamānasya tvā stomena...*, (up to) two thirds with *bṛhatā tvā...*, and the whole of it with *agneṣ ṭvā mātrayā...*. He should then place it on the brim of the pot. He should take that pot of clarified butter along the front of the āhavanīya fire, and hand it over to the sacrificer with *tejo 'si...*. The sacrificer should receive it with *idaṁ varco...*. He should hold the piece of gold near his mouth, and sip the entire quantity of the clarified butter from out of the pot. The brahman should wash the piece of gold clean, and tie it to the sacrificer's person with *imam agna āyuṣe...*. All the officiating priests should hold the hand of the brahman and recite the mantras beginning with *agnir āyus tasya...*. The brahman should hold the sacrificer's hand. The sacrificer should give away ten kinds of *dakṣiṇā*. The *jīvitavant* procedure should be adopted. The puronuvākyās and the yājyās relating to the (five) principal offerings should be respectively the ten verses beginning with *agnā āyūṁṣi...*.

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1. The formulas given in *Śrautakośa* Vol. I, Sanskrit Section, p. 344 should be read accordingly.

2. The rest of the formulas read as follows: *yā vām mitrāvaruṇā sahasyā...*, *yā vām mitrāvaruṇā yātavyā...*, and *yā vām mitrāvaruṇā rakṣasyā...*. The formulas given in *Śrautakośa* Vol. I, Sanskrit Section, p. 344 should be read accordingly.

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VĀRĀHA PAR. [Ākulapāda 3] ≡ Mān. 5.1.5.46-49, 80-82.

VĀRĀHA PAR. [Ādhvaryavika 1, Ākulapāda 3] ≡ Mān. 5.1.6.18-22.

VĀRĀHA PAR. [Ākulapāda 5] ≡ Mān. 5.1.10.40, 42, 43.

VĀRĀHA PAR. [Ādhvaryavika 3, Ākulapāda 6] ≒ Mān. 5.2.1.1-6. While taking the cakes down, one should spread clarified butter on each one of them and then bring it to perfection. While placing the oblations within the altar, he should place each cake into the *āmikṣā* intended for the same divinity. With the formulas beginning with *yā vām mitrāvaruṇā ojasyā...*, he should divide each oblation into four parts according to the direction. The two verses beginning with *indrāvaruṇā yuvam...* are respectively the puronuvākyā and the yājyā for Indra-Varuṇa; those for the alternative divinity are not mentioned in the collection of puronuvākyās and yājyās given in *MS*. The puronuvākyā and the yājyā for Agni-Varuṇa, should be respectively *tvaṁ no agne...*[1] and *sa tvaṁ no agne...*[1].

VĀRĀHA PAR. [Ādhvaryavika 3, Ākulapāda 6] ≒ Man. 5.2.2.1-14. Before the *sviṣṭakṛt* offering, the adhvaryu should put a piece of gold of a hundred *mānas* into a goblet made of *palāśa* wood, with *agner āyur asi...*, pour out clarified butter into it, purify the clarified butter with the usual procedure, and offer five oblations of it with the formulas beginning with *indrasya prāṇo 'si*. Having gone through the rites up to the invocation of *iḍā*, he should place the goblet on the southern shoulder of the altar. The brahman should seize the gold with *yan navam ait...*. The other officiating priests should touch him, and, when he has lifted the gold up to a third part, they should murmur *pāvamānasya tvā stomena...*; when he has lifted it up to another third part, they should murmur *bṛhatā tvā rathantareṇa...*; and when he has lifted it completely, they should murmur *agneṣ ṭvā mātrayā...*. After the gold has been tied to him, the sacrificer should murmur the formulas beginning with *agnir āyus tasya manuṣyā...* up to the end of the *anuvāka*.

See : *Devikā* oblations.

ĀYUḤ : IF ONE DESIRES TO LIVE THE WHOLE SPAN OF LIFE.

BAUDHĀYANA [13.5]—Whoever desires that he should live the entire (span of) life should offer a cake on eight potsherds to *āyuṣmant* Agni. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *āyuṣ ṭe...* and *āyur dā agne...*.

ĀPASTAMBA [19.21.1-8]—One should offer a hundred *kṛṣṇalas* to Prajāpati. He should take up a hundred gold *kṛṣṇalas*, each equal to a *kākiṇī* or a grain of *māṣa*. He should pour them into clarified butter over the strainers. By way of a mere formal rite, he should cook them. He should take eight *kṛṣṇalas* for the principal offering, four for the *sviṣṭakṛt* offering, two for the *prāśitra*, and eight for the *iḍā*. At the time of the four-fold cutting, he should mix up all the *kṛṣṇalas* with the

1. *MS* 4.11.2.

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prāśitra and give them to the brahman. The brahman should consume them, but the others should not.

SATYĀṢĀḌHA [22.2.14] ≡ Baudh.

SATYĀṢĀḌHA [22.4.1, 2] ≒ Āp.~ The puronuvākyā and the yājyā relating to the principal offering should be *hiraṇyagarbhaḥ samavartatā 'gre...* and *āpo ha yan mahatīr viśvam āyan...* .

MĀNAVA [5.1.9.6-11]—In the *iṣṭi* called *śatakṛṣṇalā*, one should take four *kṛṣṇalas* each, that is, each portion (should consist of four *kṛṣṇalas*), and the *prāśitra* (should consist of four *kṛṣṇalas*). The intermediate *iḍā* (should also consist of four *kṛṣṇalas*). The *jīvitavant* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be respectively *hiraṇyagarbhaḥ...* and *yaḥ prāṇato ni miṣataś ca...* . The adhvaryu should give away cooked rice to the brahman. After the brahman has taken away the *kṛṣṇalas* from the rice, the rice should be given away to the other officiating priests for consuming.

VĀRĀHA PAR. [Ādhvaryavika 2, Ākulapāda 4] ≒ Mān.~ The portion for the *sviṣṭakṛt* offering should be bigger than the one for the principal offering; and that for the *iḍā* should be the biggest.~ After the *iḍā* has been consumed, the adhvaryu should take the whole (that is, the remaining) cooked rice in front of the āhavanīya fire and give it to the brahman.~

ĀŚVALĀYANA [2.10.1-4]—One should offer cakes to *āyuṣmant* Agni and *trātṛ* Indra. The puronuvākyās relating to the ājyabhāgas should be *jīvātumant*. The puronuvākyās and the yājyās relating to the principal offerings to *āyuṣmant* Agni and *trātṛ* Indra, and the *sviṣṭakṛt* offering should be respectively *āyuṣ ṭe viśvato dadhad...*[1] and *āyur dā agne...*[1]; *trātāram indram avitāram...*[2] and *mā te asyāṁ sahasāvan...*[3]; and *pāhi no agne...*[4] and *agne tvam pārayā...*[5].

See : *Mṛtyor bibhīyāt* and *jyogāmayāvī*.

ĀŚEṢṬI :

ĀŚVALĀYANA [2.10.17, 18; 2.11.5]—One should perform a sacrifice to Āśā or Āśāpālā.[6] The *vairāja* procedure should be adopted. The puronuvākyā and the yājyā relating to this offering should be respectively *āśānām āśāpālebhyaś...*[7] and *viśvā āśā madhunā saṁ sṛjāmy anamīvā āpa oṣadhayaḥ santu sarvāḥ | ayaṁ yajamāno mṛdho vyasyatv agṛbhītāḥ paśavaḥ santu sarve.*[8]

INDRATURĪYA :

ĀPASTAMBA [18.9.6-9]—One should offer, in the *indraturīya* sacrifice, a cake on eight potsherds to Agni, cooked *gavīdhuka* grains to Rudra, curds to Indra, and cooked barley-grains to Varuṇa. A cow intended for load-

1. See *TS* 1.3.14.4. 2. *RV* 6.47.11. 3. *RV* 7.19.7. 4. *RV* 1.189.4.
5. *RV* 1.189.2.
6. The desire, for the fulfilment of which this sacrifice is to be performed, is not mentioned.
7. *AV* 1.31.1. 8. See *TBr* 2.5.3.3.

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bearing should be given away as *dakṣiṇā*. One should cause one, who has enemies or who is dear to him, to perform this sacrifice.

MĀNAVA [5.2.7.10] ≒ Āp. ~ A cow yoked to a cart should be given away as *dakṣiṇā*. ~ One should cause (also) one, who is engaged in a battle, to perform this sacrifice.

INDRIYA :

See : *Sarvapṛṣṭheṣṭi*.

IṆĀNAḤ : ONE WHO HAS PERFORMED A (SOMA) SACRIFICE.

See : *Devikā* oblations.

UPAPĀTAKA :

See : *Mṛgāreṣṭi*.

UBHAYĀDAT PRATIGṚHYĀ 'ŚVAṀ VĀ PURUṢAṀ VĀ : IF ONE HAS RECEIVED AS *DAKṢIṆĀ* AN ANIMAL WITH TWO ROWS OF TEETH, (NAMELY,) A HORSE OR A MAN.

BAUDHĀYANA [13.9]—Having received (as *dakṣiṇā*) (an animal) with two rows of teeth, (namely,) a horse or a man, one should offer a cake on twelve potsherds to *vaiśvānara* Agni. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, (namely, *vaiśvānaro na ūtyā*... and *tvam agne śociṣā śośucānaḥ*...).

KĀTYĀYANA [25.8.15, 16]—One should offer a cake to *vaiśvānara* Agni. He should give away a black garment as *dakṣiṇā*.

KĀNTI :

See : *Ruc*.

KĀMO NO 'PANAMET : IF ONE'S DESIRE IS NOT FULFILLED.

BAUDHĀYANA [13.5]—It is said in the *Brāhmaṇa* : "One, in whose case the desire is not fulfilled, should offer a cake on eight potsherds to *kāma* Agni." (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *tubhyaṁ tā aṅgirastama*... and *aśyāma taṁ kāmam agne*... . [23.1—As for the injunction that one, in whose case the desire is not fulfilled, should offer a cake on eight potsherds to *kāma* Agni : Baudhāyana, indeed, says that one should do so only if his desire is not fulfilled even after he has performed a sacrifice which has been prescribed for that specific purpose. Śālīki says that this offering itself should be made with a view to securing the fulfilment of all desires. Aupamanyava says that this offering should be made separately for the fulfilment of each (separate) desire.]

BAUDHĀYANA [13.26]—One, in whose case the desire is not fulfilled, should offer a cake on eleven potsherds to Agni-Soma. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *agnīṣomā savedasā*... and *yuvam etāni*... .

SATYĀṢĀḌHA [22.2.14] ≡ Baudh. 13.5.

SATYĀṢĀḌHA [22.4.8] ≡ Baudh. 13.26.

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MĀNAVA [5.1.5.69, 70]≒Baudh. 13.26.~ One should have this offering made only by a Brāhmaṇa sacrificer. The procedure of the sacrifice should be in accordance with the desire.

MĀNAVA [5.1.5.22–24]—One should offer a cake on twelve potsherds to *vaiśvānara* Agni. The puronuvākyā and the yājyā relating to this offering should be respectively *vaiśvānaro na ūtyā...* and *pṛṣṭo divi...* . The procedure of the sacrifice should be in accordance with the desire.

VĀRĀHA PAR. [Ākulapāda 3] ≡ Mān. [5.1.5.22–24; 69, 70]

ĀŚVALĀYANA [2.10.10, 12; 2.11.5]≒Baudh. 13.5.~ The *vairāja* procedure should be adopted.[1]

ŚĀṄKHĀYANA [3.4.10; 3.5.8]—One should offer a cake to *kāma* Agni. There should be seventeen *sāmidhenī* verses and the two *vārtraghna* ājyabhāgas. The puronuvākyā and the yājyā relating to the principal offering should be respectively *agniḥ pareṣu dhāmasu...*[2] and *aśyāma taṁ kāmam agne...*[3] .

KĀRĪRĪṢṬI : (A SACRIFICE FOR RAINS).

BAUDHĀYANA [13.37–40]—One, who is desirous of performing the *kārīrīṣṭi*, should arrange for (the following materials, namely,) a black garment, a black-bordered (upper garment), a black horse, a black fetter, skin of a black antelope, black honey, flour of *karīra* fruit, a black half-baked earthen pitcher, a black cart with three roofs, a black female sheep, black bunch of *varṣāhū* (*Boerhavia procumbens*), and faggot and sacrificial grass of reed. [26.6—As for black honey : Honey gathered by *puttikā* bees is, indeed, here intended. As for a cart with three roofs : A cart with three ridges is, indeed, here intended. They also say that a cart with three roofs is, indeed, here intended.] At the sacrificer's seat, one should put down the black garment and the black-bordered (upper garment). Then, he should tie up the black horse by means of the black fetter in front of the āhavanīya fire, and pour out black honey and *karīra*-flour upon the skin of black antelope (placed) within the altar. He should fix up the pitcher upon the rubbish-heap. Then he should make the cart stand in front of the rubbish-heap, with its pole pointing towards the east, and should tie up the black female sheep in front of the prop of the carriage-pole. He should place the black bunch of *varṣāhū* and the faggot and grass of reed to the north of the āhavanīya fire. Then, with *mārutam asi marutām ojo 'pāṁ dhārām bhinddhi*, the sacrificer should put on the black garment and the black-bordered (upper garment). With *ramayata marutaḥ śyenamāyinam...*, he should push back the west wind. "Verily he produces the east wind to win the rains." So says the *Brāhmaṇa*. Then one should release the horse from the fetter, and, with *abhi kranda stanaya garbham ā dhāḥ...*, strike it by means of the upper garment. One should

1. No specific desire is mentioned in connection with this sacrifice.
2. *AV* 6.36.3. 3. *ṚV* 6.5.7.

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know that, if the horse runs or discharges urine or discharges excrement, it will certainly rain.—Then he should offer the eight *vātanāman* oblations respectively with the (eight) mantras beginning with *purovāto varṣañ jinva rāvṛt svāhā*. Then, with *māndā vāśāḥ śundhyūr ajirāḥ | jyotiṣmatīs tamasvarīr undatīḥ suphenāḥ | mitrabhṛtaḥ kṣatrabhṛtaḥ surāṣṭrā iha mā 'vata*, he should mix up *karīra*-flour with honey upon the skin of black antelope (placed) within the altar. He should make three balls (out of the mixture), collect them together, and, with *vṛṣṇo aśvasya saṁdānam asi vṛṣṭyai tvo 'panahyāmi*, tie up the ends of the skin of black antelope by means of the fetter. Then, with *devā vasavyā agne soma sūrya*, he should tie up the balls to the first roof of the cart. He should wait through one day and one night (for the rain to fall). (If, even then, it does not rain), with *devāḥ śarmaṇyā mitrāvaruṇā 'ryaman*, he should tie them up to the second (roof of the cart). He should wait through one day and one night. (If, even then, it does not rain), with *devāḥ sapītayo 'pāṁ napād āśuheman*, he should tie them up to the third (roof of the cart). He should wait through one day and one night. It is said in the *Brāhmaṇa*: "If it rains, at that very moment (the balls) should be offered (on the āhavanīya fire)." Whether it rains or it does not rain, in both cases, he should spread out clarified butter as base for and also pour it over (the oblation) and offer the balls by means of the ladle respectively with the three mantras, *divā citstamaḥ kṛṇvanti...*, *ā yaṁ naraḥ...*, and *ud īrayathā marutaḥ samudrato...*. With *asitavarṇā harayaḥ suparṇā...*, he should gaze at the smoke issuing from them (that is, from the balls offered on the fire). If (even then) it does not rain, he should, on the following day, offer the relevant oblations, that is to say, he should offer a cake on eight potsherds to *dhāmacchad* Agni, a cake on seven potsherds to the Maruts, and a cake on one potsherd to Sūrya. (The puronuvākyās and the yājyās) relating to these (three oblations) should be respectively these, namely, *tvaṁ tyā cid acyutā...* and *agne bhūrīṇi tava jātavedo...*; *divo no vṛṣṭim maruto rarīdhvam...* and *pinvanty apo marutaḥ sudānavaḥ...*; and *ud u tyaṁ...* and *citraṁ...*. Then, before the *sviṣṭakṛt* offering, he should offer three oblations of spoonfuls of clarified butter with the verses beginning with *aurvabhṛguvac chucim apnavānavad ā huve...*. With *sṛjā vṛṣṭim diva ā 'dbhiḥ samudram pṛṇa*, he should fill up the pitcher with water. One should know that, if it bursts or breaks, it will certainly rain. (If, even so, it does not rain), then, with *abjā asi prathamajā balam asi samudriyam*, he should offer an oblation of clarified butter upon the female sheep. One should know that, if she runs away or discharges urine or discharges excretion, it will certainly rain. (If, even so, it does not rain), then, with *unnambhaya pṛthivīm bhinddhī 'daṁ divyaṁ nabhaḥ | udno divyasya no dehī 'śāno vi sṛjā dṛtim*, he should offer an oblation of clarified butter upon the bunch of *varṣāhū*. [23.4—As for the offering of an oblation of clarified butter upon the bunch of *varṣāhū*: (The view expressed in) the *sūtra* is (that) of Baudhāyana. Śālīki says that one should go to the place where a bunch of *varṣāhū* would be available.] Then, with *hiraṇyakeśo rajaso visāre...*, he

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should throw away that (bunch) on the āhavanīya fire. Then, with *ā te suparṇā aminanta 'evaiḥ...*, he should gaze at the smoke issuing from it. Then, he should stand within the altar and shake up the skin of black antelope with the mantras, *ye devā divibhāgāḥ...* etc. up to the end of the *anuvāka*. [23.4—As for the shaking up of the skin of black antelope: Baudhāyana says that one should shake up the skin of black antelope, standing within the altar. Śālīki says that (he should do so, standing) outside the altar.] So does the *kārīrī* come to an end.

Āpastamba [19.25.16–27.12]≒Baudh. Under an auspicious constellation one should go out of the fire-hall and perform the *kārīrīṣṭi*.〰 One should make a horse stand to the east, facing towards the west.〰 He should mix up either date-flour or *karīra*-flour with honey upon the skin of black antelope.〰 He should place the balls together on a lotus-leaf.〰 If it does not rain, one should pour out black paddy for the three divinities, namely, *dhāmacchad* Agni and others. After having placed the cakes within the altar, he should spread out the skin of black antelope within the altar. The officiating priests should tie black cloth round their heads, wear black garments, have the sacred cords suspended over the right shoulder and under the left arm, and then perform the sacrifice. The puronuvākyās and the yājyās should be *tvaṁ tyā cid acyutā...*, etc. There is a view that, at the time of the subsidiary offering (before the *viṣṭakṛt* offering), one should either tie up (to the cart) or offer (on the fire) the balls respectively with the mantras beginning with *divā cit tamaḥ....* He should follow the smoke with *asitavarṇā harayaḥ...* .〰 He should tie up a black female sheep either to the prop of the pole or to the peg of the cart. With *abjā asi...*, he should sprinkle water upon her by means of the hand with the palm turned upwards.〰 He should place the bunch of *varṣāhū* upon the rubbish-heap and, with *unnambhaya pṛthivīm...*, offer an oblation upon that bunch. According to some teachers, one should sprinkle water upon that bunch by means of the ladle.〰 A black garment, a black horse, and a black female sheep should be given away as *dakṣiṇā* in this sacrifice.

Satyāṣāḍha [22.5.26–6.22]≒Āp.〰 The puronuvākyā and the yājyā relating to the *viṣṭakṛt* offering should be respectively *aurvabhṛguvac chucim...* and *ā savaṁ savitur...* .〰

Mānava [5.2.6]—A king or his purohita should perform the *kārīrīṣṭi* for rains. The sacrificer should put on the skin of black antelope and commence the vow in the morning. The sacrificial faggot should be of reed. The adhvaryu should place ghee, honey, and *karīra*-flour upon the skin of black antelope spread out to the west of the āhavanīya fire. While the sacrificer is touching the adhvaryu, the latter should make the former recite the eight formulas beginning with *purovāta jinva rāvaṭ svāhā*, and then offer the eight oblations of clarified butter called *vāṭahoma*. With *māndā vāśā jyotiṣmatī...*, he should mix up the *karīra*-flour with honey, make four balls (out of that mixture), and place these balls upon the skin of black antelope. He should recite over the rein of the black horse the mantra, *vṛṣṇo aśvasya*

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saṁdānam asi. With *vṛṣṭyai tvo 'panahyāmi*, he should tie up the balls in the skin of black antelope by means of the rein. Then, with *devā vasavyā...*, he should tie up that skin (together with the balls) to the front roof of the cart and wait (for the rains) till a third part of the day. If it rains, he should tie up the skin (together with the balls) to the remaining two roofs of the cart with the formulas *devāḥ śarmaṇyā...* and *devāḥ sapītayo...*, and then make the offering. If it does not rain, he should tie up the skin (together with the balls) to the middle roof of the cart, with *devāḥ śarmaṇyā...*, and wait (for the rains) till the half of the remaining day. If it rains, he should tie up the skin (together with the balls) to the rear roof of the cart, and then make the offering. If it does not rain, he should tie up the skin (together with the balls to the rear roof of the cart), with *devāḥ sapītayo...*, and wait (for the rains) through the rest of the day. As soon as it rains, he should proceed with the sacrifice from the pouring out of the oblation-material onwards. If it does not rain, he should remain at that very place until it rains. On the following day, he should offer a cake on eight potsherds to *dhāmacchad* Agni, a cake on seven potsherds to the Maruts, and a cake on one potsherd to Sūrya. In the course of the sacrifice, while taking away the cakes from the potsherds, he should spread out clarified butter as base in a white copper pot or a wooden goblet, put the balls of *karīra*-flour in it, and pour out clarified butter over them. The *āgnimāruta* procedure should be adopted in this sacrifice. The puronuvākyās and the yājyās relating to the principal offerings should be the six verses beginning with *kṛṣṇaṁ niyānaṁ harayaḥ...*. With the last verse, (namely, *sūryo apo vi gāhate...*), the adhvaryu should offer an oblation of clarified butter, (following the offering of the cake to Sūrya). Before the *sviṣṭakṛt* offering, the adhvaryu should take up in the ladle the first ball with *divā cit tamaḥ...*, and offer it on the āhavanīya fire with *devā vasavyā...*. He should take up in the ladle the second ball with *ā yaṁ naraḥ sudānavo...*, and offer it on the āhavanīya fire with *devāḥ śarmaṇyā...*. He should take up in the ladle the third ball with *udīrayatā marutaḥ...*, and offer it on the āhavanīya fire with *devāḥ sapītayo...*. With *sṛjā vṛṣṭiṁ diva ā 'dbhiḥ...*, he should discharge the fourth ball into water. With *ye devā divibhāgāḥ stha...*, he should shake up the skin of black antelope upon the sacrificial grass. He should recite, towards the north, after the rainy winds, the mantra, *ramayata marutaḥ pretaṁ vājinam manojavasaṁ vṛṣaṇaṁ suvṛktim | yene 'dam ugram avasṛṣṭam eti tam aśvinā paridhattaṁ svastaye*. This sacrifice is called the *kārīrīṣṭi*. After having performed it, the sacrificer should not eat *karīra*-flour for one year.

VĀRĀHA PAR. [Ādhvaryavika 4, Ākulapāda 7]=Mān.~ In the latter part of the night, one should go away towards the north in a cart. He should keep the cart so that it faces towards the east, and to the rear of the same he should spread out the sacred fires. The sacrificer, his wife, and the officiating priests should wear black garments. After sunrise, the sacrificer and his wife should partake of that food which is to be consumed on the *upavasatha*-day.~ With *māndā vāśā...*, the adhvaryu should place

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honey and *karīra*-flour on the skin of black antelope. With *vṛṣṇo aśvasya saṁdānam asi*, he should take the rein of a horse, and, with *vṛṣṭyai tvo 'panahyāmi*, he should tie up the skin. With *devā vasavyā*... and *divā cit tamaḥ*..., he should tie up that skin to the front roof of the cart, and wait for rain for a third part of the day. If it does not rain, he should tie up that skin to the middle roof of the cart with *devāḥ śarmaṇyā*... and *ā yaṁ naraḥ sudānavo*..., and wait till the half of the remaining day. If it does not rain, he should tie up that skin to the rear roof of the cart with *devāḥ sapītayo*... and *udīrayatā marutaḥ*..., and wait through the rest of the day. If it does not rain, he should stay at the very place. If it rains, he should immediately perform the sacrifice (mentioned in the sequel). (If it does not rain), he should perform on the next day a sacrifice consisting of the three offerings to *dhāmacchad* Agni and other divinities. Before offering the *viṣṭakṛt* oblation, he should prepare three balls out of the *karīra*-flour and honey, with the three formulas beginning with *devā vasavyā*..., and, with the three formulas beginning with *divā cit tamaḥ*..., he should offer them on the āhavanīya fire. He should pray to the north wind with *ramayata marutaḥ śyenamāyinam manojavasaṁ vṛṣaṇaṁ suvṛktam | yene 'dam ugram avasṛṣṭaṁ yam aśvinā paridadhānaṁ svasti*. He should shake up the skin on the sacrificial grass three times with *sṛjā vṛṣṭiṁ*... . He should touch the altar and the sacrificial grass with *ye devā divibhāgā*... .[1] After the sacrifice is over, one should give away the cart and the horse as *dakṣiṇā*.

ĀŚVALĀYANA [2.13.1–7]—The *dhāyyās* among the *sāmidhenī* verses should be *prati tyaṁ cārum adhvaraṁ*...[2] and *īḷe agniṁ svavasaṁ*... .[3] In every optional sacrifice which is performed for obtaining rains, the puronuvākyās relating to the ājyabhāgas should be *apsv agne sadhiṣ ṭava*...[4] and *apsu me somo abravīd*... .[5] (If the principal divinity is Agni) the puronuvākyā and the yājyā relating to the offering should be respectively the two verses beginning with *hiraṇyakeśo rajaso*...,[6] and (if the principal divinity is *dhāmacchad* Agni) the puronuvākyā and the yājyā should be respectively *tvaṁ tyā cid acyutā*...[7] and *dhāman te viśvaṁ*... .[8] The puronuvākyā and the yājyā relating to the offering to the Maruts should be respectively *vāśre 'va vidyun mimāti*...[9] and *parvataś cin mahi vṛddho bibhāya*...;[10] those relating to the offering to Sūrya, *sṛjanti raśmim ojasā*...[11] and *vahiṣṭhebhir vi haran yāsi tantuṁ*...;[12] those relating to the offering of the first ball, *ud īrayathā marutaḥ* ..[13] and *pra vo marutas taviṣā*...;[14] those relating to the offering of the second ball, *ā yaṁ naraḥ sudānavo*...[15] and *vidyun mahaso naro*...;[16] those relating to the offering of the third ball, *kṛṣṇaṁ niyānaṁ*

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1. After this, the *sūtra* reads: *pradhānāhutīś ca juhoti hutvā cā 'bhimantrayate*. This is not clear.

2. *ṚV* 1.19.1. 3. *ṚV* 5.60.1. 4. *ṚV* 8.43.9. 5. *ṚV* 1.23.20.
6. *ṚV* 1.79.1–2. 7. *ṚV* 6.2.9. 8. *ṚV* 4.58.11. 9. *ṚV* 1.38.8.
10. *ṚV* 5.60.3. 11. *ṚV* 8.7.8. 12. *ṚV* 4.13.4. 13. *ṚV* 5.55.5.
14. *ṚV* 5.54.2. 15. *ṚV* 5.53.6. 16. *ṚV* 5.54.3.

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harayaḥ...[1] and *niyutvanto grāmajito*...;[2] and those relating to the *viṣṭakṛt* offering, *agne bādhasva vimṛdho*...[3] and *yaṁ tvā devāpiḥ śuśucāno*....[4] (The divinity in connection with the three offerings of the balls should be the Maruts.) Some teachers prescribe the reciting of verses as the puronuvākyās and of *yajus* formulas as the yājyās. As soon as the sacrifice is over, the sacrificer should pray to all the (four) quarters respectively with the four verses of the hymn beginning with *acchā vada tavasaṁ*...;[5] or he should pray to each of the quarters with the entire hymn.

KILĀSĀBĀDHA:

See: *Anūcāno 'py ayaśāḥ.*

KLAIBYĀD BIBHĪYĀT: IF ONE FEARS IMPOTENCE.

BAUDHĀYANA [13.26]—One, who fears impotence, should offer to *vājin* Soma cooked *śyāmāka* rice. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *ā pyāyasva*... and *saṁ te*....

SATYĀṢĀḌHA [22.4.9] ≡ Baudh.

KṢATRĀYA CA VIŚE CA SAMADAṂ DADHYĀM: IF ONE DESIRES THAT HE SHOULD BRING ABOUT CONFLICT BETWEEN THE RULER AND THE SUBJECTS.

BAUDHĀYANA [13.19]—One, who desires that he should bring about conflict between the ruler and the subjects, should offer even this (namely, a cake on eleven potsherds to Indra and a cake on seven potsherds to the Maruts). While cutting out a portion from the cake intended for Indra, the adhvaryu should say (to the hotṛ): "Do you recite the puronuvākyā for Indra." The hotṛ should then recite the verse, *indraṁ vo viśvatas pari*.... The adhvaryu should step beyond the altar, give out a call (to the āgnīdhra, and, after the latter has responded,) say to the hotṛ: "Do you recite the yājyā for the Maruts." The hotṛ should then recite the verse, *yā vaḥ śarma*.... While cutting out a portion from the cake intended for the Maruts, the adhvaryu should say (to the hotṛ): "Do you recite the puronuvākyā for the Maruts." The hotṛ should then recite the verse, *maruto yadd ha vo divaḥ*.... The adhvaryu should step beyond the altar, give out a call (to the āgnīdhra, and, after the latter has responded,) say to the hotṛ: "Do you recite the yājyā for Indra." The hotṛ should then recite the verse, *indraṁ naro*.... "One thereby brings about a conflict between them (that is, between Indra and the Maruts) in respect of their respective (sacrificial) shares. (As a result of this, the ruler and the subjects) remain killing each other." So says the *Brāhmaṇa*. [23.3—As for the reversed order of the oblations: Baudhāyana says that the cake intended for the Maruts should be the first to be characterised by the rites accompanied by mantras (from the first). Śālīki says (that it should be so characterised) from the rite of cutting out portions (from it). Aupamanyava says (that it should be so characterised) from the the offering. Aupamanyavīputra says (that it should be so characterised) from the rite of the consuming of their respective portions by the four

17. *RV* 1.164.47. 2. *RV* 5.54.8. 3. *RV* 10.98.12. 4. *RV* 10.98.8. 5. *RV* 5.83.

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officiating priests. As for the injunction that the hotṛ should recite, as the puronuvākyā and the yājyā, two verses relating to the Maruts: Baudhāyana, indeed, says that the hotṛ should invoke the Maruts at the very first, (that is, before Indra), and the adhvaryu should mention the Maruts after the call for the puronuvākyā relating to Indra, (that is, with the call for the yājyā). Śālīki says that the reversal (of the divinities) is intended only in respect of the puronuvākyā and the yājyā.][1] One, who desires that (the king and the subjects) should accord (with each other), should make this very offering. The adhvaryu should cut out portions from the oblation and offer them to the respective divinities. "Verily by means of the respective portions does he ensure accord, as is fit, between them (that is, between Indra and the Maruts). (Thereby, the king and the subjects,) verily, accord (with each other)." So says the *Brāhmaṇa*. The puronuvākyās and the yājyās relating to these offerings should be the same as those relating to the former sacrifice.

SATYĀṢĀḌHA [22.3.14, 15] ≡ Baudh.

MĀNAVA [5.1.7.3–16]—One should offer a cake on eleven potsherds to Indra and a cake on seven potsherds to the Maruts. If it is desired that the conflict should last only for a short time,[2] one should, after the placing of the oblations within the altar, let loose one cow towards the east and another towards the west of the village. The two cows come together, (and, at that very moment, the conflict comes to an end). The *vārtraghna* procedure should be adopted. After the adhvaryu has cut out a portion from the cake intended for Indra and has addressed the hotṛ with the words: "Do you recite the puronuvākyā for Indra," the latter should recite *ā tū na indra*.... Then, after the usual calling out and response, the adhvaryu should say to the hotṛ: "Do you recite the yājyā for the Maruts," and the latter should recite *ṛṣṭayo vo maruto*.... After the adhvaryu has cut out a portion from the cake intended for the Maruts and has addressed the hotṛ with the words, "Do you recite the puronuvākyā for the Maruts," the latter should recite *maruto yadd ha vo balaṁ*.... Then, after the usual calling out and response, the adhvaryu should say to the hotṛ: "Do you recite the yājyā for Indra," and the latter should recite *tvam mahaṁ indra*.... The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* offering should be respectively *purutrā hi*... and *samatsv agnim*.... The order of these two divinities in respect of the *sviṣṭakṛt* and the *sūktavāka* should be the same as in respect of the principal offering. If it is desired that the people and the ruler should unite, the adhvaryu should make the offerings to these two divinities in the normal order.

VĀRĀHA PAR. [Ādhvaryavika 1, Ākulapāda 4] ≡ Mān.

ĀŚVALĀYANA [2.11.13–17]—One should perform the *aindrāmārutīṣṭi*. The puronuvākyā and the yājyā relating to the offering to the Maruts should

1. The purport of this passage is not clear.
2. The word *aturmuhya* in *MānŚS* 5.1.7.4 is obscure.

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be respectively *maruto yasya hi kṣaye...*[1] and *pra śardhāya mārutāya...*.[2] Having recited the puronuvākyā for Indra, the hotṛ should recite the yājyā for the Maruts; having recited the puronuvākyā for the Maruts, he should recite the yājyā for Indra. In the insertions (*nigamas*) he should mention Indra first, or the Maruts first. (Instead of following any of these alternatives) he should mention Indra first in the *nigamas* occurring before the principal offering; in the *nigamas* occurring after the principal offering he should mention the Maruts first. If it is desired that the people and the ruler should unite, one should make the offerings to these divinities in the normal manner and then perform the *saṃjñānīṣṭi*.

KṢĀMAVATĪṢṬI:

See: *Agnir gṛhān dahet*.

KṢETRAM ADHYAVASYAN: IF ONE DESIRES TO OCCUPY A PIECE OF LAND.

MĀNAVA [5.1.5.18–21]—One should offer a cake on eleven potsherds to Indra-Agni, cooked rice to Pūṣan, and cooked rice to Kṣetrapati. The *grāmakāma* procedure should be adopted. The puronuvākyās and the yājyās relating to the offerings to Indra-Agni, Pūṣan, and Kṣetrapati should be respectively *yā vāṁ santi...* and *śuciṁ nu stomaṁ...*, *pūṣā gā anvetu...* and *śukraṁ te anyad...*, and *kṣetrasya patinā vayaṁ...* and *madhumatīr oṣadhīr...*.

VĀRĀHA PAR. [Ākulapāda 3] ≡ Mān.

KṢETRE PAŚUṢU VĀ VIVADETA: IF ONE HAS A DISPUTE IN RESPECT OF LAND OR CATTLE.

MĀNAVA [5.1.10.44, 46, 47]—If one has a dispute in respect of land or cattle, he should offer a cake on eleven potsherds to *kṣetraṁjaya* Indra. The *vārtraghna* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be respectively *abhi tiṣṭha pṛtanyato...* and *āśīr nā ūrjaṁ uta suprajāstvaṁ...*.

VĀRĀHA PAR. [Ākulapāda 5] ≡ Mān.

GATAŚRIḤ: IF ONE DESIRES TO BECOME ENDOWED WITH GLORY.

MĀNAVA [5.1.10.35, 36]—If one desires to become *gataśrī* (that is, endowed with glory), he should offer a cake on eleven potsherds to *aśvamedhavant arkavant* Indra. The *prāyaścitti* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be respectively *anavas te ratham...* and *vṛṣṇe yat te vṛṣaṇo...*.

MĀNAVA [5.1.10.63, 64]—One should offer a cake on eight potsherds to Agni. This sacrifice should be performed at one's own place. A milk-yielding cow should be given away as *dakṣiṇā*. One should go away towards the east and offer a cake on three potsherds to Viṣṇu. A milk-yielding mare should be given away as *dakṣiṇā*. One should offer to Prajāpati rice cooked in ghee. This sacrifice should be performed on a mountain or by the side of a lake. A cow acting as a bull (*puruṣī dhenu*) should be given away as *dakṣiṇā*.[3]

1. *RV* 1.86.1. 2. *RV* 5.54.1.
3. The puronuvākyās and the yājyās are not mentioned in the relevant collection in *MS*.

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VĀRĀHA PAR. [Ākulapāda 5] ≡ Mān. 5.1.10.35, 36.

VĀRĀHA PAR. [Ādhvaryavika 2] ≡ Mān. 5.1.10.63, 64.

GĀYATRIṢṬI :

See : *Annam* ; *bhrātṛvyavān* ; *rāṣṭre spardheta.*

GĀVO VĀ PURUṢĀ VĀ PRAMĪYERAN YO VĀ BIBHĪYĀT : IF ONE'S CATTLE OR MEN (ATTENDANTS) ARE DYING, OR IF ONE IS OVERWHELMED WITH FEAR.

BAUDHĀYANA [13.4]—One, whose cattle or men are dying or who is overwhelmed with fear, should offer a cake on eight potsherds to *surabhimant* Agni. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *agnir hotā...* and *sādhvīm akar....* [23.1—As for the injunction that one, whose cattle or men are dying or who is overwhelmed with fear, should offer a cake on eight potsherds to *surabhimant* Agni : Baudhāyana, indeed, says that one should add fragrant materials to the *prokṣaṇī* water and the officiating priests should act with fragrant materials (applied to their bodies). Śālīki says that this (injunction regarding the fragrant materials) is intended only in respect of the recitals of the puronuvākyā and the yājyā.]

SATYĀṢĀḌHA [22.2.12] ≒ Baudh. ~ The sacrificer should recite the puronuvākyā and the yājyā.

KĀTYĀYANA [25.4.24–26]—One should perform the *pāthikṛtīṣṭi* if death has occurred among one's relatives.

See : *Rudraḥ paśūn śamāyeta* ; *Rudraḥ prajāḥ śamāyeta.*

GRĀMAḤ : IF ONE DESIRES A VILLAGE.

BAUDHĀYANA [13.8]—One, who is desirous of a village, should offer a cake on twelve potsherds to *vaiśvānara* Agni and a cake on seven potsherds to the Maruts. It is said in the *Brāhmaṇa*: "One should bake the cake intended for *vaiśvānara* Agni on the āhavanīya fire and that intended for the Maruts on the gārhapatya fire ; he should place (the oblation) within the altar while the *sāmidhenī* verses are being recited." At the proper time, he should place towards the west within the altar the cake intended for *vaiśvānara* Agni. While the *sāmidhenī* verses are being recited, (he should place within the altar) the cake intended for the Maruts. (The puronuvākyās and the yājyās) relating to these (two offerings) should be respectively these, namely, *vaiśvānaro na ūtyā...* and *pṛṣṭo divi..* , and *maruto yadd ha vo divaḥ...* and *yā vaḥ śarma....* [23.2—As for the reversed order of the oblations : Baudhāyana says that the cake intended for the Maruts should be the first to be characterised by the rites accompanied by mantras (from the first). Śālīki says (that it should be so characterised) from the rite of cutting out portions (from it). Aupamanyava says (that it should be so characterised) from the offering. Aupamanyavīputra says (that it should be so charecterised) from the rite of the consuming of their respective portions by the four officiating priests.] [26.5—The taking up of the fire-stirring stick (should be according to the

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usual) procedure. One should take up the stick from near the gārhapatya fire. By means of it, he should lay down to the rear of the āhavanīya fire the potsherds for the cake intended for *vaiśvānara* Agni. Turning by the right, he should lay down to the rear of the gārhapatya fire the potsherds for the cake intended for the Maruts. He should pour out the flour, knead it up, touch it separately, and make two balls out of it. He should then carry round, along the front of the ball for the cake for the Maruts, the ball for the cake for *vaiśvānara* Agni, and place it (upon the potsherds) to the rear of the āhavanīya fire. Turning by the right, he should place the ball for the cake for the Maruts to the rear of the gārhapatya fire. Having (first) made this (that is, the *vaiśvānara* cake) gather crust, he should (then) make that (that is, the *māruta* cake) gather crust. Having (first) carried fire round this (that is, the *vaiśvānara* cake), he should (then) carry fire round that (that is, the *māruta* cake). Having (first) baked this (that is, the *vaiśvānara* cake), he should (then) bake that (that is, the *māruta* cake). Or he should go through these rites in respect of both (the cakes) at both places (separately). He should place the baked *vaiśvānara* cake within the altar, carrying it (there) along the rear of the southern joint of the enclosing sticks or along the front of the southern enclosing stick. The (procedure) after this is (well) established.

BAUDHĀYANA [13.13]—One, who is desirous of a village, should offer a cake on eleven potsherds to *anvṛju* Indra. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *anv aha māsā...* and *anu te dāyi....*

BAUDHĀYANA [13.19]—It is said in the *Brāhmaṇa*: "One, who is desirous of a village, should offer a cake on eleven potsherds to Indra and a cake on seven potsherds to the Maruts." It is further said: "One should bake on the āhavanīya fire the cake intended for Indra and on the gārhapatya fire that intended for the Maruts. While the *sāmidhenī* verses are being recited, one should place them (within the altar)." At the proper time (before the recital of the *sāmidhenī* verses) the adhvaryu should place the cake intended for Indra towards the west (within the altar). While the *sāmidhenī* verses are being recited, he should place within the altar the cake intended for the Maruts. (The puronuvākyā and the yājyā) relating to these (two offerings) should be respectively *indraṁ vo viśvatas pari...* and *indraṁ naro...*, and *maruto yadd ha vo divaḥ...* and *yā vaḥ śarma...*.

BAUDHĀYANA [13.20]—One, who is desirous of a village, should offer a cake on eleven potsherds to Indra and a cake on twelve potsherds to the Viśve Devas. A person desiring to perform this sacrifice should arrange for a garment with blue or red border. It is said in the *Brāhmaṇa*: "One should first cut out portions from the cake intended for Indra and then cut out portions from the cake intended for the Viśve Devas, and, after this, he should again cut out portions from the cake intended for Indra." The adhvaryu should (first) cut out a portion from the cake intended

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for Indra and then cut out two portions from the cake intended for the Viśve Devas. Then, after this, he should again cut out a portion from the cake intended for Indra. The *Brāhmaṇa* says: "By doing so, he protects the kinsmen on his (=the sacrificer's) both sides." (The puronuvākyā and the yājyā) relating to this (offering) should be these, namely, *bhareṣv indraṁ*... and *mamattu naḥ*.... After the *anvāhārya* cooked rice has been placed (within the altar), the sacrificer should give away the garment with red or blue border as *dakṣiṇā*. [26.5—As for the injunction that, having (first) cut out portions from the cake intended for Indra, one should cut out portions from the cake intended for the Viśve Devas, and that, after this, he should again cut out portions from the cake intended for Indra: Only two cuttings (from the cake intended for the Viśve Devas) are here intended. As for the injunction that a garment with red or blue border (should be given away as) *dakṣiṇā*: On the fringe or on the border of that garment, red or blue threads should have been woven. Or (by the word *upādhāyyapūrvayaṁ vāsaḥ*) a pillow-cord is intended.]

BAUDHĀYANA [13.20]—One, who is desirous of a village, should offer to the Maruts *priyaṁgu* grains cooked in the milk of a spotted cow. It is said in the *Brāhmaṇa*: "In connection with this sacrifice, *priyavant* puronuvākyā and yājyā should be recited." (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *priyā vo nāma huve*... and *śriyase kam bhānubhiḥ*....

BAUDHĀYANA [13.26]—One, who is desirous of a village, should offer a cake on eleven potsherds to Brahmaṇaspati. It is said in the *Brāhmaṇa*: "In this sacrifice, *gaṇavant* puronuvākyā and yājyā should be recited." (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *gaṇānāṁ tvā gaṇapatiṁ havāmahe*... and *sa ij janena*....

BAUDHĀYANA [13.30]—One, who is desirous of a village, should perform the *sāṁgrahaṇīṣṭi* for the Viśve Devas. The adhvaryu should cook rice for the Viśve Devas in such a manner that the rice-grains are fixed together. Then, with the mantras beginning with *dhruvo 'si dhruvo 'haṁ sajāteṣu bhūyāsam*..., he should lay down the enclosing sticks. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *viśve devā ṛtāvṛdha*... and *viśve devāḥ śṛṇute 'maṁ*.... Then, before the *viṣṭakṛt* offering, he should offer (three) subsidiary oblations of clarified butter by means of the spoon, respectively with the (three) mantras beginning with *āmanam asy āmanasya devā*.... [23.3—As for the laying down of the enclosing sticks in connection with the *sāṁgrahaṇīṣṭi*: Baudhāyana says that one should (first) lay down the enclosing sticks with the mantras in the *aiṣṭikakāṇḍa*, and then again lay them down with the mantras in the *pauroḍāśikakāṇḍa*. Śālīki says (that he should do so) only with the mantras in the *aiṣṭikakāṇḍa*. As for the offering of (subsidiary) oblations: (The view expressed in) the *sūtra* is (that) of Śālīki. In this connection, Baudhāyana, indeed, says that one should offer these oblations by means of vessels made

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of *udumbara* wood, and that, after having made the offering, he should throw those vessels also on the fire.]

See: *Devikā* oblations.

ĀPASTAMBA [18.10.5, 6]—One should offer a cake on eleven potsherds to Agni-Viṣṇu, a cake on eleven potsherds to Indra-Viṣṇu, and a cake on three potsherds to Viṣṇu. (He should give away a stunted bull as *dakṣiṇā*.)

ĀPASTAMBA [19.19.12–15]≒Baudh. 13.19∾ When the adhvaryu says to the hotṛ: "Do you recite the puronuvākyā for Indra," the hotṛ should recite the puronuvākyā relating to Indra, and when the adhvaryu says to the hotṛ: "Do you recite the yājyā for the Maruts," the hotṛ should recite the yājyā relating to the Maruts. When the adhvaryu says to the hotṛ: "Do you recite the puronuvākyā for the Maruts," the hotṛ should recite the puronuvākyā relating to the Maruts. When the adhvaryu says to the hotṛ: "Do you recite the yājyā for Indra," the hotṛ should recite the yājyā relating to Indra.

ĀPASTAMBA [19.19.16–20.2]≒Baudh. 13.20∾ The adhvaryu should give out calls to the hotṛ with the words: "Do you recite the puronuvākyā for Indra (and) the Viśve Devas" and "Do you recite the yājyā for Indra (and) the Viśve Devas."

ĀPASTAMBA [19.23.6–9]≒Baudh. 13.30∾ The rice should be cooked in butter.∾

SATYĀṢĀḌHA [13.3.44]—One should offer a cake on twelve potsherds to *vaiśvānara* Agni. He should give away gold as *dakṣiṇā*.

SATYĀṢĀḌHA [22.2.21–23]≒Baudh. 13.8∾ The puronuvākyā relating to the offering to *vaiśvānara* Agni should be *vaiśvānarasya daṁsanābhyo...*∾.

SATYĀṢĀḌHA [22.3.2] ≡ Baudh. 13.13.

SATYĀṢĀḌHA [22.3.10–13] ≡ Āp. 19.19.12–15.

SATYĀṢĀḌHA [22.3.16–18] ≡ Āp. 19.19.16–20.2.

SATYĀṢĀḌHA [22.3.19] ≡ Baudh. 13.20.

SATYĀṢĀḌHA [22.4.10] ≡ Baudh. 13.26.

SATYĀṢĀḌHA [22.4.20]≒Baudh. 13.30∾ The rice should be cooked in the milk of a spotted cow having a spotted calf. According to some teachers, the rice should be cooked in ghee.∾ The adhvaryu should offer three oblations by means of the *āmana* vessel.

MĀNAVA [5.1.6:39, 40]≒Baudh. 13.20∾ While cooking the rice, the adhvaryu should add to it the urine of a cow, before carrying fire round (the rice). The puronuvākyā and the yājyā should be respectively *priyā vo nāma huve...* and *śriyase kam bhānubhiḥ...*. A person, who is desirous of cattle, should also perform this sacrifice.

MĀNAVA [5.1.7.19–23]—One should make a Kṣatriya sacrificer offer a cake on eleven potsherds to Indra and *āmikṣā* to the Maruts. The adhvaryu should divide *āmikṣā* in a pot (into two parts) and place the cake intended for Indra in between (those parts). He should cut out portions from both the oblations together and (then) give out calls to the hotṛ with the words:

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"Do you recite the puronuvākyā for Indra-Maruts" and "Do you recite the yājyā for Indra-Maruts." The hotṛ should (together) recite *ā tū na indra...* and *maruto yadd ha vo...* as the puronuvākyās, and *tvam maham̐ indra...* and *ṛṣṭayo vo...* as the yājyās.

MĀNAVA [5.1.9.15, 16, 20]—One should offer cooked rice to Bṛhaspati. A person, who is desirous of cattle, should also perform this sacrifice. The rice should be cooked in milk. One should secure milk from the house of a rich man, mix it with the milk of the cows in one's own house, add *praṇītā* water to the mixture, and then cook the rice in it. The puronuvākyā and the yājyā relating to the principal offering should be respectively *bṛhaspatiṁ̐ havāmahe...* and *sa suṣṭubhā sa ṛkvatā...*.

MĀNAVA [5.2.1.10–18]—One should collect ghee from all the villagers and cook rice in that ghee for the Viśve Devas. The adhvaryu should go through the rites up to the laying down of the enclosing sticks as usual. The sacrificer should follow the laying down of the middle enclosing stick with the formula, *dhruvo 'si...*; that of the southern enclosing stick, with the formula, *ugro 'si...*; and that of the northern enclosing stick, with the formula, *abhibhūr asi...*. He should recite with reference to the āhavanīya fire the formula, *paribhūr asi...*; and with reference to Āditya the formula, *sūrir asi...*. The adhvaryu should proceed up to the taking down of the oblation as usual. He should get an *āmana* pot, of the shape of a shell, made of clay or of wood, and pour out the liquid portions from the cooked rice in that pot. The puronuvākyā and the yājyā relating to the principal offering should be respectively *viśvāhe 'ndro...* and *enā "ṅgūṣeṇa vayam indravanto...*. With the formulas beginning with *āmanasya devā ye sajātāḥ...*, he should offer four oblations by means of the *āmana* pot before the *sviṣṭakṛt* offering. The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* offering should be respectively *kutrācid yasya...* and *saṁ yad iṣo vanāmahe...*. A milk-yielding spotted cow should be given away as *dakṣiṇā*.

MĀNAVA [5.2.7.8, 9]—One should perform the *śunāsīrya* sacrifice.

See: *Cāturmāsya* sacrifices.

VĀRĀHA PAR. [Ādhvaryavika 1; Ākulapāda 4] ≡ Mān. 5.1.6.39, 40.

VĀRĀHA PAR. [Ādhvaryavika 1; Ākulapāda 4] ≒ Mān. 5.1.7.19–23. At the time of the offering of the principal oblation, the adhvaryu should place the cake between two parts of the *āmikṣā*, take cuttings from both (the *āmikṣā* and the cake), and offer an oblation to Indra. Again, taking cuttings from the smaller portion (of both the oblations), he should offer an oblation to the Maruts. He should place the oblations at their original place.

VĀRĀHA PAR. [Ākulapāda 4] ≡ Mān. 5.1.9.15, 16.

VĀRĀHA PAR. [Ādhvaryavika 3; Ākulapāda 8] ≒ Mān. 5.2.1.10–18. One should procure milk of cows, which are red and have abundant milk. The adhvaryu should cook rice in that milk. After having taken it down (he should pour clarified butter into it). (After the principal offering) he should extract the clarified butter from the remnants of the oblation.

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One should procure clarified butter from the house of one's relations. The adhvaryu should purify it in the usual manner, (mix up that clarified butter with the one extracted from the oblation), and offer oblations of that mixture with the formulas beginning with *āmanasya devā ye*... .[1] ~

See: *Jyogāmayāvī*.

CAKṢUḤ: IF ONE IS DESIROUS OF A (MORE POWERFUL) FACULTY OF SIGHT.

BAUDHĀYANA [13.6]—One, who is desirous of a (more powerful) faculty of sight, should make this very offering (namely, the offering of a cake on eight potsherds each to *pavamāna* Agni, *pāvaka* Agni, and *śuci* Agni). (The puronuvākyās and the yājyās) relating to these (three) offerings should be respectively these, (namely, *agna āyūṁṣi pavase*... and *agne pavasva*..., *agne pāvaka*... and *sa naḥ pāvaka*..., and *agniḥ śucivratatamaḥ*... and *ud agne śucayas tava*...).

BAUDHĀYANA [13.15]—One, who is desirous of a (powerful) sight, should offer to Agni-Viṣṇu rice cooked in ghee. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, (namely, *agnāviṣṇū mahi tad vāṁ*... and *agnāviṣṇū mahi dhāma*...).

BAUDHĀYANA [13.30]—For a person, who is desirous of a (powerful) sight, one should make this offering, namely, a cake on eight potsherds to *bhrājasvant* Agni, cooked rice to Sūrya, and a cake on eight potsherds to *bhrājasvant* Agni. (The puronuvākyās and the yājyās) relating to these (three) offerings should be respectively these, namely, *ud agne śucayas tava*... and *vi jyotiṣā*..., *ud u tyaṁ jātavedasaṁ*... and *citraṁ devānām*..., and *ud agne śucayas tava*... and *vi jyotiṣā*... . After the *iḍā* has been invoked, a portion of the intermediate *iḍā* should not be given to the āgnīdhra. The adhvaryu should make three balls out of the *iḍā*, and give them over to the sacrificer for consuming. He should give them over respectively with the three verses, *ud u tyaṁ jātavedasaṁ*..., *sapta tvā harito rathe*..., and *citraṁ devānām*... . "He gives him (as it were) sight itself in that he gives him this, (namely, the balls)." So says the *Brāhmaṇa*.

ĀPASTAMBA [19.23.3–5] ≒ Baudh. 13.30 ~ While making the fourfold division, the adhvaryu should make three balls out of the cooked rice intended for Sūrya and, respectively with the three verses, *ud u tyaṁ jātavedasaṁ*..., *sapta tvā*..., and *citraṁ devānām*..., give them over to the sacrificer. The sacrificer should consume them.

SATYĀṢĀḌHA [22.2.16] ≡ Baudh. 13.6.

SATYĀṢĀḌHA [22.3.5] ≡ Baudh. 13.15.

SATYĀṢĀḌHA [22.4.19] ≡ Āp.

MĀNAVA [5.1.6.27–29] — One should offer cooked rice to Agni-Viṣṇu. The puronuvākyās relating to the ājyabhāgas should be *viśvatavant*. The puronuvākyā and the yājyā relating to the principal offering should be respec-

1. The translation of this entire portion is only tentative.

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tively *agnāviṣṇū sajoṣasā*... and *agnāviṣṇū mahi*..., and those relating to the *sviṣṭakṛt* offering, should be in the virāṭ metre. One should give away a hundred pieces of gold as *dakṣiṇā*.

MĀNAVA [5.2.2.19–26]—For one, who is desirous of (a powerful) faculty of sight, the adhvaryu should perform a sacrifice with three oblations to *bhrājasvant* Agni and other divinities. The paddy should be white; the ghee should be made from the milk of white cows. The rice should be cooked in milk. The puronuvākyās and the yājyās relating to the offerings to *bhrājasvant* Agni, Sūrya, and *bhrājasvant* Agni should be respectively *ud agne śucayas tava*... and *ayam agnir vīratamaḥ*..., *tat sūryasya*... and *bhadrā aśvā haritaḥ*..., and *ud agne śucayas tava*... and *ayam agnir vīratamaḥ*... . At the time of giving over to the brahman and the sacrificer their respective portions, the adhvaryu should take over to the brahman (also) the cooked rice which was intended for Sūrya. After the *samiṣṭayajus* has been offered, the brahman should make four balls out of that cooked rice, and give them over to the sacrificer (respectively) with the four verses relating to Sūrya, (namely, *sapta tvā harito*..., *taraṇir viśvadarśato*..., *cakṣur no*..., and *susaṁdṛśaṁ-tvā*...). The sacrificer should consume the balls and then consume his own portion.

VĀRĀHA PAR. [Ākulapāda 3] ≡ Mān. 5.1.6.27–29.

VĀRĀHA PAR. [Ādhvaryavika 3, Ākulapāda 6] ≒ Mān. 5.2.2.19–26. While anointing his body (that is, after having anointed the body,) with the balls of cooked rice offered to Sūrya, the sacrificer should carry them to his eyes with the same verses relating to Sūrya. He should then consume those balls.

CITREṢṬI :

See : *Paśavaḥ*.

JANATĀM ĀGATYA : WHEN ONE HAS GONE TO AN ASSEMBLY.

BAUDHĀYANA [13.2] — Having gone to an assembly, one should offer cooked rice to Kṣetrapati. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *kṣetrasya patinā vayaṁ*... and *kṣetrasya pate madhumantam*... . After this offering, one should offer a cake on eleven potsherds to Indra-Agni. (The puronuvākyā and the yājyā) relating to this offering should be those which are recited in the sacrifice performed by a person, who is desirous of winning a battle, (namely, *indrāgnī navatim*... and *śuciṁ nu stomaṁ*...).

SATYĀṢĀḌHA [22.2.8] ≡ Baudh.

JANATĀM EṢYAN : IF ONE HAS TO GO TO AN ASSEMBLY.

BAUDHĀYANA [13.2]—One, who has to go to an assembly, should offer a cake on eleven potsherds to Indra-Agni. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *indrāgnī rocanā divaḥ*... and *śnathad vṛtram*... . One should follow this offering with the offering of cooked rice to Pūṣan. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *vayam u tvā pathaspate*... and *pathaspathaḥ paripatiṁ*... .

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SATYĀṢĀḌHA [22.2.6, 7] = Baudh. The puronuvākyā and the yājyā relating to the offering to Indra-Agni should be respectively *indrāgnī navatim...* and *śucim nu stomam...*.

JANAPADAM ABHI PRAYĀN: WHEN ONE IS ABOUT TO ATTACK ANOTHER'S COUNTRY.

MĀNAVA [5.1.5.16, 17]—One, who is about to set out on a campaign against another's country, should offer a cake on eleven potsherds to Indra-Agni and cooked rice to Pūṣan. If he is setting out on a campaign on the strength of his own army, he should adopt the *vārtraghna* procedure in this sacrifice. If one depends, in his campaign, on the co-operation of the people in the country which he is attacking, he should adopt the *grāmakāma* procedure in this sacrifice. The puronuvākyā and the yājyā relating to the offering to Indra-Agni should be respectively *yā vāṁ santi puruspṛho...* and *śucim nu stomam...*; and those relating to the offering to Pūṣan, *pūṣā gā anv etu naḥ...* and *śukraṁ te anyad...*.

VĀRĀHA PAR. [Ākulapāda 3] ≡ Mān.

JANE MA ṚDHYETA: IF ONE DESIRES THAT HE SHOULD PROSPER IN ANOTHER'S COUNTRY.

MĀNAVA [5.1.10.34]—One, who desires that he should prosper in another's country, should offer a cake on eleven potsherds to *aśvamedhavant arkavant* Indra. The *grāmakāma* procedure should be adopted in this sacrifice. The puronuvākyā and the yājyā relating to the principal offering should be respectively *anavas te ratham...* and *vṛṣṇe yat te vṛṣaṇo...*.

VĀRĀHA PAR. [Ākulapāda 5] ≡ Mān.

JYĀNYĀ MARAṆĀD APARODHĀD VĀ BIBHĪYĀT: IF ONE IS AFRAID OF OLD AGE, DEATH, OR EXPULSION.

MĀNAVA [5.1.10.40, 42, 43]—One should offer a cake on eleven potsherds to *trāṭṛ* Indra. The *prāyaścitti* procedure should be adopted in this sacrifice. The puronuvākyā and the yājyā relating to the principal offering should be respectively *trātāram indram avitāram...* and *mā te asyāṁ...*.

VĀRĀHA PAR. [Ākulapāda 5] ≡ Mān.

JYEṢṬHABANDHUḤ: IF ONE IS THE ELDEST BROTHER.

MĀNAVA [5.1.10.41–43]—One should offer a cake on eleven potsherds to *anvṛju* Indra. The *grāmakāma* procedure should be adopted in this sacrifice. The puronuvākyā and the yājyā relating to the principal offering should be respectively *anu tvā 'highne...* and *anu dyāvāpṛthivī...*. The eldest brother, who is rich and comes from a noble family, should perform this sacrifice.

VĀRĀHA PAR. [Ākulapāda 5] ≡ Mān.

JYOGĀMAYĀVI: IF ONE HAS BEEN SICK FOR A LONG TIME.

BAUDHĀYANA [13.6.]—A person, who has been sick for a long time, should offer a cake on eight potsherds each to *pavamāna* Agni, *pāvaka* Agni,

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and *śuci* Agni. One, who is desirous of performing this sacrifice, should arrange for gold. (The puronuvākyās and the yājyās) relating to these (three offerings) should be respectively these, namely, *agna āyūṁṣi pavasa...* and *agne pavasva...*, *agne pāvaka...* and *sa naḥ pāvaka...*, and *agniḥ śuci-vratatamaḥ...* and *ud agne śucayas tava...*. After the *anvāhārya* cooked rice has been placed within the altar, the sacrificer should give away gold as *dakṣiṇā*.

BAUDHĀYANA [13.18]—A person, who has been sick for a long time, should offer cooked rice to Soma-Rudra. For one, who is desirous of performing this sacrifice, the hotṛ should arrange for a bull. (The puronuvākyā and the yājyā) relating to this offering should be respectively these, (namely, *somārudrā vi vṛhatam viṣūcīm...* and *somārudrā yuvam etāni...*). After the *anvāhārya* cooked rice has been placed within the altar, the hotṛ should give away the bull as *dakṣiṇā*. [26.5—As for the injunction that a bull should be given away by the hotṛ: This (that is, the bull) from the sacrificer's cowpen itself is to be given away.]

BAUDHĀYANA [13.31–32]—It is said in the *Brāhmaṇa*: "In the case of a person who has been ailing for a long time, his body goes to Agni and (his) humours to Soma; Varuṇa fastens him by means of his fetter; his speech goes to Sarasvatī, and his soul to Agni-Viṣṇu. For a person, who has been sick for a long time or who desires that he should live the whole span of his life, one should perform this sacrifice." One, who is desirous of performing this sacrifice, should arrange for a new vessel made of *khadira* wood, butter, and an ear-ornament of gold, as many units in weight (*māna*) as the number of years through which one thinks he should live. [26.6—As for the injunction that the weight should, indeed, be as many units as the number of years through which one thinks he should live: If the sacrificer is thirty years old, he should make (the ear-ornament) seventy units in weight. If the sacrificer is forty years old, he should make (it) sixty units in weight. This, verily, is the rule regarding the increase in weight.] With the formula, *devasya tvā savituḥ prasave...*, recited each time, the adhvaryu should pour out paddy for a cake on eight potsherds to Agni, cooked rice to Soma, a cake on ten potsherds to Varuṇa, cooked rice to Sarasvatī, and a cake on eleven potsherds to Agni-Viṣṇu. (He should go through) the rites up to the gazing at the clarified butter as usual. He should join to the formula relating to the gazing at the clarified butter (the portion,) *yan navam ait tan navanītam abhavat...* [23.3—As for the gazing at the clarified butter: (The view expressed in) the *sūtra* is (that) of Baudhāyana. Śālīki, however, says that one should gaze at the clarified butter with the portion, *yan navam ait tan navanītam abhavat...*, and should purify it also with the same portion.]

He should go through the rites up to the placing of the ladles within the altar as usual. After having placed the ladles, he should spread out clarified butter as base in the vessel made of *khadira*, put the ear-ornament in it, pour out clarified butter over that ornament, and then place the vessel together with the oblations within the altar. (He should go

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through) the rites up to the prayājas as usual. After having offered the prayājas, he should make the principal offerings. (The puronuvākyās and the yājyās) relating to these (five offerings) should be respectively these, namely, *āyuṣ ṭe...* and *āyur dā agne...*, *ā pyāyasva...* and *saṁ te...*, *ava te heḍo...* and *ud uttamaṁ...*, *pra ṇo devī...* and *ā no divo...*, and *agnāviṣṇū mahi tad...* and *agnāviṣṇū mahi dhāma...*. Then, before the *sviṣṭakṛt* offering, he should offer the subsidiary oblations of spoonfuls of clarified butter with the formulas: *aśvinoḥ prāṇo 'si tasya te dattāṁ yayoḥ prāṇo 'si svāhā || indrasya prāṇo 'si tasya te dadātu yasya prāṇo 'si svāhā || mitrāvaruṇayoḥ prāṇo 'si tasya te dattāṁ yayoḥ*[1] *prāno 'si svāhā || viśveṣāṁ devānām prāṇo 'si tasya te dadatu yeṣām prāṇo 'si svāhā.* After each (subsidiary) oblation, he should pour out the remnant of clarified butter over the ear-ornament with *rāḍ asi virāḍ asi samrāḍ asi svarāḍ asi.* He should carry the ear-ornament along the front of the āhavanīya fire and put it down towards the south. With *ghṛtasya dhārām amṛtasya...*, he should make the sacrificer gaze at the clarified butter. The officiating priests should hold the hand of the brahman and recite the formulas, *pāvamānena tvā stomena...*, *bṛhadrathantarayos tvā stomena...*, and *agnes tvā mātrayā...*. Then the sacrificer should sip the (entire) ghee from over the gold (ornament). The adhvaryu should recite over the sacrificer sipping (the entire ghee) the verse, *imam agna āyuṣe...*. He should wash that ear-ornament clean and fasten it in the sacrificer's right ear with *āyuṣ ṭe viśvato dadhad ...*. He should then turn the ear-ornament by the right with *āyur asi viśvāyur asi sarvāyur asi sarvam āyur asi.*[2] Then the brahman should hold the sacrificer's hand with the formulas beginning with *agnir āyuṣmān...* up to the end of the *anuvāka*.

See: *Devikā* oblations; *mṛtyor bibhīyāt*.

APASTAMBA [19.23.10–24.12] ≐ Baudh. 13.31-32. ~ The vessel of *khadira* wood should be square in shape.~ While taking out clarified butter in the vessel of *khadira* wood, the adhvaryu should take four spoonfuls without reciting any mantra. The vessel of *khadira* wood should be placed within the altar to the north of the *dhruvā*-ladle, and the golden ear-ornament should be put in that vessel.~ (After having offered the subsidiary oblations), he should carry the *khadira* vessel along the front of the āhavanīya fire and place it on the southern buttock of the altar.~ The brahman should hold the sacrificer's right hand. The other officiating priests should touch the brahman and should recite with reference to the sacrificer the formulas beginning with *pāvamānena tvā... .*~ The adhvaryu should take out the ear-ornament, wash it clean, and hand it over to the sacrificer with *āyuṣ ṭe viśvato...*. The sacrificer should sip water, receive the ear-ornament, and, with *āyur asi...*,[3] fasten it by the right to his right ear. The adhvaryu should hold the sacrificer's right hand, reciting the remaining portion of the *anuvāka*, namely, that beginning with *agnir āyuṣmān...*. The sacrifice should be brought to an end in the usual manner.

1. The printed text reads: *yasya*. But see *TS* 2.3.10.
2. See *TBr* 2.5.7.2. 3. *TBr* 2.5.7.2.

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SATYĀṢĀḌHA [22.2.16] ≡ Baudh. 13.6.

SATYĀṢĀḌHA [22.3.9] ≡ Baudh. 13.18.

SATYĀṢĀḌHA [22.5.1–10] ≒ Āp. The adhvaryu should take out clarified butter first in the *khadira* vessel and then into the ladles. After the subsidiary oblations have been offered, the *khadira* vessel should be carried along the front of the āhavanīya fire and then placed within the altar. After having taken out the ear-ornament and washed it clean, the sacrificer should fasten it to his right ear with *āyur asi*....

MĀNAVA [5.2.7.18, 22]—One should offer a cake on twelve potsherds to Agni and cooked barley to Varuṇa. The puronuvākyās and the yājyās relating to these (two) offerings should be respectively *vaiśvānaro na ūtyā*... and *prṣṭo divi prṣṭo*..., and *imam me varuṇa*... and *tat tvā yāmi*.... (A horse and gold should be given away as *dakṣiṇā*.)

See : *Atipavitreṣṭi* ; *āyuḥ* ; *devikā* oblations ; *mṛtyor bibhīyāt*.

TANTUMATĪṢṬI :

See : *Prajāḥ*.

TEJAḤ : IF ONE DESIRES LUSTRE.

BAUDHĀYANA [13.5]—One, who is desirous of lustre, should offer a cake on eight potsherds to *tejasvant* Agni. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *ā yad iṣe nṛpatiṁ*... and *sa tejīyasā*....

ĀPASTAMBA [18.21.9–11]—A Brāhmaṇa or a Kṣatriya or a Vaiśya sacrificer should perform this sacrifice. For a Brāhmaṇa sacrificer, the adhvaryu should offer a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra, cooked rice to Bṛhaspati, cooked rice to the Viśve Devas, and *āmikṣā* to Mitra-Varuṇa. After every offering, he should drop clarified butter over the oblation intended for Bṛhaspati. For a Kṣatriya sacrificer, he should (offer oblations to Agni, the Viśve Devas, Indra, Mitra-Varuṇa, and Bṛhaspati, in that order, and,) after every offering, drop clarified butter over the oblation intended for Indra. For a Vaiśya sacrificer, he should (offer oblations to Agni, Indra, the Viśve Devas, Mitra-Varuṇa, and Bṛhaspati, in that order, and,) after every offering, drop clarified butter over the oblation intended for the Viśve Devas. (In connection with the offering to Agni, the sacrificer should give away gold as *dakṣiṇā* ; in connection with that to Indra, a bull ; in connection with that to the Viśve Devas, a four-year-old tawny heifer ; in connection with that to Mitra-Varuṇa, a barren cow ; and in connection with that to Bṛhaspati, a bull with white spots.)

SATYĀṢĀḌHA [22.2.14] ≡ Baudh.

MĀNAVA [5.1.10.26]—One should offer a cake on eleven potsherds to *sūryavant dharmavant* Indra. The *bhūtikāma* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be respectively *ā yasmint sapta vāsavā*... and *mado na yaḥ somyo*....

VĀRĀHA PAR. [Ākulapāda 5] ≡ Mān.

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TRAIDHĀTAVĪYEṢṬI :

BAUDHĀYANA [13.41–42]—It is said in the *Brāhmaṇa*: "One who desires to practise *abhicāra*, or one against whom *abhicāra* is being practised, or one who desires to perform a sacrifice with a thousand (cows) as *dakṣiṇā*, or one who is performing a sacrifice with a thousand (cows) as *dakṣiṇā*, or one who, after having announced, "I shall perform a sacrifice", does not perform a sacrifice, should perform the *Traidhātavīyeṣṭi*." One, who is desirous of performing this sacrifice should arrange for a thousand gold coins, a piece of *tārpya* cloth, and a cow. Reciting the formula, *devasya tvā savituḥ...*, each time, the adhvaryu should pour out four handfuls of paddy with *indrāviṣṇubhyāṁ juṣṭaṁ nirvapāmi*. Reciting the same formula each time, he should pour out four (handfuls) of barley-grains with *indrāviṣṇubhyāṁ juṣṭaṁ nirvapāmi*. Reciting the same formula each time, he should (again) pour out four (handfuls) of paddy with *indrāviṣṇubhyāṁ juṣṭaṁ nirvapāmi*. He should give out a call to the preparer of the oblation-material at the (pounding of) the paddy. (At the time of pounding), he should lift up the barley-grains. With the call given out to the preparer of the oblation-material, the sacrificer should release his speech. The adhvaryu should go through the rites up to the pouring out (of the oblation-material on the lower crushing stone) as usual. After having poured out the oblation-material), he should lay down twelve potsherds upon the gārhapatya fire.

It is said in the *Brāhmaṇa*: "There should be a cake on twelve potsherds. (Actually, this should consist of) three cakes on four potsherds (each), (baked) three times, for the sake of prosperity. There should be three cakes. Three (in number) are these worlds. (There should be three cakes) for the sake of the attainment of these (three worlds). Each succeeding (world among the three worlds—earth, mid-region, and heaven—) is superior (to the preceding one)." He should (therefore) make each succeeding (cake) bigger (than the preceding one)—the middle cake (being made) of barley. It is said in the *Brāhmaṇa* : "In this sacrifice, (verses in) all metres should be recited (as *sāmidhenīs*). So they say. What is kakud is, verily, the virile power of triṣṭubh ; (what is) uṣṇih, that of jagatī. When one recites the verses in uṣṇih and kakud (metres), one (thereby) secures (the employment of) all the metres." The hotṛ should employ the two verses from among *pra so agne tavo 'tibhiḥ...*, etc., (namely, *pra so agne...* and *pra hotre pūrvaṁ...*,) in the place of (that is, as) *dhāyyās* (among the *sāmidhenī* verses). "With the *trivatī* verse, namely, *agne trī te vājinā trī ṣadhasthā...*, he closes (the *sāmidhenī* verses) for the sake of (securing) uniformity." So says the *Brāhmaṇa*. "He (the adhvaryu) should cut out the portions through all (the three cakes)." (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *saṁ vāṁ karmaṇā...* and *ubhā jigyathur...*. After the *anvāhārya* cooked rice has been placed within the altar, the sacrificer should give away a thousand (gold coins), a piece of *tārpya* cloth, and a cow as *dakṣiṇā*. [26.6—The procedure of cutting out portions

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from the accumulated (*saṁdigdha*) cake should be similar to that in connection with the three cakes on one set of potsherds. (See *Annam*, Baudh. 13.28).]

ĀPASTAMBA [19.27.15–21]≒Baudh.~ The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* offering should be *trīṇy āyūṁṣi*... and *agnis trīṇi*... .

SATYĀṢĀḌHA [22.6.24–27] ≡ Āp.

MĀNAVA [5.2.5.1–18]—A person, who desires to obtain (the fruit equivalent to that of) the *Trirātra* sacrifice, or who, having announced, "I shall perform a sacrifice", has not performed a sacrifice, or who desires to practise *abhicāra*, should perform this sacrifice after having observed the vow for twelve days. The adhvaryu should lay down twelve potsherds. He should go through the rites up to the pouring out of the oblation-material as usual. In connection with the offering to Indra-Viṣṇu, he should pour out paddy, then barley, and then again paddy. He should go through the rites up to the placing (of the cake upon the potsherds for baking), as usual. He should place the cake of rice upon the potsherds and bake it without carrying fire round it. Then he should place a bigger cake of barley upon the first cake and bake it without carrying fire round it. He should place upon that cake a still bigger cake of rice, and bake it after having carried fire round it. The rites up to the taking out of the cakes should be performed as usual. The adhvaryu should first pour out clarified butter (successively) over the two upper cakes, and while he has held them up, he should pour out clarified butter over the lowermost cake, take it out of the fire, and furnish it (with clarified butter). He should then place upon that cake the other two cakes. He should cut out portions from all the three cakes simultaneously for the principal offering, the *sviṣṭakṛt* offering, and the *iḍā*. In connection with the consuming of the portions of the oblation, he should cut out portions from one cake only. The sacrificer should give away a thousand (cows) as *dakṣiṇā*. If after having announced, "I shall perform a sacrifice", one has not performed a sacrifice, or if one desires to practise *abhicāra*, one should give away as *dakṣiṇā*, besides a thousand (cows), three cows, three pieces of gold, and three *tārpya* garments. The five verses, beginning with *agne vājasya gomatā*..., should be recited as *dhāyyās*. The sixth (*dhāyyā* verse) should be in jagatī metre. (The hotṛ) should conclude the recital of the *sāmidhenī* verses with *agne trī te vājinā trī ṣadhasthā*... . The puronuvākyās relating to the ājyabhāgas should be *trir agnir balabhid*... and *trir ahnaḥ pavate*... . The puronuvākyā and the yājyā relating to the principal offering should be respectively *saṁ vāṁ karmaṇā sam iṣā*... and *ubhā jigyathur na parājayethe*... ; and those relating to the *sviṣṭakṛt* offering, *trīṇy āyūṁṣi*... and *agnir asmi*... . For the sacrificer practising *abhicāra*, the *vārtraghna* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be the two verses beginning with *indrāviṣṇū dṛṁhitā*... . The sacrificer's son should perform a Soma-sacrifice.

VĀRĀHA PAR. [Ādhvaryavika 4; Ākulapāda 7]≒Mān.~ Even one, who desires to attain heaven, should perform this sacrifice.~ At the actual offer-

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ing, the adhvaryu should take three cuttings from each of the oblations. The four verses beginning with *saṁ vāṁ karmaṇā*... relate to Indra-Viṣṇu. In the sacrifice of one, who is practising *abhicāra*, the first two of the verses, (namely, *saṁ vāṁ karmaṇā*... and *ubhā jigyathur na*...), should be recited respectively as the puronuvākyā and the yājyā relating to the principal offering; and in the sacrifice of one, who is not practising *abhicāra*, the last two of the verses, (namely, *indrāviṣṇū*... and *uta mātā*...), should be recited respectively as the puronuvākyā and the yājyā. The sacrificer, who is not practising *abhicāra*, should give away as *dakṣiṇā* at least three coloured *tārpya* garments, three cows and three pieces of gold. If he is desirous of heaven, he should give away a thousand (cows).

KĀTYĀYANA [15.7.30–34]—One, who desires to be freed from illness or who desires to practise *abhicāra*, should perform the *Traidhātavīyeṣṭi*. He should offer a cake on twelve potsherds to Indra-Viṣṇu. The adhvaryu should first pour out paddy, then barley, and then again paddy. He should bake the cakes, placing (flattened) barley-dough between two layers of (flattened) rice-dough. The sacrificer should give away three kinds of *dakṣiṇā*. He should give away as *dakṣiṇā* a hundred *mānas* of gold to the brahman, a cow to the hotṛ, a piece of cloth to the adhvaryu, and a cow to the āgnīdhra.

DĀNAKĀMĀḤ PRAJĀḤ: IF ONE DESIRES THAT HIS SUBJECTS SHOULD BECOME GIFT-MINDED.

BAUDHĀYANA [13.14]—One, who desires that his subjects should become gift-minded, should offer a cake on eleven potsherds to *dātṛ* Indra. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *mā no mardhīḥ*... and *ā tū bhara*....

BAUDHĀYANA [13.27]—One, who desires that his subjects should become gift-minded, should offer cooked rice to Aryaman. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, (namely, *aryamā ''yāti*... and *ye te 'ryaman*...).

ĀŚVALĀYANA [2.10.15, 16; 2.11.5]—*Aindriya* sacrifice:[1] One should perform a sacrifice to *dātṛ* or *punardātṛ* Indra. Seventeen *sāmidhenī* verses should be recited. The puronuvākyā and the yājyā relating to the principal offering should be respectively *yāni no dhanāni kruddho jināsi manyunā / indrā 'nu viddhi nas tāny anena haviṣā punaḥ*[2] and *punar na indro maghavā dadātu dhanāni śakro dhanīḥ surādhāḥ / asmadryak kṛṇutāṁ yācito manaḥ śruṣṭī na indro haviṣā mṛdhāti*.[2] The puronuvākyā and the yājyā for the *sviṣṭakṛt* offering should be in the virāṭ metre.

DUŚCARMĀ BHAVIṢYĀMI: IF ONE FEARS THAT HE IS LIKELY TO SUFFER FROM SKIN-DISEASE.

BAUDHĀYANA [13.18]—If one fears that he is likely to suffer from skin-disease, he should offer cooked rice to Soma-Pūṣan. (The puronuvākyā and

1. The desire, for the fulfilment of which this sacrifice is to be performed, is not mentioned.
2. See *TBr* 2.5.3.1.

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the yājyā) relating to this (offering) should be respectively these, namely, *somāpūṣaṇā jananā*... and *imau devau*.... [23.2—As for the injunction that, if one fears that he is likely to suffer from skin-disease, he should offer cooked rice to Soma-Pūṣan: Baudhāyana says that he should offer (the oblation) when the symptoms of the disease become evident. Śālīki says (that he should do so) earlier, when he gets an inkling about it.]

SATYĀṢĀḌHA [22.3.8] ≡ Baudh.

See: *Kilāsābādha.*

DEVIKĀ OBLATIONS:

BAUDHĀYANA [14.19]—It is said in the *Brāhmaṇa*: "One, who is desirous of progeny, should offer the *Devikā* oblations." For a person, who is desirous of progeny, one should make the offering to Dhātṛ first of all; for a person, who is desirous of cattle, first of all; for a person, who is desirous of a village, in the middle; for a person, who has been ill for a long time, in the middle; for a person, who desires to perform a (Soma-) sacrifice, first of all; for a person, who has performed a (Soma-)sacrifice, last of all; for a person, who is desirous of possessing retentive power, first of all; and for a person, who is desirous of (bodily) lustre, in the middle. These (*Devikā* oblations) should, indeed, be cooked in milk. "If one offers (all) these (*Devikā* oblations) together, they become capable of burning him (that is, the sacrificer). One should (therefore) offer the first two, and then the third to Dhātṛ. Then alone should he offer the last two. Thus they do not burn him. Further, the sacrificer obtains the fulfilment of that very desire for which he has made the offering." So says the *Brāhmaṇa*.

SATYĀṢĀḌHA [13.3.39-42]—One should offer a cake on twelve potsherds to Dhātṛ, cooked rice to Anumati, cooked rice to Rākā, cooked rice to Sinīvālī, and cooked rice to Kuhū. He should give away as *dakṣiṇā* two cows and two bulls, or a heifer, or a pregnant cow, or a milk-yielding cow. A person, who is desirous of progeny or of cattle or of good health, should offer the *Devikā* oblations (as indicated above). A person, who is desirous of progeny, should offer the oblation to Dhātṛ in the middle of all the oblations. One, who is desirous of good health, should offer the oblation to Dhātṛ last of all.

MĀNAVA [5.2.7.11, 12]—One should offer cooked rice (separately) to Anumati, Rākā, Sinīvālī, and Kuhū, and a cake on twelve potsherds to Dhātṛ. (He should give away a four-years-old heifer as *dakṣiṇā*.) The puronuvākyās and the yājyās relating to the offerings to Anumati, Rākā, Sinīvālī, Kuhū, and Dhātṛ should be respectively *anv adya no anumatir*... and *anv idam anumate tvam*..., *rākām ahaṁ suhavāṁ suṣṭutī huve*... and *yās te rāke sumatayaḥ supeśaso*..., *sinīvāli pṛthuṣṭuke*... and *yā supāṇiḥ svaṅguriḥ*..., *kuhūm ahaṁ suvṛtaṁ vidmanā 'pasam*... and *kuhūr devānām amṛtasya patnī*..., and *dhātā dadhātu no rayim*... and *dhātā dadhātu dāśuṣe*.... (After a son is born, the sacrificer should again perform this very sacrifice. In that case, however, the oblation to Dhātṛ should be offered first. One, who is desirous of becom-

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ing free of disease, should offer the oblation to Dhātṛ as the third among the five oblations. One, who is desirous of cattle, should also perform this sacrifice.)

VĀRĀHA PAR. [Ākulapāda 6] ≡ Mān.

DVITĪYAM ASYA LOKE JANEYAM: IF ONE DESIRES THAT HE SHOULD BE ENABLED TO PRODUCE A RIVAL (OF ONE WHOM HE HATES) AMONG HIS OWN PEOPLE.

MĀNAVA [5.1.6.15-17]—One, who desires that a rival (of one whom he hates) be produced in his own country, should pour out black and white paddy for the offering to Soma-Rudra. Half of the *barhis* should be of *śara* grass, and half of the sacrificial faggot should be of *vibhīdaka* wood. The rice should be cooked in water mixed with milk. (The puronuvākyā and the yājyā relating to this offering should be respectively *somārudrā vi vṛhataṁ...* and *tigmāyudhau... .*)

VĀRĀHA PAR. [Ādhvaryavika 1; Ākulapāda 3] ≡ Mān.

See: *Bhrātṛvyaṁ janayeyam.*

NAKṢATRASATTRA:

BAUDHĀYANA [28.3-4]—Now we shall describe the *nakṣatra* sacrifices. These (sacrifices) have been described by the *Brāhmaṇa*[1] (in the passage beginning with): "Agni, verily, desired: 'May I become the eater of (abundant) food among the gods'." The new-moon day, which comes before the full-moon day of Vaiśākha (that is, the new-moon day of Caitra), is conjoined with the *bharaṇī* constellation once in a year; on that (new-moon day), one should commence (the *nakṣatra* sacrifices). On the day preceding (that new moon-day), he should consign the sacred fires into the two kindling woods, go out of the house (together with the kindling woods, live in a suitable place), churn out (a new fire next day), and spread out the sacred fires (in the fire-places). Or (he should spread out) the (three) fires, which he has maintained uninterruptedly (and which he has taken out with himself). Or, he should go through the *upavasatha* rites on the full-moon day or the new-moon day on which the characteristic (of the *bharaṇī* constellation) is seen. In that case (however), there should be this special procedure: The sacrificer should observe the vow of living only on the remnant of the oblation. So is it said. Or, in the case of a person who is desirous of long life, one should commence (the sacrifices) under his birth-constellation. These sacrifices should be performed (every year) as long as one lives, or (they should be performed) at least three times. One should offer the two *jīvavant* ājyabhāgas with the puronuvākyās, *ā no 'gne suketunā...* and *tvaṁ soma mahe bhagam....* The adhvaryu should pour out the oblation-material (for the various *nakṣatra* sacrifices, respectively) with (the formulas, such as) *agnaye kṛttikābhyo juṣṭaṁ nirvapāmi.* (In connection with the various *nakṣatra* sacrifices), he should give out calls (to the hotṛ respectively with the words, such as): "Do you recite the yājyā for Agni

1. *TBr* 3.1.1-3.

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and the *kṛttikās.*" In every sacrifice, he should offer, along with the oblation to the constellation, additional oblations, namely, a cake on eight potsherds to Agni and cooked rice to Anumati. After having cooked the oblations, he should place them (within the altar). In connection with this sacrifice, there should be seventeen *sāmidhenīs.* Between the *samidhyamāna* and the *samiddha sāmidhenī* verses, (that is to say, between the verses, *samidhyamāno adhvare...* and *samiddho agna āhuta...*,) the hotṛ should recite the two *śrīmant dhāyyā* verses, namely, *svāruhā yasya śriyo dṛśe...* and *adābhyaḥ pura etā...*. The adhvaryu should offer two *rayimant puṣṭimant* ājyabhāgas with the puronuvākyās, *agninā rayim aśnavat...* and *gayasphāno amīvahā...*. The puronuvākyās and the yājyās relating to the two oblations accompanying the (*nakṣatra*) oblations, (namely, the oblation to Agni and that to Anumati,) should be respectively *agnir mūrdhā...* and *bhuvo yajñasya...*, and *anu no 'dyā 'numatir...* and *anv idam anumate tvam...*. (The puronuvākyās and the yājyās) relating to the principal offerings in the *nakṣatra* sacrifices should be respectively those prescribed (in the *Taittirīya Brāhmaṇa*), such as, (for Agni and the *kṛttikās*,) *agnir naḥ pātu kṛttikāḥ...* (and *yasya bhānti raśmayo...*). Then, before the *viṣṭakṛt* offering, the adhvaryu should offer the subsidiary oblations of spoonfuls of clarified butter with the formulas, *agnaye svāhā, kṛttikābhyaḥ svāhā,* (*ambāyai svāhā, dulāyai svāhā, nitatnyai svāhā, abhrayantyai svāhā, meghayantyai svāhā, varṣayantyai svāhā, cupuṇīkāyai svāhā*, etc.), as prescribed (in the *Brāhmaṇa*). The puronuvākyā and the yājyā relating to the *viṣṭakṛt* offering in each sacrifice should be *viṣṭavant* (that is, they should be respectively) *havyavāham abhimātiṣāhaṁ...* and *viṣṭam agne abhi tat pṛṇāhi...*. This sacrifice comes to an end after the rite pertaining to the *praṇītā* water (is finished) and the rite of the Viṣṇu-steps (is gone through). (The sacrificer) should relinquish the vow.

In this manner, on each succeeding day (up to the *viśākhā* constellation), one should perform each succeeding (*nakṣatra-*) sacrifice according to the procedure (described above). We shall describe (only) the differences.[1] (The puronuvākyā and the yājyā) in the sacrifice to Prajāpati[2] and in that to Savitṛ[3] should be recited in low tone. (In connection with the sacrifice) to Sarpas and the *āśreṣās*, (the oblation should be) *karambha* mixed with clarified butter. (For this oblation) barley-grains should be used. At the time of putting it over the fire the adhvaryu should pour out clarified butter (into a vessel) over the strainers, heat the clarified butter, and put *karambha* into it over the strainers. One should offer a cake on six potsherds to the Pitṛs and the *maghās*. The pouring out (of barley), the sprinkling, the pouring out (for pounding), the pouring out (of the flour), etc., should be regarded as having been explained (through the explanation of the same

1. The puronuvākyās and the yājyās relating to the principal offerings in these sacrifices as also the formulas relating to the subsidiary oblations have been given in *Śrautakośa*, Vol. I, Sanskrit Section, pp. 373 ff.

2. In the sacrifice to Prajāpati and *rohiṇī*, and also in that to Prajāpati and *Mūla*.

3. In the sacrifice to Savitṛ and *hasta*.

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rites in connection) with the *piṇḍapitṛyajña*. The procedure of the actual offering should be regarded as having been explained (through the explanation of the procedure in connection) with (the cooked rice to be offered to) Soma at the third *savana* (in the *Agniṣṭoma*).[1] (In connection with the sacrifice) to Vāyu and the *niṣṭyā* (= *svāti*), one should offer the milk of a cow which has borne a calf only once. The procedure (in respect of) the milk should be similar to (that in respect of) the morning milking (in the New-moon sacrifice). After having (thus) performed the sacrifices (for the *nakṣatras*) up to the *viśākhās*, one should, on that very day (on which the sacrifice for the *viśākhās* has been performed), perform a sacrifice for Paurṇamāsī with clarified butter (as oblation).

Then, on the next day, in connection with the sacrifice to Mitra and the *anūrādhās*, one should offer cooked rice. After having performed the sacrifice for the *uttarā aṣāḍhās*, one should, on that very day, perform a sacrifice for the *abhijit*. Then, on the next day, one should offer a cake on three potsherds to Viṣṇu and the *śroṇā* (= *śravaṇa*). In the sacrifice to the *uttara proṣṭhapadas* (= *uttarā bhādrapadā*) one should offer a cake baked on the ground (regarded as a) potsherd. He should inscribe on the ground the figure of a potsherd, and place burning coals upon it. The procedure (in respect of this earth-potsherd should be) similar to (that in respect of) one potsherd (*ekakapāla*). After having (thus) performed sacrifices (for the *nakṣatras*) up to the *bharaṇī*, one should, on that very day, perform a sacrifice for Amāvāsyā with clarified butter (as oblation). Then, on the next day, one should offer a cake on fifteen potsherds to Candramas (and) the *pratīdṛśyā*. Allowing some time to pass, he should pour out (the oblation-material) during the day and make the offering after the moon has arisen. "They (= day and night) offered to Ahorātra rice of two kinds of paddy, (namely,) white and black, cooked in the milk of a white cow and a black cow, (both cows having been) born of the same mother-cow." (So is it said in the *Brāhmaṇa*). Allowing some time to pass, he should pour out paddy to Ahorātra during the day and make the offering at sun-set. Or, he should pour out during the (morning) twilight and make the offering during the (evening) twilight. He should make the offering in accordance with the time of pouring out the oblation-material.

(On the next day, at dawn,) one should offer cooked rice to Uṣas. Allowing some time to pass, he should pour out (the oblation-material) during the night and make the offering at dawn. (On the same day) he should pour out (paddy for) the cooked rice (to be offered) to Nakṣatra. At the time of the pouring out, the sacrificer, seated in the sacrificer's place, should murmur *yathā tvaṁ devānām asy evam aham manuṣyāṇām bhūyāsam*. Allowing some time to pass, he should pour out during the day and make the offering after the constellations have arisen. (On the next day, one should offer cooked rice to Sūrya and the *nakṣatras*. Allowing some time to pass, he should pour out (paddy) during the night and make the offering

1. See *Śrautakośa*, Vol. II, Sanskrit Section.

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after the sun has arisen. Thereafter he should offer cooked rice to Aditi and (then) cooked rice to Viṣṇu. "Sacrifice, verily, is Viṣṇu; sacrifice alone remains firm in the end." So says the *Brāhmaṇa*. It is said in the *Brāhmaṇa* that a boon should be the *dakṣiṇā*, or (the *dakṣiṇā* in respect of this sacrifice should be) similar to (that in respect of) *apāghā* sacrifice,[1] (namely, a four-years-old heifer, a white copper pot, and lady's ornaments). (Then should follow) the animal-sacrifice (the procedure of which is) well established. One should then perform the *pāthikṛtīṣṭi* and the New-moon and the Full-moon sacrifices. One should perform the *nakṣatrasattra* for the sake of eternal splendour. When one performs the series of *jyotiṣām ayana* sacrifices, he drives away (all) sin, the state of being splendour itself is created for him, (further) he conquers death. So says Baudhāyana.

NIRUDDHAḤ: IF ONE IS HINDERED.

MĀNAVA [5.1.10.31-33]—One should offer a cake on eleven potsherds to *aśvamedhavant arkavant* Indra. The puronuvākyās relating to the ājya-bhāgas should be *hūtavant*. The puronuvākyā and the yājyā relating to the principal offering should be respectively *anavas te ratham...* and *vṛṣṇe yat te vṛṣaṇo...*; and those relating to the *sviṣṭakṛt* should be according to the norm. One should give away a barren cow as *dakṣiṇā*.

MĀNAVA [5.1.10.44, 47, 48]—One should offer a cake on one potsherd to Indra. The puronuvākyās relating to the ājyabhāgas should be *hūtavant*. The puronuvākyā and the yājyā relating to the principal offering should be respectively *arvāvato nā āgahi...* and *yad antarā parāvatam....*

MĀNAVA [5.1.10.44, 47-49]—One should offer a cake on thirteen potsherds to Indra. The puronuvākyās relating to the two ājyabhāgas should be *hūtavant*. The puronuvākyā and the yājyā relating to the principal offering should be respectively *e 'ndra sānasiṁ rayiṁ...* and *pra sasāhiṣe....* Before the *sviṣṭakṛt* offering, the adhvaryu should offer an oblation of clarified butter with *indraṁ naro nemadhitā....*

VĀRĀHA PAR. [Ākulapāda 5] ≡ Mān. 5.1.10.31-33; 5.1.10.44, 47, 48.

VĀRĀHA PAR. [Ākulapāda 5] ≒ Mān. 5.1.10.44, 47-49. The puronuvākyā and the yājyā for the principal offering should be respectively *e 'ndra sānasiṁ rayiṁ...* and *pra sasāhiṣe....*

NṚJYĀYAṂ JIJYĀSET SAṂGRĀMAṂ VĀ JIGIṢET: IF ONE DESIRES TO CONQUER MEN OR DESIRES TO WIN A BATTLE.

MĀNAVA [5.1.5.65-68]—One should perform a sacrifice of three oblations consisting of a cake on eight potsherds to Agni, etc.[2] The desire has been mentioned in the *Brāhmaṇa*. One, who conquers the enemy by means of his army and snatches away wealth from another's country (or) who conquers men, should perform the subsequent sacrifice. In this sacri-

1. *TBr* 3.12.4.7.

2. The remaining oblations are: a cake on eleven potsherds to Agni-Soma and a cake on two potsherds to Dyāvāpṛthivī.

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fice[1] (as also in the preceding one), the puronuvākyā and the yājyā relating to the offering to Dyāvāpṛthivī should be respectively *mahī dyauḥ pṛthivī ca na...* and *ghṛtavatī bhuvanānām...*

VĀRĀHA PAR. [Ākulapāda 3] ≡ Mān.

PATITASYA PRATIGṚHYA : IF ONE HAS RECEIVED *DAKṢIṆĀ* FROM A FALLEN PERSON.

KĀTYĀYANA [25.8.15, 16]—After having received *dakṣiṇā* from a fallen person, one should perform a sacrifice to *vaiśvānara* Agni. He should give away a black garment as *dakṣiṇā*.

PARAMEṢṬHĪ SYĀM : IF ONE DESIRES TO BECOME A SOVEREIGN.

MĀNAVA [5.1.9.31, 32, 38]—One should offer a cake on twelve potsherds to Parameṣṭhin. Only a king should perform this sacrifice. The puronuvākyā and the yājyā relating to the principal offering should be respectively *ko addhā veda...* and *iyaṁ visṛṣṭir yata...*. Before the *sviṣṭakṛt* offering, the adhvaryu should hand over to the sacrificer a well-strung bow and three arrows with *agniṣ ṭe tejaḥ pra yacchatv indra...*. The sacrificer should give these away as *dakṣiṇā* to the officiating priests.

VĀRĀHA PAR. [Ādhvaryavika 2; Ākulapāda 4] ≡ Mān.

PARIYATTAḤ : IF ONE IS SURROUNDED.

See : *Baddho vā pariyatto vā.*

PARJANYA : IF ONE DESIRES RAIN.

See : *Kārīrīṣṭi.*

PAVITREṢṬI :

BAUDHĀYANA [28.2]—One, who desires to perform this sacrifice, should arrange for gold. The *upavasatha* rites in connection with this sacrifice are already known, (that is to say, they should be the same as in the New-moon and the Full-moon sacrifices). After the morning *agnihotra* has been offered, the adhvaryu should, before the formal carrying forth of the (*praṇītā*) water, melt clarified butter over the gārhapatya fire, purify it, take out four spoonfuls of it into the ladle, and, while the sacrificer is touching him, offer it on the āhavanīya fire with *yena devāḥ pavitreṇā ''tmānam punate sadā | tena sahasradhāreṇa pāvamānyaḥ punantu mā svāhā.*[2] He should take out another four spoonfuls (of clarified butter into the ladle) and offer it on the āhavanīya fire itself with *prājāpatyam pavitraṁ śatodyāmaṁ hiraṇmayam | tena brahmavido vayam pūtam brahma punīmahe svāhā.*[2] He should take out another four spoonfuls (of clarified butter into the ladle) and offer it on the āhavanīya fire itself with *indraḥ sunītī saha mā punātu somaḥ svastyā varuṇaḥ samīcyā | yamo rājā pramṛṇābhiḥ punātu māṁ jātavedā mo 'rjayantyā punātu svāhā.*[2] Then, after having spread out the *pṛṣṭhyā* and formally carried forth the (*praṇītā*) water, he should offer a cake on eight

1. The oblations are: a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra-Agni, and a cake on two potsherds to Dyāvāpṛthivī.

2. *TBr* 1.4.8.5.

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potsherds to *pavamāna* Agni, clarified butter in the *upāṁśu* manner [1] to *priyā* Sarasvatī, a cake on eight potsherds to *pāvaka* Agni, clarified butter in the *upāṁśu* manner to *satyaprasava* Savitṛ, a cake on eight potsherds to *śuci* Agni, clarified butter in the *upāṁśu* manner to *niyutvant* Vāyu, a cake on eight potsherds to *vratapati* Agni, clarified butter in the *upāṁśu* manner to *śipiviṣṭa* Viṣṇu, a cake on eight potsherds to *vaiśvānara* Agni, and clarified butter in the *upāṁśu* manner to Dadhikrāvan. (Before offering) he should first bake the cakes and place them within the altar.

In this sacrifice, (there should be) seventeen *sāmidhenīs*. Between the *samidhyamāna* and the *samiddha sāmidhenī* verses, (that is to say, between the verses, *samidhyamāno adhvare...* and *samiddho agna...*,) the hotṛ should recite, as *dhāyyās*, the two *pāvakavant* verses, (namely,) *apām idaṁ nyayanaṁ...*[2] and *namas te...*.[2] There should also be the two *pāvakavant* ājyabhāgas. After having recited the verse, *agnī rakṣāṁsi sedhati...*,[3] as the puronuvākyā, the hotṛ should recite the verse, *yat te pavitram arciṣy...*,[4] as the yājyā (in connection with the ājyabhāga to Agni). After having recited the verse, *yo dhārayā pāvakayā...*,[5] as the puronuvākyā, he should recite the verse, *ā kalaśeṣu dhāvati...*,[6] as the yājyā (in connection with the ājyabhāga to Soma). Now the (puronuvākyās and the yājyās) relating to the principal offerings : (They should be) *agna āyūṁṣi pavasa...*[7] and *agne pavasva...*[7] (relating to the offering) to *pavamāna* Agni; *uta naḥ priyā priyāsu...*[8] and *imā juhvānā yuṣmad...*[8] (relating to the offering) to *priyā* Sarasvatī; *agne pāvaka...*[7] and *sa naḥ pāvaka...*[7] (relating to the offering) to *pāvaka* Agni; *ā viśvadevaṁ...*[9] and *ā satyena.....*[9] (relating to the offering) to *satyaprasava* Savitṛ; *agniḥ śucivratatamaḥ...*[7] and *ud agne śucayas tava...*[7] (relating to the offering) to *śuci* Agni; *vāyur agregāḥ...*[10] and *vāyo śukro ayāmi te...*[10] (relating to the offering) to *niyutvant* Vāyu; *tvam agne vratapā asi...*[11] and *yad vo vayam...*[11] (relating to the offering) to *vratapati* Agni; *pra tat te adya...*[12] and *kim it te viṣṇo...*[12] (relating to the offering) to *śipiviṣṭa* Viṣṇu; *vaiśvānaro na ūtyā...*[13] and *pṛṣṭo divi...*[13] (relating to the offering) to *vaiśvānara* Agni; and *dadhikrāvṇo akārişam...*[13] and *ā dadhikrāḥ...*[13] (relating to the offering) to Dadhikrāvan. The sacrificer should follow the offering of the oblations to *pavamāna* Agni, *pāvaka* Agni, *śuci* Agni, *vratapati* Agni, and *vaiśvānara* Agni, respectively with the formulas, namely, *agneḥ pavamānasyā 'haṁ devayajyayā śuciḥ pūto medhyo vipāpmā brahmavarcasy annādo bhūyāsam*, *agneḥ pāvakasyā 'haṁ...*, *agneḥ śucer ahaṁ...*, *agner vratapater ahaṁ...*, and *agner vaiśvānarasyā 'haṁ...*. (He should follow) the oblations offered in the *upāṁśu* manner (with the same formula as that normally employed in)

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1. That is to say, the hotṛ should recite the puronuvākyā and the yājyā relating to the principal offering in a low tone, and the adhvaryu and the hotṛ should pronounce the name of the divinity in a low tone.

2. *TS* 4.6.1.3. 3. *TBr* 2.4.1.6. 4. *TBr* 1.4.8.2. 5. *RV* 9.101.2.
6. *RV* 9.17.4. 7. *TS* 1.3.14.8. 8. *TBr* 2.4.6.1. 9. *TS* 3.4.11.2.
10. *TBr* 2.4.7.6. 11. *TS* 1.1.14.4. 12. *TS* 2.2.12.5. 13. *TS* 1.5.11.

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the *upāṁśu* sacrifice, (namely, *dabdhir asy adabdho bhūyāsam upā ''tmānaṁ dabheyam*). Before the *sviṣṭakṛt* offering, the adhvaryu should offer the subsidiary oblations of spoonfuls of clarified butter respectively with the (seventeen)verses from the *anuvāka* beginning with *pavamānaḥ suvarjanaḥ*....[1] The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* offering should be *atithivant* and *damūnavant*, namely, *juṣṭo damūnā atithir*...[2] and *mārjālyo mṛjyate sve damūnāḥ*....[3]

(Then should follow the partaking of) the *iḍā*, the procedure of which is well established. Then, after the *anvāhārya* cooked rice has been placed within the altar, the sacrificer should give away gold as *dakṣiṇā*. The rites up to the *patnīsaṁyājas* should be gone through as usual. Before the offering of the oblation to *gṛhapati* Agni (among the *patnīsaṁyājas*), the adhvaryu should offer the subsidiary oblations of spoonfuls of clarified butter respectively with the (twenty) verses from the *anuvāka* beginning with *yad devā devaheḍanaṁ*....[4] With (the rite in connection with) the *praṇītā* water and (the stepping of) the Viṣṇu-steps, this sacrifice should come to an end. The sacrificer should then relinquish the vow. One, who has been imprecated or is being imprecated, should perform this very sacrifice. One, who has allowed the period fit for conception to pass or who has passed over his wife (without cohabitation) or who has discharged the semen in an unfit womb, should perform this very sacrifice. One should perform this sacrifice through one year or a month and a half or twenty-one nights (for securing merit). He sanctifies his kinsmen born in the animal world (or) living in a different life or fallen on account of evil deeds—(he purifies) twenty-one generations, (namely,) ten preceding (generations), ten following (generations), and himself (that is, his own generation). And he is not born again. In this connection, they even quote the following stanza: "One, who performs in every season the *vaiśvānarīṣṭi*, the *vrātapatīṣṭi*, and also the *pavitreṣṭi*, sanctifies ten generations."[5]

BHĀRADVĀJA [*Pariśeṣa*]—The adhvaryu should add fuel to the sacred fires on the new-moon day or the full-moon day and then fetch the sacrificial grass and the sacrificial faggot according to the procedure prescribed in connection with the *Vaiśvadeva-parvan* (of the *Cāturmāsyas*). He should formally carry forth the *praṇītā* water, take out four spoonfuls of clarified butter into the ladle, and offer that clarified butter on the āhavanīya fire with *yena devāḥ pavitreṇa*... . He should again take out four spoonfuls of clarified butter into the laddle, and offer that clarified butter on the āhavanīya fire with

1. *TBr* 1.4.8. 2. *TBr* 2.4.1.1. 3. *ṚV* 5.1.8. 4. *TBr* 3.7.12.

5. The *hautra* in connection with the *pavitreṣṭi* is given in *Āśvalāyana ŚS* 2.12. But, presumably, this portion is interpolated. It almost agree with *BaudhŚS*. The only difference is that, according to the *ĀśvŚS* the puronuvākyā and the yājyā relating to the *sviṣṭakṛt* offering should be respectively *juṣṭo damūnā*... (*ṚV* 5.4.5) and *agne śardha mahate saubhagāya*... (*ṚV* 5.28.3). Moreover, according to that *Sūtra*, even after the conclusion of the year, a person, who is out on a journey or who desires sanctification, should perform this sacrifice. (The puronuvākyās and the yājyās relating to the offerings to the remaining divinities are given in the *Nārāyaṇa-Vṛtti* on *ĀśvŚS*.)

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prājāpatyam pavitraṁ.... He should again take out four spoonfuls of clarified butter into the ladle and offer that clarified butter on the āhavanīya fire with *indraḥ sunītī*.... After having offered the *abhyātāna* oblations, he should pour out paddy for a cake on eight potsherds for Agni, three cakes on eight potsherds each respectively for *pavamāna* Agni, *pāvaka* Agni, and *śuci* Agni, and a cake on twelve potsherds for the Viśve Devas. According to some teachers, one should offer a cake to *vratapati* Agni instead of to Agni. The two verses, beginning with *pavamānaḥ suvarjanaḥ*..., should be recited as *dhāyyās*. Or, the verses, *yat te pavitram*..., and *jātavedaḥ pavitravat*..., should be recited as *dhāyyās*. The puronuvākyās relating to the two ājyabhāgas should be *tvaṁ ca soma no vaśo*...[1] and *brahmā devānām*....[1] After having made the principal offering to Agni, the adhvaryu should make the alternate principal offerings to the divinities, mentioned below, in the *upāṁśu* manner and to the remaining divinities mentioned above. The puronuvākyā and the yājyā relating to the offering to *priyā* Sarasvatī should be respectively *uta naḥ priyā*... and *imā juhvānā*...; those relating to *urukrama* Viṣṇu, *trīṇi padā*...[2] and *tad asya priyam*.....[2]; those relating to *deva* Savitṛ, *adyā no deva savitaḥ*...[2] and *viśvāni deva savitar*...[2]; those relating to *niyutvant* Vāyu, *pra vāyum acchā*...[3] and *ā no niyudbhiḥ*...[3]; and those relating to Dadhikrāvan, *dadhikrāvṇo akāriṣaṁ*... and *ā dadhikrā*.... The subsidiary oblations should be offered with the formulas, *ubhābhyāṁ deva savitaḥ*..., *vaiśvadevī punatī*..., *yena devā apunata*..., *yaḥ pāvamānīr adhyeti*..., *pāvamānīr yo adhyeti*..., *pāvamānīḥ svastyayanīḥ*..., *pāvamānīr diśantu naḥ*..., and *pāvamānīḥ svastyayanīḥ*.... The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* offering should be respectively *vaiśvānaro raśmibhir*... and *bṛhadbhiḥ savitaḥ stṛbhiḥ*.... Before or after the offering to *gṛhapati* Agni, among the *patnīsaṁyājas*, the adhvaryu should offer oblations on the gārhapatya fire with the twenty verses beginning with *yad devā devaheḍanaṁ*.... The sacrifice should be concluded in the usual manner. Whoever performs this sacrifice sanctifies himself and his kinsmen. He sanctifies ten preceding and ten following generations. This sacrifice brings all sins to nought.

See : *Atipavitreṣṭi*.

PAŚAVAḤ : IF ONE IS DESIROUS OF CATTLE.

BAUDHĀYANA [13.11]—It is said in the *Brāhmaṇa*: "One, who is desirous of cattle, should offer cooked rice to Indra." (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *indraṁ vo viśvataspari*... and *indraṁ naro*....

BAUDHĀYANA [13.11]—One, who is desirous of cattle, should offer a cake on eleven potsherds to *indriyāvant* Indra. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *indriyāṇi śatakrato*... and *anu te dāyi*....

BAUDHĀYANA [13.25]—One, who is desirous of cattle, should offer a cake on eight potsherds to *dātṛ* Agni and a cake on eleven potsherds to

1. *TS* 3.4.11.1. 1. *TBr* 2.4.6 2. *TBr* 2.8.1.1-2.

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pradātṛ Indra. A person, who desires to perform this sacrifice, should arrange for curds, honey, ghee, water, and barley. With *agnaye dātre juṣṭaṁ nirvapāmi*, the adhvaryu should pour out four handfuls of paddy, each time reciting the formula, *devasya tvā savituḥ prasave...*. With *indrāya pradātre juṣṭaṁ nirvapāmi*, (he should pour out) four handfuls also of paddy, each time reciting this very formula. With *prajāpataye juṣṭaṁ nirvapāmi*, (he should pour out) four handfuls of barley, each time reciting this very formula. Among these, only in respect of (the pounding of) paddy should he give out a call to the preparer of the oblation-material (with the words: "O preparer of the oblation-material, come"). (At this time) he should lift up the barley. With the call, "O preparer of the oblation-material, come", the sacrificer should release his speech. The adhvaryu should go through the rites up to the pouring out (of the rice-grains for crushing) as usual. After having poured out (the rice-grains for crushing), he should arrange eight potsherds in the southern half of the gārhapatya fire, and eleven (potsherds) towards the north (of the former). He should then pound the barley in the mortar and roast the *dhānās* upon an earthern pan laid on the gārhapatya fire. When he has placed the two oblations (that is, the two cakes) upon the potsherds (for baking), he should mix up the *dhānās* with the four substances, namely, curds, honey, ghee, and water. (The puronuvākyās and the yājyās) relating to these (three offerings, namely, to *dātṛ* Agni, *pradātṛ* Indra, and Prajāpati,) should be respectively these, namely, *agne dā dāśuṣe rayiṁ...* and *dā no agne śatino...*, *pradātāraṁ havāmahe...*[1] and *pradātā vajrī...*,[1] and *ghṛtaṁ na pūtaṁ...* and *ubhe suścandra sarpiṣo...*.

BAUDHĀYANA [13.36]—For a sacrificer, who is desirous of cattle, one should offer cooked *garmut*-grains (=wild beans) to Soma-Pūṣan. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *somāpūṣaṇā jananā rayīṇāṁ...* and *imau devau jāyamānau...*.

BAUDHĀYANA [13.36]—One, who is desirous of cattle, should perform the *Citreṣṭi*. (Deciding that he would perform) the *Citreṣṭi* the next day, he should go through the *upavasatha* rites (on the preceding day). Then, on the next morning, he should offer a cake on eight potsherds to Agni, cooked rice to Soma, a cake on eight potsherds to Tvaṣṭṛ, cooked rice to Sarasvatī, cooked rice to Sarasvant, cooked rice to Sinīvālī, and a cake on eleven potsherds to Indra. (The puronuvākyās and the yājyās) relating to these (seven offerings) should be respectively these, namely, *agninā rayim aśnavat...* and *gomāṁ agne...*, *ā pyāyasva...* and *saṁ te payāṁsi...*, *iha tvaṣṭāram agriyaṁ...* and *tan nas turīpam...*, *pra ṇo devī...* and *ā no divo...*, *pīpivāṁsaṁ sarasvataḥ...* and *ye te sarasva ūrmayo...*, *sinīvāli pṛthuṣṭuke...* and *yā supāṇiḥ...*, and *indraṁ vo viśvataspari...* and *indraṁ naro...*. Then, before the *sviṣṭakṛt* offering, the adhvaryu should offer (seven) oblations of spoonfuls of clarified butter with the five verses beginning with *agne gobhir na ā gahi...* and the two formulas, (namely, those beginning with *agnir gṛhapatiḥ...*).

1. *TS* 1.7.13.4.

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ĀPASTAMBA [18.10.5–7]—One should offer cooked rice to Soma-Pūṣan, cooked rice to Indra-Pūṣan, and cooked rice to Pūṣan. A black bull should be given away as *dakṣiṇā*. There is a view that a person, who is desirous of a heroic son, should also perform this sacrifice.

ĀPASTAMBA [19.21.13–17] ≒ Baudh. 13.25 ~ According to some teachers one should take (ordinary) grains (instead of roasted grains). Honey and water constitute the modification (*vikāra*) of clarified butter. In the case of a mixed oblation, the specific character rests with the principal constituent.[1] ~

ĀPASTAMBA [19.25.14, 15] ≒ Baudh. 13.36 (*Citreṣṭi*) ~ One should perform the *Citreṣṭi* on the full-moon day in Caitra.

SATYĀṢĀḌHA [13.3.44] ≡ Āp. 18.10.5–7.

SATYĀṢĀḌHA [22.3.1] ≡ Baudh. 13.11 (Offering to *indriyāvant* Indra).

SATYĀṢĀḌHA [22.4.6] ≒ Āp. 19.21.13–17. ~ The puronuvākyā and the yājyā relating to the offering to *pradātṛ* Indra should be respectively *mā no mardhīr ā bharā*... and *ā tū bhara*.... ~

SATYĀṢĀḌHA [22.5.24] ≡ Baudh. 13.36.

SATYĀṢĀḌHA [25.5.25] ≡ Āp. 19.25.14, 15.

MĀNAVA [5.1.5.74–76]—One should offer to Soma-Pūṣan cooked half-crushed grains. The puronuvākyā and the yājyā relating to this offering should be respectively *somāpūṣaṇā jananā*... and *imau devau*...; and those relating to the *sviṣṭakṛt* offering should be the *sahasravant* verses, namely, *uta no brahman*... and *nū no rāsva*....

MĀNAVA [5.1.9.24]—One should offer to Bṛhaspati cooked *garmut*-grains. The puronuvākyā and the yājyā relating to this offering should be respectively *bṛhaspate juṣasva*... and *evā pitre*... .

MĀNAVA [5.1.9.24]—One should offer to Soma-Pūṣan cooked *garmut*-grains. The puronuvākyā and the yājyā relating to this offering should be respectively *somāpūṣaṇā*... and *imau devau*... .

MĀNAVA [5.1.9.25]—One should offer to Prajāpati cooked *garmut*-grains. (The *garmut*-grains should be cooked in the milk of spotted cows. One should use clarified butter also prepared from the milk of such cows.) After the *garmut*-grains have been placed over the fire and before fire is formally carried round them, the adhvaryu should pour into those grains

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1. *ĀpŚS* 19.21.15, 16, as printed in the Calcutta edition, reads as follows: *dadhi madhu ghṛtam āpo dhānās taṇḍulā ity ekeṣām ājyavikārāḥ* ‖15‖ *madhūdake saṁsṛṣṭe mukhye svādharmyam*. CALAND, in his translation of *ĀpŚS*, reads *sūtra* 15 as ending with *ekeṣām*, and renders the two *sūtras* as follows: "According to some teachers the combined oblation is: curds, honey, water, roasted barley-grains, and non-roasted barley-grains. The combined honey and water replace the clarified butter as the principal oblation." He quotes the translation of *sūtra* 16 given by SIEG: "Honey and clarified butter together serve the purpose of the most principal among the relevant substances." We think that the *sūtras* should be split up into three as follows: *dadhi madhu ghṛtam āpo dhānāḥ | taṇḍulā ity ekeṣām* ‖15‖ *ājyavikāro madhūdake* ‖16‖ *saṁsṛṣṭe mukhye svādharmyam*. The above translation is based on this arrangement.

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cow's urine. The puronuvākyā and the yājyā relating to the principal offering should be respectively *hiraṇyagarbhaḥ samavartatā 'gre...* and *yaḥ prāṇato nimiṣataś ca...*.

MĀNAVA [5.1.10.27, 28] ≡ Baudh. 13.11 (Offering to *indriyāvant* Indra).

MĀNAVA [5.1.10.61, 62]—One should offer a cake on eight potsherds to *sanimant* Agni, rice cooked in milk to *śipiviṣṭa* Viṣṇu, and rice cooked in curds to *pradātṛ* Indra. After the New-moon sacrifice has been concluded, the adhvaryu should, on that very day, drive away the calves without reciting any mantras. He should prepare the cake of small rice-grains and cook middle-size rice-grains in milk and big rice-grains in curds. The puronuvākyās and the yājyās relating to the offerings to *sanimant* Agni, *śipiviṣṭa* Viṣṇu, and *pradātṛ* Indra should be respectively *iḍām agne...* and *tvaṁ no agne varuṇasya...*, *kim it te viṣṇo...* and *pra tat te adya...*, and *dīrghas te astv aṅkuśo...* and *bhadrā te hastā...*.

MĀNAVA [5.2.2.15–18]—One, who desires that his cattle should increase in number by procreation, should perform a sacrifice with four or five oblations including a cake on eight potsherds to Agni, (a cake on five potsherds to Indra, a mixed oblation, and cooked rice to Aryaman[1]. If his desire is fulfilled, he should, (while offering again the same sacrifice,) offer to Indra a cake on eleven potsherds before the offering of the mixed oblation. The mixed oblation is to be offered to Prajāpati. At the time of taking out the oblations, the adhvaryu should spread out clarified butter in a white copper pot or a (wooden) goblet as base, and then put into it across the strainer curds, honey, ghee, roasted grains, and water. The ten verses beginning with *ā no agne sucetunā...* and *ā no agne rayim bhara...* should be the puronuvākyās and the yājyās of the principal offerings. (That is to say, the above-mentioned two verses should be respectively the puronuvākyā and the yājyā relating to the offering to Agni; *indro madāya vāvṛdhe...* and *made made hi no...* relating to that to Indra; *tā asya namasā sahaḥ...* and *tā asya pṛśanāyuvaḥ...* relating to that to Indra; *ghṛtaṁ na pūtaṁ...* and *o 'bhe suścandra viśpate...* relating to that to Prajāpati; and *ā 'ryamā yāti...* and *ye te 'ryaman bahavo...* relating to that to Aryaman.)

MĀNAVA [5.2.7.8, 9]—One should perform the *śunāsīrya* sacrifice. (See: *Cāturmāsya* sacrifices)

MĀNAVA [5.2.7.16, 17]—One should offer a cake on eleven potsherds to Soma-Pūṣan, cooked rice to Indra-Pūṣan, and cooked rice to Pūṣan. The puronuvākyā and the yājyā relating to the offering to Indra-Pūṣan should be respectively *indrā nu pūṣaṇā vayaṁ...* and *yan nirṇijā...*. (A black bull should be given away as *dakṣiṇā*.)

VĀRĀHA PAR. [Ākulapāda 3] ≡ Mān. 5.1.5.74–76.

VĀRĀHA PAR. [Ākulapāda 4] ≡ Mān. 5.1.9.24, 25.

VĀRĀHA PAR. [Ākulapāda 5] ≡ Mān. 5.1.10.27, 28.

VĀRĀHA PAR. [Ādhvaryavika 2, Ākulapāda 5] ≡ Mān. 5.1.10.61,62.

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VĀRĀHA PAR. [Ādhvaryavika 3, Ākulapāda 6] ≒ Mān. 5.2.2.15-18. Barley should be pounded, and the adhvaryu should turn the pounded grains into roasted grains following the procedure prescribed in regard to a cake. Other oblations should be prepared, following the procedure in regard to the *madantī* water. One should adopt Indra or Prajāpati as the divinity of the sacrificer.

VĀRĀHA PAR. [Ākulapāda 6] ≡ Mān. 5.2.7.16,17.

KĀTYĀYANA [25.4.44-48]—One should offer a cake on eight potsherds to *pathikṛt* Agni, a cake on eleven potsherds to *vṛtrahan* Indra, and a cake on twelve potsherds to *vaiśvānara* Agni. A bow with arrows or a bamboo staff should be given away as *dakṣiṇā*. Or the *dakṣiṇā* in connection with these offerings should be the same as mentioned (elsewhere) in connection with the norm.

See: *Traidhātavīyeṣṭi* and *devikā*-oblations.

PAŚUṢU VIVADETA: IF THERE IS A CONTEST IN RESPECT OF CATTLE.

See: *Kṣetre paśuṣu vā vivadeta.*

PĀPAYAKṢMAGṚHĪTAḤ SYĀT: IF ONE IS SUFFERING FROM A MALIGNANT PULMONARY DISEASE.

BAUDHĀYANA [13.28]—It is said in the *Brāhmaṇa*: "For one, who is suffering from a malignant pulmonary disease, one should offer cooked rice to the Ādityas on a new-moon day." (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *navonavo bhavati jāyamāno...* and *yam ādityā aṁśum āpyāyayanti....* [23.3—As for the injunction that, for one who is suffering from a malignant pulmonary disease, one should offer cooked rice to the Ādityas on a new-moon day: Baudhāyana says that one should make the offering on the *upavasatha* day. Śālīki says that (one should do so) on the day of the sacrifice (that is, on the *pratipad*).]

SATYĀṢĀḌHA [22.4.15] ≡ Baudh.

See: *Mṛgāreṣṭi* and *atipavitreṣṭi.*

PĀPMANĀ GṚHĪTAḤ: IF ONE IS OVERTAKEN BY MISFORTUNE.

BAUDHĀYANA [13.12]—One, who is overtaken by misfortune, should offer a cake on eleven potsherds to *aṁhomuc* Indra. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *aṁhomuce...* and *viveṣa yan mā....*

BAUDHĀYANA [13.33-34]—For one, who is overtaken by misfortune, one should offer *āmikṣā* to Indra-Varuṇa. One, who desires to perform this sacrifice, should arrange for curds and milk for (the preparation of) *āmikṣā*. With (the formula ending with) *indrāvaruṇābhyāṁ juṣṭaṁ nirvapāmi*, the adhvaryu should pour out four handfuls of paddy, each time reciting that formula, (namely) *devasya tvā savituḥ prasave....* With (the call given out by the adhvaryu to) the preparer of oblation-material, (with the words, "O preparer of oblation-material, come"), the sacrificer should release his speech. (The adhvaryu should go through) the rites up to the pouring

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out (the oblation-material for crushing) as usual. After having poured out (the oblation-material for crushing), he should arrange eleven potsherds in the southern half of the gārhapatya fire-place. When he places the cake (on the potsherds for baking), he should (also) boil the *āmikṣā* over the gārhapatya fire. After having spread out clarified butter as base and after having poured clarified butter over the cake, he should take out the cake, cover it with the *āmikṣā*, and place it within the altar. It is said in the *Brāhmaṇa*: "One should put the cake in the *āmikṣā*. He (thereby) endows it with *ātman*. And, verily, he endows it with a (resting) place. One should separate (the *āmikṣā* from the cake) in four different places. He (thereby) makes it firm in the (four) quarters. One should again collect it together." The adhvaryu should separate the *āmikṣā* (from the cake) in four different places respectively with (the four formulas,) *yā vām indrāvaruṇā yatavyā tanūs taye 'mam aṁhaso muñcataṁ, yā vām indrāvaruṇā sahasyā tanūs taye 'mām...*, *...rakṣasyā tanūs...*, and *...tejasyā tanūs...*. He should again collect it together. "Having collected it together, he should cut out portions (from the two together)." (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *indrāvaruṇayor ahaṁ...* and *indrāvaruṇā yuvam adhvarāya no...*. Then, before the *sviṣṭakṛt* offering, he should offer eight subsidiary oblations of spoonfuls of clarified butter with the (eight) formulas, *yo vām indrāvaruṇāv agnau srāmas taṁ vām etenā 'vayaje*, etc. [23.4—As for the question whether (the relevant) mantra should be recited at the preparation of the *āmikṣā* or not: Baudhāyana says that (the preparation of) the *āmikṣā* should be accompanied by (the recitation of) the relevant mantra. Śālīki says that it should not be accompanied by the recitation of any mantra. As for the injunction that one should bring (the two) together (without reciting any mantra), and, having brought them together, should cut out portions (from the two together): (The view expressed in) the *sūtra* is (that) of Baudhāyana. Śālīki says that one should bring (the two) together with those very mantras, (namely, the mantras recited in connection with the separating of the two,) and should (then) cut out portions (from the two together).]

ĀPASTAMBA [19.25.1–8] ≒ Baudh. 13.33–34. After having taken out (the cake) and having brought it to perfection, the adhvaryu should put it into the *āmikṣā*. After having covered the cake with the same (*āmikṣā*), he should place it within the altar. With the same formulas, he should again collect it together. He should (however) substitute the last word of each formula (= *muñcatam*) by *amuktam*.

SATYĀṢĀḌHA [22.3.1] ≡ Baudh. 13.12.

SATYĀṢĀḌHA [22.5.15–19] ≡ Āp.

PUṆYAḤ SYĀM ANĀDHṚṢYAḤ: IF ONE DESIRES THAT HE SHOULD BE VIRTUOUS AND INVULNERABLE.

MĀNAVA [5.1.10.52–54]—One should offer a cake on eleven potsherds to *manasvant* Indra. The puronuvākyā and the yājyā relating to this offering should be respectively *ā te maha indro...* and *yo jāta eva prathamo...*. One,

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who desires that he should be rich and should not be liable to people's censure, should also make this offering. One, who is going to perform this sacrifice, should not pronounce the word *manas* for one year before the day of the sacrifice.

VĀRĀHA PAR. [Ādhvaryavika 2, Ākulapāda 5] ≡ Mān.

PUTRAKĀMEṢṬI:

See: *Prajāḥ* and *atipavitreṣṭi*.

PUTRE JĀTE: WHEN A SON IS BORN.

BAUDHĀYANA [13.8]—If a son is born (to a person), he should offer a cake on twelve potsherds to *vaiśvānara* Agni. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *vaiśvānarasya daṁsanābhyo bṛhad...* and *jāto yad agne...*. [23.1—As for the injunction that, if a son is born, one should offer a cake on twelve potsherds to *vaiśvānara* Agni: Baudhāyana, indeed, says that, after ten days have passed (since the birth), one should offer a cake on twelve potsherds to *vaiśvānara* Agni, and should (then) make the child lick the drops remaining in the ladle (after the principal offering). Śālīki says that one should make the offering as soon as he knows (of the son) having been born, and that he should not make the child lick (the drops). Aupamanyava says that (one should make the offering) on the *parvan*-day immediately occurring after (the son's birth).]

SATYĀṢĀḌHA [15.4.11] ≡ Baudh.

PURUṢĀḤ PRAMĪYERAN: IF MEN ARE DYING.

See: *Gāvo vā puruṣā vā pramīyeran* and *pūrvāparā anvañcaḥ pramīyante*.

PURODHĀ: IF ONE DESIRES TO BECOME A PRIEST.

MĀNAVA [5.1.5.77–79]—One should offer cooked rice to Soma-Indra. The *grāmakāma* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be respectively *tvā yujā tava tat soma...* and *ṛdūdareṇa sakhyā...*.

MĀNAVA [5.1.9.12–14]—One should offer cooked rice to Bṛhaspati. The *grāmakāma* procedure should be adopted. The puronuvākyā and the yājyā relating to this offering have been prescribed (as, *bṛhaspatiḥ prathamaṁ...* and *yadā vājam asanad...*). (If, even then, he does not obtain the office of the priest, he should make an offering to Indra-Bṛhaspati. The puronuvākyā and the yājyā relating to this offering should be respectively *idaṁ vām āsye haviḥ...* and *asme indrābṛhaspatī...*.)

VĀRĀHA PAR. [Ākulapāda 3] ≡ Mān. 5.1.5.77–79.

VĀRĀHA PAR. [Ākulapāda 4] ≡ Mān. 5.1.9.12–14.

PUṢṬIḤ: IF ONE DESIRES PROSPERITY.

ĀŚVALĀYANA [2.10.13, 14; 2.11.5]—One should perform a sacrifice to *vaimṛdha* Indra. Seventeen *sāmidhenī* verses should be recited. The puronuvākyā and the yājyā relating to this offering should be respectively *sa dyutim indra sa cyutim pracyutiṁ jaghanacyutim | pranākāphāna ābhara prayapsyann*

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iva sakthyau, and *vi na indra mṛdho jahi canīkhudad yathā sapham | abhi naḥ suṣṭutiṁ naya*. The puronuvākyā and the yājyā for the *sviṣṭakṛt* offering should be in the virāṭ metre.

PŪRVĀPARĀ ANVAÑCAḤ PRAMĪYANTE: IF ONE'S ELDER AND YOUNGER (KINSMEN) ARE DYING IN SUCCESSION.

BAUDHĀYANA [13.4]—It is said in the *Brāhmaṇa*: "He (*kṣāmavant* Agni), verily, seeks to gather towards himself those whose elder and younger kinsmen are dying one after another. For, human oblation is unto him most dear. One should (therefore) offer a cake on eight potsherds to *kṣāmavaṇt* Agni." (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, (namely, *akrandad agniḥ*... and *tve vasūni purvaṇīka*...).

SATYĀṢĀḌHA [22.2.13]; VAIKHĀNASA [20.7] ≡ Baudh.

PRAJĀḤ: IF ONE DESIRES PROGENY.

BAUDHĀYANA [13.2]—It is said in the *Brāhmaṇa*: "One, who is desirous of progeny, should offer a cake on eleven potsherds to Indra-Agni." (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *ubhā vām indrāgnī*... and *aśravaṁ hi*... .

BAUDHĀYANA [13.7]—One, who is desirous of progeny, should offer a cake on eight potsherds to *putravant* Agni and a cake on eleven potsherds to *putrin* Indra. (The puronuvākyās and the yājyās) relating to these (two offerings) should be respectively these, namely, *yas tvā hṛdā kīriṇā manyamāno*... and *yasmai tvaṁ sukṛte jātaveda*..., and *tve su putra śavaso*... and *ukthaukthe soma indram mamāda*... .

BAUDHĀYANA [13.8]—One, who is desirous of progeny, should make that very offering, (namely, of a cake on twelve potsherds to *vaiśvānara* Agni, cooked rice to Varuṇa, and cooked rice to Dadhikrāvan). (The puronuvākyās and the yājyās) relating to these (three offerings) should be respectively these, (namely, *vaiśvānaro na ūtyā*... and *tvam agne śociṣā śośucāna*..., *ava te heḍo*... and *ud uttamaṁ*..., and *dadhikrāvṇo akāriṣaṁ*... and *ā dadhikrāḥ*...).

BAUDHĀYANA [13.18]—One, who is desirous of progeny, should offer cooked rice to Soma-Rudra. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *somārudrā vi vṛhataṁ viṣūcīm*... and *somārudrā yuvam etāny*... .

BAUDHĀYANA [13.36]—For a person, who is desirous of progeny, one should offer to Prajāpati cooked *garmut*-grains. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *prajāpate*... and *sa veda*... .

BAUDHĀYANA [13.43]—One, whose *agnihotra* has been disturbed, or one, who desires that the continuance of his progeny should not be broken, should offer a cake on eight potsherds to *tantumant* Agni. He should consign the sacred fires into the two kindling woods, go away from his place, churn out (new) fire, spread out the sacred fires, and then offer a cake on eight potsherds to *tantumant* Agni. (The puronuvākyā and the yājyā) relating to

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this (offering) should be respectively these, namely, *tvaṁ nas tantur uta...*[1] and *svayaṁ kṛṇvānaḥ...*.[1] The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* offering should be *sviṣṭavant*, namely, *havyavāham abhimātiṣāhaṁ...*[2] and *sviṣṭam agne...*[2].

SATYĀṢĀḌHA [22.2.6] ≡ Baudh. 13.2.

SATYĀṢĀḌHA [22.2.17] ≡ Baudh. 13.7.

SATYĀṢĀḌHA [22.2.19] ≒ Baudh. 13.8. The yājyā relating to the offering to *vaiśvānara* Agni should be *ṛtāvānaṁ vaiśvānaram... .*

SATYĀṢĀḌHA [22.5.23] ≡ Baudh. 13.36.

MĀNAVA [5.1.5.12, 13]—The puronuvākyas of the two ājyabhāgas should be *vṛṣaṇvant*. The puronuvākyā and the yājyā relating to the principal offering (of a cake on eleven potsherds to Indra-Agni) should be respectively *pra vām arcanty...* and *upo ha yad vidathaṁ...*; the next two verses, (namely, *agnir dadāti...* and *agnis tuviśravastamaṁ...*), should be the puronuvākyā and the yājyā relating to the *sviṣṭakṛt* offering.

VĀRĀHA PAR. [Ākulapāda 3] ≡ Mān.

ĀŚVALĀYANA [2.10.8, 9]—One should perform a sacrifice to *putrin* Agni. The puronuvākyā and the yājyā relating to the principal offering should be respectively *yasmai tvaṁ sukṛte jātaveda...*[3] and *yas tvā hṛdā kīriṇā...*[4]; and those relating to the *sviṣṭakṛt* offering, *agnis tuviśravastamaṁ...*[5] and *agnir dadāti...*[6].

See : *Devikā* oblations.

PRATTAM IVA SAN NA PRADĪYETA : IF WHAT IS AS IT WERE PROMISED IS NOT ACTUALLY GIVEN.

BAUDHĀYANA [13.14]—One, to whom, what is, as it were, promised is not (actually) given, should offer a cake on eleven potsherds to *pradātṛ* Indra. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *pradātāraṁ havāmahe...* and *pradātā vajrī...* . [26.5—As for the one to whom what is as it were promised is not actually given: Whatever is given (as loan to the debtor but) is not returned by him[7]—that certainly remains binding (on him).]

PRATYABHICARAN: IF ONE DESIRES TO PRACTISE COUNTER-*ABHICĀRA*.

See : *Abhicaran* [Baudh. 13.15].

PRADHṚṢYAMĀṆAḤ : IF ONE IS BEING ATTACKED.

ĀŚVALĀYANA [2.11.18, 19]—One, who is being attacked by the enemy, should perform a sacrifice to Indra-Bṛhaspati. Even if (after having poured out paddy for an offering to Indra-Bṛhaspati or only to Bṛhaspati) the adhvaryu gives out a call (for the recital of the puronuvākyā and the yājyā) addressed to Indra, the puronuvākyā and the yājyā should respectively be

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1. *TBr* 2.4.2.5, 6. 2. *TBr* 2.4.1.4.
3. *RV* 5.4.11. 4. *RV* 5.4.10. 5. *RV* 5.25.5. 6. *RV* 5.25.6.
7. The printed text reads : *prattam anupākṛtaṁ*; we have changed the reading to *prattam anapākṛtaṁ* on the strength of certain MSS.

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(those addressed to Indra-Bṛhaspati, namely,) *ā na indrābṛhaspatī...*[1] and *asme indrābṛhaspatī...*[2]

PRIYAḤ SYĀT: ONE WHO IS DEAR TO ONE.

ĀPASTAMBA [18.9.6–9]; MĀNAVA [5.2.7.10]—See: *Indraturīya.*

BADDHO VĀ PARIYATTO VĀ: IF ONE IS BOUND DOWN OR HEMMED ROUND.

BAUDHĀYANA [13.12]—One, who is bound down or is hemmed round, should offer a cake on eleven potsherds to *trāṭṛ* Indra. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *trātāram indram...* and *mā te asyāṁ sahasāvan...*.

BIBHĪYĀT: IF ONE IS OVERCOME BY FEAR.

MĀNAVA [5.2.7.1, 2]—One should offer to *bhuvadvant* Ādityas rice cooked in ghee. The puronuvākyā and the yājyā relating to this offering should be respectively *arvāñco adyā bhavatā...* and *pra vā eko mimaya...*.

See: *Gāvo vā puruṣā vā pramīyeran.*

BUBHŪṢAN: IF ONE DESIRES TO BECOME PROSPEROUS.

See: *Bhūti.*

BRAHMAN VIŚAṀ VI NĀŚAYEYAM: IF ONE DESIRES THAT HE SHOULD BE ABLE TO MAKE THE PEOPLE FAVOURABLY INCLINED TOWARDS THE BRĀHMAṆAS.

BAUDHĀYANA [13.26]—One, who desires, 'I should be able to make the people favourably inclined[3] towards the Brāhmaṇas', should make this very offering, (namely, of a cake on eleven potsherds to Brahmaṇaspati). (The hotṛ) should recite *māruta* puronuvākyā and yājyā. (That is, the puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *maruto yad dha vo divaḥ...* and *yā vaḥ śarma...*.

ĀPASTAMBA [19.21.20, 21]; SATYĀṢĀḌHA [22.4.11] ≡ Baudh.

BRAHMABALAM: IF ONE DESIRES *BRAHMAN*-POWER.

See: *Brahmavarcasam.*

BRAHMAVARCASAM: IF ONE DESIRES *BRAHMAN*-SPLENDOUR.

BAUDHĀYANA [13.11]—One, who is desirous of *brahman*-splendour, should offer a cake on eleven potsherds to *gharmavant* Indra. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *ā yasmint sapta vāsavās* .. and *āmāsu pakvam airaya...*.

BAUDHĀYANA [13.17]—"For a person, who is desirous of *brahman*-splendour, one should offer cooked rice to Soma-Rudra on the full-moon day of Pauṣa." He, who is desirous of *brahman*-splendour, should offer cooked rice to Soma-Rudra on the full-moon day of Pauṣa. (The adhvaryu) should make (the sacrificer) perform the sacrifice in an enclosed place. It is said in the *Brāhmaṇa*: "The clarified butter (to be used in this sacrifice) should be the

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1. *RV* 4.49.3. 2. *RV* 4.49.4.

3. The printed text reads *nāśayeyam*; we have changed the reading to *vi nāśayeyam* on the strength of *TS* 2.3.3 and some MSS of the *BaudhŚS*.

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butter churned out of the milk of a white cow having a white calf. Clarified butter (itself should be used for) the sprinkling (*prokṣaṇa*). One should purify oneself by means of clarified butter. Verily he produces whatever *brahman*-splendour (exists). 'Too much splendour is produced'—they say, 'he is liable to become a leper'." "One should recite two of the *mānava* verses as *dhāyyās*." So is it said. He should recite as *dhāyyās* two verses from among the verses (beginning with) *makṣū devavato rathaḥ*.... (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *somārudrā vi vṛhataṁ viṣūcīm*... and *somārudrā yuvam etāny*.... [23.2—As for the injunction that one, who is desirous of *brahman*-splendour, should offer cooked rice to Soma-Rudra on the full-moon day of Pauṣa: Baudhāyana says that one should make the offering on the *upavasatha* day. Śālīki says that (one should do so) on the day of the sacrifice, (namely, *pratipad*). As for the injunction that clarified butter (should be used for) the sprinkling and that one should purify (oneself) by means of clarified butter: Baudhāyana says that one should (only) put one spoonful of clarified butter into a pitcher filled with water (and use that water for *prokṣaṇa* and *mārjana*). Śālīki says that one should accomplish *prokṣaṇa* and *mārjana* by means of clarified butter, and accomplish other rites by means of water. Aupamanyava says that one should accomplish, by means of clarified butter, all the rites which are (normally) to be accomplished by means of water.]

BAUDHĀYANA [13.24]—For a person, who is desirous of *brahman*-splendour, one should offer cooked rice to Sūrya. One, who desires to perform this sacrifice, should arrange for five gold *kṛṣṇalas* and two sheets (*rukma*), (one) of gold (and the other) of silver. After having cooked the rice, poured out clarified butter over it, and taken it down (from over the fire) towards the north, the adhvaryu should enclose it by means of the gold and silver sheets, (that is to say, he should hold one sheet above it and the other under it,) and place it within the altar. [26.6—Or, before the rice-grains are poured out (for being cooked), he should put one sheet (in the cooking vessel and put the other upon the rice) after it has been cooked. Or, he should enclose the (vessel of) cooked rice itself by means of the gold and silver sheets and place it within the altar.] He should go through the rites up to the prayājas as usual. It is said in the *Brāhmaṇa*: "With each prayāja oblation, one should (also) offer one *kṛṣṇala*." At each prayāja offering, he should place a *kṛṣṇala* under the oblation and offer it (together with the oblation). (The puronuvākyā and the yājyā) relating to the principal offering should be respectively these, namely, *ud u tyaṁ*... and *citraṁ devānām*.... After the *anvāhārya* cooked rice has been placed within the altar, the sacrificer should give away the gold and silver sheets as *dakṣiṇā*.

BAUDHĀYANA [13.26]—"One, who is desirous of *brahman*-splendour, should offer a cake on eight potsherds to Agni-Soma." He, who is desirous of *brahman*-splendour, should offer a cake of *śyāmāka*-grains on eight potsherds to Agni-Soma. (The puronuvākyā and the yājyā) relating to this

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(offering) should be respectively *agnīṣomāv imaṁ su me...* and *agnīṣomā haviṣaḥ prasthitasya...*.

ĀPASTAMBA [19.19.7, 8] ≡ Baudh. 13.17.

ĀPASTAMBA [19.21. 9–12] ≒ Baudh. 13.24~ Both the sheets should be of gold.~

SATYĀṢĀḌHA [22.3.1] ≡ Baudh. 13.11.

SATYĀṢĀḌHA [22.3.7] ≡ Āp. 19.19.7, 8.

SATYĀṢĀḌHA [22.4.3] ≡ Āp. 19.21. 9–12.

SATYĀṢĀḌHA [22.4.8] ≒ Baudh. 13.26~ The puronuvākyā and the yājyā relating to the principal offering should be respectively *agnīṣomā savedasā...*[1] and *yuvam etāni divi...*[1].

MĀNAVA [5.1.5.72, 73]—One should offer a cake of *śyāmāka*-grains on eleven potsherds to Agni-Soma in the spring. The six verses beginning with *pṛthupājā amartyo...* should be recited as *dhāyyās* among the *sāmidhenī* verses. The next six verses should be respectively the puronuvākyās of the ājyabhāgas and the puronuvākyā and the yājyā for the principal and the *viṣṭakṛt* offerings.

MĀNAVA [5.1.6.1–11]—On the full-moon day in Pauṣa, one should offer to Soma-Rudra rice of white paddy cooked in ghee. The (pot of) cooked rice should be of the height of a span. One should take up clarified butter prepared from the milk of white cows. All rites, normally accomplished by means of water, should be accomplished by means of clarified butter. One should not bring home any water on that night. While this sacrifice is being performed and the *agnihotra*-oblations are being offered, the fire-hall should be enclosed. After the sun's rays have become visible, the adhvaryu should make the (principal) offering. The six *mānava* verses beginning with *agniṁ vaḥ pūrvyaṁ girā...* should be recited as *dhāyyās* among the *sāmidhenī* verses. The puronuvākyās relating to the two ājyabhāgas should be *vārtraghna*. The puronuvākyā and the yājyā relating to the principal offering should be respectively *somārudrā yuvam...* and *somārudrā dhārayethām...*; and those relating to the *viṣṭakṛt* offering should be in the gāyatrī metre, (namely, *sa havyavāḍ amartyaḥ...* and *agniṁ stomena bodhaya...*). Immediately after this sacrifice has been performed, a sacrificer, who is desirous of cattle, should offer cooked half-crushed grains to Soma-Pūṣan. Thereafter, he should perform the full-moon sacrifice as usual.

MĀNAVA [5.1.9.1–5] ≒ Baudh. 13.24~ The *somāraudra* procedure should be adopted in this sacrifice. The puronuvākyā and the yājyā relating to the principal offering should be respectively *tat sūryasya...* and *bhadrā aśvā haritaḥ...*.

MĀNAVA [5.1.9.19–23]—One, who desires *brahman*-power (*brahmabala*), should offer cooked rice to Brahmaṇaspati. The hotṛ should not utter *vaṣaṭ* joined with a verse in the bṛhatī metre. He should insert into the yājyā four

1. *TS* 2.3.14.1.

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letters from the puronuvākyā. The puronuvākyā should, therefore, be recited as *uttiṣṭha brahmaṇaspate... indraprāśom* and the yājyā as *bhavā sacā 'gnir ukthye purohito...*.

VĀRĀHA PAR. [Ākulapāda 3] ≡ Mān. 5.1.5.72, 73.

VĀRĀHA PAR. [Ādhvaryavika 1, Ākulapāda 3] ≡ Mān. 5.1.6.1–11

VĀRĀHA PAR. [Ādhvaryavika 2, Ākulapāda 4] ≡ Mān. 5.1.9.1–5.

VĀRĀHA PAR. [Ākulapāda 4] ≡ Mān. 5.1.9.19–23.

See: *Atipavitreṣṭi*.

BHŪTIḤ: IF ONE DESIRES WELL-BEING.

BAUDHĀYANA [13.5]—One, who is desirous of well-being, should offer a cake on eight potsherds to *jātavedas* Agni. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *tasmai te...* and *divaspari...*.

BAUDHĀYANA [13.11]—One, who is desirous of well-being, should offer a cake on eleven potsherds each to *gharmavant* Indra, *indriyāvant* Indra, and *arkavant* Indra. (The puronuvākyās and the yājyās) relating to these (three offerings) should be respectively these, namely, *ā yasmint sapta vāsavās...* and *āmāsu pakvam airaya...*, *indriyāṇi śatakrato...* and *anu te dāyi...*, and *indram id gāthino bṛhat...* and *gāyanti tvā gāyatriṇo...*.

BAUDHĀYANA [13.21]—One, who is desirous of well-being, should offer cooked rice to *bhuvadvant* Ādityas. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively *yajño devānām...* and *śucir apaḥ...*. [23.3—As for the injunction that one, who is desirous of well-being, should offer cooked rice to *bhuvadvant* Ādityas: (The view expressed in) the *sūtra* is (that) of Śālīki. In this connection, Baudhāyana, indeed, says that all (sacrifices to the Ādityas) should be characterized by the taking up of the dust under the feet, by the oblation-material poured out with the formula substituted for the *sāvitra* formula, and by the pegs added to the sacrificial faggot[1].]

SATYĀṢĀḌHA [22.2.14] ≡ Baudh. 13.5.

SATYĀṢĀḌHA [22.3.1][2] ≡ Baudh. 13.11.

SATYĀṢĀḌHA [22.3.21] ≡ Baudh. 13.21.

MĀNAVA [5.1.5.50–52]—One should offer cooked barley-grains to Varuṇa and a cake on twelve potsherds to *vaiśvānara* Agni. The (pot of) cooked barley-grains should be of the height of a span. The puronuvākyā and the yājyā (relating to the offering to Varuṇa should be respectively *imam me varuṇa...* and *tat tvā yāmi...*, and those) relating to the offering to *vaiśvānara* Agni should be respectively *vaiśvānaro na ūtyā...* and *pṛṣṭo divi...*.

1. See: *Aparuddho vā 'parudhyamāno vā* (Baudh. 13.21)

2. According to the commentator, the puronuvākyās and the yājyās relating to the offerings to *gharmavant* Indra, *indriyāvant* Indra, and *arkavant* Indra should be respectively *ā yasmint sapta...* and *indriyāṇi śatakrato...*, *anu te dāyi...* and *indram id gāthino...*, and *gāyanti tvā gāyatriṇo...* and *āmāsu pakvam airaya...*.

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MĀNAVA [5.1.5.71]—One should offer a cake on eleven potsherds to Agni-Soma. The puronuvākyā and the yājyā relating to this offering should be respectively *agnīṣomā savedasā...* and *yuvam etāni divi...* .

MĀNAVA [5.1.7.1, 2]—One should offer a cake on eleven potsherds to Indra and a cake on seven potsherds to the Maruts. (Only) a Kṣatriya should be made to perform this sacrifice. The puronuvākyā and the yājyā relating to the offering to Indra should be respectively *indraṁ vo viśvatas pari...* and *ā te śuṣmo vṛṣabha...*; and those relating to the offering to the Maruts, *maruto yad dha vo...* and *yā vaḥ śarma...* .

MĀNAVA [5.1.10.38, 39]—One should offer a cake on eleven potsherds to *gharmavant sūryavant* Indra, a cake on eleven potsherds to *manyumant manasvant* Indra, a cake on eleven potsherds to *indriyavant* Indra, and a cake on eleven potsherds to *arkavant aśvamedhavant* Indra. The puronuvākyā and the yājyā relating to the offering to *manyumant manasvant* Indra should be respectively *ā te maha indro...* and *yo jāta eva prathamo...*; those relating to the other oblations have been (already) prescribed, (namely, *ā yasmint sapta vāsavās...* and *mado na yaḥ somyaḥ...* for *gharmavant sūryavant* Indra; *indriyāṇi śatakrato...* and *anu te dāyi...* for *indriyavant* Indra; and *anavas te ratham aśvāya...* and *vṛṣṇe yat te...* for *arkavant aśvamedhavant* Indra).

MĀNAVA [5.2.5.21]—One should offer a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra, and cooked rice to Bṛhaspati. At the time of the placing of the oblations over the fire, the adhvaryu should mix up the oblation for Indra with portions from the other two oblations. Thus the oblation for Indra becomes a mixed oblation. The puronuvākyās and the yājyās relating to these three offerings should be respectively *vidmā te agne...* and *vṛṣaṇaṁ tvā trikakubham...*, *ati viddhā...* and *asye 'd eva pra ririce...*, and *yas tastambha sahasā...* and *vibhidyā puraṁ...* .

VĀRĀHA PAR. [Ākulapāda 3] ≡ Mān. 5.1.5.50–52; 71.

VĀRĀHA PAR. [Ākulapāda 4] ≡ Mān. 5.1.7.1, 2.

VĀRĀHA PAR. [Ākulapāda 5]. The puronuvākyā and the yājyā for the principal offering to *arkavant aśvamedhavant* Indra should be respectively *anavas te ratham...* and *vṛṣṇe yat te...* . Those for the rest are not mentioned in the collection of the yājyā-puronuvākyās in the *MS*; they are, however, (already mentioned).[1]

VĀRĀHA PAR. [Ākulapāda 7]—One should perform a sacrifice of four oblations, namely, a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra, (and cooked rice to Bṛhaspati). Prior to the cooking of rice for Bṛhaspati, the adhvaryu should prepare a cake on eight potsherds for Parjanya; he should not, however, cook it. He should offer that cake before (the offering of the oblation to Bṛhaspati). The eight verses beginning with *vidmā te agne...* should be (the puronuvākyās and the yājyās, respectively) for the (four) oblations.[2]

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1. This *hautra* relates to the *iṣṭi* mentioned above in *MānŚS* 5.1.10.38, 39.

2. Six out of these are given above in *MānŚS*; those relating to Parjanya should be *parjanyāya pragāyata...* and *pra vātā vānti...* . Cf. *MS* 2.4.6.; 4.12.5; *MānŚS* 5.2.5.20.

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See : *Āmayāvī* ; *sarvapṛṣṭheṣṭi*.

BHEDAKĀMAḤ : IF ONE DESIRES TO BRING ABOUT DISSENSION.

See : *Viśe ca kṣatrāya ca samadaṁ dadhyāt*.

BHRĀTṚVYAṀ JANAYEYAM : IF ONE DESIRES TO ENGENDER ENMITY AGAINST A PERSON IN HIS OWN HOUSE.

BAUDHĀYANA [13.18]—"One, who desires : 'May I engender enmity against a person in his own house', should offer cooked rice to Soma-Rudra." He should stay within the boundary of that person's property, churn out new fire, spread out sacred fires in the respective fire-places, and offer cooked rice to Soma-Rudra. It is said in the *Brāhmaṇa* : "After having traced the lines for the altar, the adhvaryu should dig up one half of the altar and not dig up the other half. He should spread out one half of the sacrificial grass and not spread out the other half. He should put one half of the sacrificial faggot on the fire and not put the other half. He (thereby) engenders enmity against a person in his own house." So says the *Brāhmaṇa*. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, (namely, *somārudrā vi vṛhataṁ viṣūcīm*... and *somārudrā yuvam etāni*...). [23.2—As for the injunction in respect of the halves : Baudhāyana says that, after the sacrifice has been concluded, the adhvaryu should put on the fire the (unused) halves (of the sacrificial grass and the sacrificial faggot). Śālīki says that they should remain there only (that is, they should not be put on the fire).] [26.5—As for the injunction that, after having traced the lines for the altar, one should dig up one half of it and not dig up the other half : (He should dig up) the southern half of the altar or the western half.]

See : *Dvitīyam asya loke janeyam*.

BHRĀTṚVYAVĀN SPARDHAMĀNAḤ : IF ONE, HAVING ENEMIES, IS RIVALLING THEM.

BAUDHĀYANA [13.35]—It is said in the *Brāhmaṇa* : "One, who has enemies and is rivalling them, should perform this sacrifice, (that is,) he should offer a cake on eight potsherds each to *pravant* Agni, *vibādhavant* Agni, and *pratīkavant* Agni." (The puronuvākyās and the yājyās) relating to these (three offerings) should be respectively these, namely, *pra prā 'yam agnir*... and *pra te yakṣi*..., *vi pājasā*... and *vi jyotiṣā*..., and *sa tvam agne pratīkena*... and *taṁ supratīkaṁ sudṛśaṁ*... .

BAUDHĀYANA [13.35]—One, who has enemies and is rivalling them, should perform this sacrifice, (that is,) he should offer a cake on eleven potsherds each to *aṁhomuc* Indra, *vaimṛdha* Indra, and *indriyāvant* Indra. It is said in the *Brāhmaṇa* : "One should offer a cake on thirty-three potsherds." The three cakes on eleven potsherds each, which are (mentioned above), are, indeed, intended here. (The puronuvākyās and the yājyās) relating to these (three offerings) should be respectively these, namely, *aṁhomuce*... and *viveṣa yan mā*..., *vi na indra*... and *indra kṣatram*..., and *indriyāṇi śatakrato*... and *anu te dāyi*... . [23.4—As for the injunction that one should offer a cake on thirty-three potsherds : (The view expressed in)

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the *sūtra* is (that) of Baudhāyana. Śālīki says that this, verily, is an accumulated (*saṁdigdha*) cake.]

BAUDHĀYANA [13.35]—"One, who has enemies and is rivalling them, should perform this sacrifice, (that is,) he should offer a cake on eight potsherds to *saṁvarga* Agni. With this formula, he should touch the cake after it has been baked and placed within the altar." With this formula, namely, *ojo 'si saho 'si balam asi bhrājo 'si devānāṁ dhāma nāmā 'si viśvam asi viśvāyuḥ sarvam asi sarvāyur abhibhūr aham anena haviṣā 'mum bhrātṛvyam abhi bhūyāsam*, the adhvaryu should touch the cake after it has been baked and placed within the altar. The hotṛ should recite as *sāmidhenīs* the seventeen verses from the *anuvāka* beginning with *yukṣvā hi devahūtamāṁ*..., in an inverted order. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *sakhāyaḥ saṁ vaḥ samyañcam*... and *saṁ samid yuvase vṛṣan*... .

ĀPASTAMBA [18.9.6–9]—See : *Indraturīya*.

ĀPASTAMBA [19.25.9–13]—It is said in the *Brāhmaṇa* that one should offer a cake on eight potsherds to *saṁvarga* Agni. The hotṛ should recite the verse, *yukṣvā hi devahūtamāṁ*..., three times, and (then) the next nine verses. He should recite fifteen *sāmidhenī* verses, and close the reciting with the usual verse. The puronuvākyā and the yājyā relating to the principal offering should be respectively *kuvit su no gaviṣṭaye*... (and *mā no asmin*...); and those relating to the *sviṣṭakṛt* offering, *yasyā 'juṣat*... and *vidmā hi te*... .

SATYĀṢĀḌHA [22.5.20, 21] ≡ Baudh. 13.35. (The first two *iṣṭis*)

SATYĀṢĀḌHA [22.5.22] ≒ Āp. 19.25.9–13. The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* offering should be respectively *anyam asmadbhiyā*... and *yasyā 'juṣat*... .

MĀNAVA [5.1.5.8–11]—One should offer a cake on eleven potsherds to Indra-Agni. The puronuvākyās relating to the two ājyabhāgas should be *vārtraghna*. The puronuvākyā and the yājyā relating to the principal offering should be respectively *indrāgnī navatim*... and *śnathad vṛtram uta*...; and those relating to the *sviṣṭakṛt* offering should be *śardhavant*, namely, *juṣṭo damūnā*... and *agne śardha*... .

MĀNAVA [5.1.9.33–35, 38]—One should offer a cake on twelve potsherds to the Viśve Devas. After the offering of the ājyabhāgas, the adhvaryu should place the cake upon the sacrificial grass and split it by means of the wooden sword, with the formula, *idam aham māṁ cā 'muṁ ca vyūhāmi*, substituting the enemy's name for the word, *amum*, in the formula. He should take up for an offering to *urukrama* Viṣṇu the portion of the cake which is dropped on the sacrificial grass and that which has remained clinging to the wooden sword. He should collect together the broken cake, with the formula, *idam aham māṁ cā 'muṁ ca samūhāmi*, substituting the name of a dear person for the word, *amum*, in the formula. Before the offering to the Viśve Devas, he should make the offering to *urukrama* Viṣṇu who has not been formally

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invoked. The puronuvākyā and the yājyā relating to the offering to Viṣṇu should be respectively *idaṁ viṣṇur vicakrame...* and *tad asya priyam abhi...*; and those relating to the offering to the Viśve Devas should be *viśve devā ṛtāvṛdhaḥ...* and *viśve devāḥ śṛṇute 'maṁ...*.

MĀNAVA [5.2.1.7–9]—One should offer to the Viśve Devas rice cooked in butter. The puronuvākyā and the yājyā relating to this offering should be respectively *viśvāhe 'ndro adhivaktā...* and *enā "ṅgūṣeṇa...*.

MĀNAVA [5.2.7.10]—See: *Indraturīya.*

VĀRĀHA PAR. [Ākulapāda 3] ≡ Mān. 5.1.5.8–11.

VĀRĀHA PAR. [Ādhvaryavika 2, Ākulapāda 4] ≡ Mān. 5.1.9.33–35, 38.

VĀRĀHA PAR. [Ādhvaryavika 3, Ākulapāda 6] ≡ Mān. 5.2.1.7–9.

See: *Rāṣṭre spardheta.*

BHRĀTṚVYE YAJAMĀNE: IF A RIVAL IS PERFORMING A SACRIFICE.

BAUDHĀYANA [13.16]—It is said in the *Brāhmaṇa*: "A rival, who is performing a sacrifice, indeed, deprives a person who is not sacrificing of his virility. If a rival is performing a sacrifice, one should (therefore) make a counter-offering called *Adhvarakalpeṣṭi*. (Then the rival) does not deprive him of his virility. He should make this offering before the warbling of birds." He should wake up before the warbling of birds, at the dead of night, and, at the time of the morning *savana* (of the rival), offer a cake on eight potsherds to Agni-Viṣṇu. "Clarified butter should be offered to Sarasvatī, and cooked rice to Bṛhaspati." (The puronuvākyās and the yājyās) relating to these (offerings to Agni-Viṣṇu, Sarasvatī, and Bṛhaspati) should be respectively these, namely, *agnāviṣṇū...* and *agnāviṣṇū...*, *pra ṇo devī...* and *ā no divo...*, and *bṛhaspate...* and *evā pitre...*. At the time of the mid-day *savana* (of the rival), he should offer a cake on eleven potsherds to Agni-Viṣṇu. Clarified butter should be offered to Sarasvatī, and cooked rice to Bṛhaspati (The puronuvākyās and the yājyās) relating to these (three offerings) should be these only, (namely, those mentioned above). At the time of the third *savana* (of the rival), he should offer a cake on twelve potsherds to Agni-Viṣṇu. Clarified butter should be offered to Sarasvatī, and cooked rice to Bṛhaspati. (The puronuvākyās and the yājyās) relating to these (three offerings) should be these only, (namely, those mentioned above). At the time of the *vaśā*-offering (of the rival), he should offer a cake on one potsherd to Mitra-Varuṇa. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *ā no mitrāvaruṇā...* and *pra bāhavā...*. [23.2—As for the *Adhvarakalpeṣṭi*: Baudhāyana, indeed, says that one should go through the first (set of rites) up to the invocation of *iḍā*; in the same manner, (that is, up to the invocation of *iḍā*) he should go through the second (set of rites); with the third (set of rites), he should complete the remaining procedure. In this connection, Śālīki, indeed, says that one should allow the first set of rites to rest at the pouring down of the *praṇītā* water;[1] so too

1. The printed text reads *praṇīnāt*. The reading seems to be *praṇītāninayanāt*; this reading is implied also by the commentary of Bhavasvāmin.

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the second.[2] Along with the third (set of rites), he should complete the remaining rites. Aupamanyava says that (each sacrifice) should conclude with the pouring down of the *praṇītā*-water and the stepping of the Viṣṇu-steps.] [26.5—As for the injunction that, in this *Adhvarakalpeṣṭi*, one should go through the first set of rites up to the invocation for *iḍā*, so too through the second set of rites, and, along with the third, through the remaining rites: How, under this arrangement, is the consuming (of *iḍā*) to take place? One should consume (the respective *iḍā*) at (the end of) each sacrificial procedure. Or, one should cut out portions of *iḍā* in each set of rites, collect all such portions of *iḍā* together, and consume them in connection with the third set of rites.]

SATYĀṢĀḌHA [22.3.6] ≡ Baudh.

MĀNAVA [5.1.6.32–36] ≒ Baudh. One should offer cooked rice to Sarasvatī. The puronuvākyā and the yājyā relating to this offering should be respectively *pāvakā naḥ sarasvatī* .. and *sarasvaty abhi no neṣi*... . One should offer to Mitra-Varuṇa either a cake on one potsherd or *āmikṣā*. The *vārtraghna* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be respectively *ā no mitrāvaruṇā*... and *pra bāhavā*.... .

MĀNAVA [5.1.10.45–48]—One should offer a cake on eleven potsherds each to *vajrin* Indra, *vṛtrahan* Indra, and *vṛtratur* Indra. These three offerings should be made respectively at the three *savanas*. The *vārtraghna* procedure should be adopted. The puronuvākyās and the yājyās relating to these three offerings should be respectively *hṛdaṁ na hi tvā*... and *abhi svavṛṣṭim made*..., *tam indraṁ vājayāmasi*... and *yuje rathaṁ*..., and *vṛtraturam maghavānaṁ*... and *ahan vṛtraṁ vṛtrataraṁ*... .

VĀRĀHA PAR. [Ādhvaryavika 1, Ākulapāda 3] ≡ Mān. 5.1.6.32–36.

VĀRĀHA PAR. [Ākulapāda 5] ≒ Mān. 5.1.10.45–48. Before the *sviṣṭakṛt* offering, the adhvaryu should offer an oblation of clarified butter with *indraṁ naro nemadhitā*... .

MAHĀPAVITREṢṬI:

See: *Mṛgāreṣṭi*.

MAHĀPĀTAKAM: IF ONE HAS PERPETRATED A GREAT SIN.

See: *Mṛgāreṣṭi*.

MAHĀYAJÑO NO 'PANAMET: IF A BIG SACRIFICE DOES NOT BECOME POSSIBLE FOR ONE.

BAUDHĀYANA [13.12]—One, for whom a big sacrifice does not become possible, should offer a cake on eleven potsherds to *arkāśvamedhavant* Indra. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *anavas te ratham*... and *vṛṣṇe yat te*... .

SATYĀṢĀḌHA [22.3.1] ≡ Baudh.

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2. The printed text reads *evaṁ dvitīyam evaṁ tṛtīyam*. The reading should have been *evaṁ dvitīyam*. This is the reading in two MSS used by CALAND.

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MĀṆAVA [5.1.10.37]=Baudh. One should give away plenty of *dakṣiṇā* in this sacrifice. The *paśukāma* procedure should be adopted.

VĀRĀHA PAR. [Akulapāda 5] ≡ Mān.

MITRAVINDEṢṬI :

KĀTYĀYANA [5.12–13]—One, who desires that he should obtain wealth and secure sovereignty or that his friends should be favourably inclined towards him or that he should enjoy long life, should perform the *Mitravindeṣṭi*. He should offer ten oblations, namely, a cake (on eight potsherds) to Agni, cooked rice to Soma, either a cake on ten potsherds or cooked barley-grains to Varuṇa, cooked rice to Mitra, a cake on eleven potsherds to Indra, cooked rice to Bṛhaspati, a cake either on twelve potsherds or on eight potsherds to Savitṛ, cooked rice to Pūṣan, cooked rice to Sarasvatī, and a cake on ten potsherds to Tvaṣṭṛ. He should offer all these oblations simultaneously. The adhvaryu should give out to the hotṛ a combined call pertaining to the puronuvākyā (consecutively uttering the names of all the ten divinities in the dative case), so also the call pertaining to the yājyā (consecutively uttering the names of all the ten divinities in the accusative case). The divinities (accompanying the yājyā) also should be mentioned together. The mention of the divinities to be made subsequent to the principal offering (that is, in the *sviṣṭakṛt* formula and the *sūktavāka*) should be in the order desired by the hotṛ in view of (the injunction in) the scripture (*ŚBr* 1.9.1.10). (In the yājyā verse, the divinities are mentioned in a reverse order; so in the *sviṣṭakṛt* formula and in the *sūktavāka*, the hotṛ should mention the divinities either in the regular order or in the reverse order.)[1] However, the rule is that he should mention them in the regular order because of the prominence of the precept. Fifteen *sāmidhenī* verses should be recited. The puronuvākyās relating to the two ājyabhāgas should be *puṣṭimant*, namely, *agninā rayim aśnavat...* and. *gayasphāno amīvahā....* The puronuvākyā relating to the principal offering should be *agniḥ somo varuṇo mitra...* and the yājyā should be *tvaṣṭā rūpāṇi dadatī sarasvatī...* . After the principal offering, the adhvaryu should, while taking up clarified butter each time from the vessel in a spoon, offer ten subsidiary oblations with the formulas, *agnir annādo 'nnaptir...*, *somo rājā rājapatī...*, *varuṇaḥ samrāṭ samrāṭpatiḥ...*, *mitraḥ kṣatraṁ kṣatrapatiḥ ..*, *indro balam balapatir...*, *bṛhaspatir*

1. There is a difference of opinion about the meaning of *KātŚS* 5.12.6 and 7. The text runs : *praiṣāś ca* ‖6‖ *uttare nigamā yatheṣṭaṁ joṣaṇāśruteḥ* ‖7‖ *anulomā vā codanāguṇatvāt* ‖8‖ By the word *praiṣa* here, Karka, the commentator of *KātŚS*, understands the *sviṣṭakṛt* formula. He, however, records a different meaning of the word, namely, the mention of the divinities in the yājyā, etc. This latter meaning is accepted by Vidyādhara Gauḍa in his commentary. Karka takes the words *uttare nigamāḥ* to mean the mention of the divinities in the *sūktavāka*, while Vidyādhara Gauḍa understands by the words the mention of the divinities in both the *sviṣṭakṛt* formula and the *sūktavāka*. We agree with Vidyādhara's explanations at both these places. The mention of the divinities is also required to be made in the yājyā of the fifth *prayāja* offering. Since, however, that offering is to be made before the principal offering, the question of the order of the mention of the divinities (regular or reverse) does not arise in that case.

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brahma brahmapatir..., *savitā rāṣṭraṁ rāṣṭrapatī...*, *pūṣā bhagam bhagapatir...*, *sarasvatī puṣṭim puṣṭipatiḥ...*, and *tvaṣṭā rūpāṇāṁ rūpakṛd rūpapatī...*. The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* offering should be in the virāṭ metre, or they should be *sahasravant*, namely, *nū no rāsva sahasravat...* and *uta no brahman...* respectively. The sacrificer should give away ten or a thousand cows as *dakṣiṇā*.

ĀŚVALĀYANA [2.11.1-6]—The sacrifice is called *Mitravindā mahāvairājī*. (The principal divinities should be) Agni, Soma, Varuṇa, Mitra, Indra, Bṛhaspati, Savitṛ, Pūṣan, Sarasvatī, and Tvaṣṭṛ, and they should all have a common oblation. The puronuvākyā should be *agniḥ somo varuṇo... rūpeṇa samanaktu yajñam.*[1] Before the yājyā, the names of the divinities should be uttered in the reverse order; the yājyā should be *tvaṣṭā rūpāṇi dadhatī sarasvatī bhagam pūṣā savitā no dadātu | bṛhaspatir dadad indraḥ sahasram mitro dātā varuṇaḥ somo agniḥ.*[1] The *saṁyājyās* should be in the virāṭ metre.

ŚĀṄKHĀYANA [3.7]=Kāt. There should be recited fifteen *sāmidhenī* verses.〰 The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* offering should be respectively *nū no rāsva...*[1] and *uta no brahman...*.[2]〰 Before the reciting of the yājyā, the names of the divinities should be uttered either in the regular or in the reverse order.

MṚGĀREṢṬI :

BAUDHĀYANA [28.1]—It is said in the *Brāhmaṇa* that one, who is overtaken by a malignant pulmonary disease, or who is kept away from gods, Ṛṣis, Pitṛs, cows, and Brāhmaṇas, or who has been or is being charged with theft, should perform the *Rahasyeṣṭi*. A person, desiring to perform this sacrifice, should arrange for gold. The *upavasatha* (rites) in connection with this (sacrifice) should be (similar to those which are already) known (in connection with the normal Full-moon and New-moon sacrifices). Then, after the *agnihotra* oblation has been offered in the morning and before the formal carrying forth of the *praṇītā* water, the adhvaryu should melt clarified butter over the gārhapatya fire, purify it, take up four spoonfuls of it into the ladle, and, while the sacrificer is touching him, offer (that clarified butter) on the āhavanīya fire with *yena devāḥ pavitreṇā "tmānam...*[3]. He should take up another four spoonfuls (of clarified butter into the ladle) and offer (that clarified butter) on the āhavanīya fire itself with *prājāpatyam pavitraṁ...*[4]. He should take up another four spoonfuls (of clarified butter into the ladle) and offer (that clarified butter) on the āhavanīya fire itself with *indraḥ sunītī...*[4]. Then, after having spread out the *pṛṣṭhyā* and formally carried forth the *praṇītā* water, he should pour out oblation-material for the offering consisting of ten oblations, namely, a cake on eight potsherds to *aṁhomuc* Agni, (a cake on eleven potsherds to *aṁhomuc* Indra, *payasyā* to *āgomuc* Mitra-Varuṇa, cooked rice to *āgomuc* Vāyu and Savitṛ, roasted barley to *āgomuc* Aśvinau, a cake on seven potsherds to *enomuc* Maruts, a cake on twelve

1. See: *TBr* 2.5.3.3; *ŚBr* 11.4.3. 2. *ṚV* 3,17.7. 3. *ṚV* 3,13.6. 4. *TBr.* 1.4.8.

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potsherds to *enomuc* Viśve Devas, cooked rice to Anumati, a cake on twelve potsherds to *vaiśvānara* Agni, and a cake on two potsherds to *aṁhomuc* Dyāvāpṛthivī). After having cooked (the oblations), he should place them within the altar.

In this sacrifice, there should be seventeen *sāmidhenī* verses. Between the *sāmidhenī* verses called the *samidhyamāna* and the *samiddha* (namely, *samidhyamāno adhvare...* and *samiddho agna āhuta...*), the hotṛ should recite the two *pāvakavant dhāyyās*, namely, *apām idaṁ nyayanaṁ...* and *namas te harase...*. The two ājyabhāgas also should be *pāvakavant*. Having recited the verse, *agnī rakṣāṁsi sedhati...*, as the puronuvākyā (in connection with the ājyabhāga to Agni), the hotṛ should recite the verse, *yat te pavitram arciṣy...*, as the yājyā. Having recited the verse, *yo dhārayā pāvakayā...*, as the puronuvākyā (in connection with the ājyabhāgas to Soma), he should recite the verse, *ā kalaśeṣu dhāvati...*, as the yājyā. As for the principal offerings, the puronuvākyās and the yājyās relating to them together with the *saṁyājyās* are given in the *anuvāka*[1] beginning with *agner manve prathamasya pracetaso...*. Before the *sviṣṭakṛt* offering, one should offer (seventeen) subsidiary oblations of spoonfuls of clarified butter respectively with the seventeen verses from the *anuvāka*[2] beginning with *pavamānaḥ suvarjanaḥ...*. (The rites relating to) *iḍā* should be as established. Then, after the *anvāhārya* cooked rice has been placed within the altar, the sacrificer should give away gold as *dakṣiṇā*. The adhvaryu should offer the *patnīsaṁyājas* as usual. Before the oblation to *gṛhapati* Agni, he should offer (twenty) subsidiary oblations of spoonfuls of clarified butter respectively with the twenty verses from the *anuvāka*[3] beginning with *yad devā devaheḍanaṁ...*. This sacrifice should be concluded with the pouring down of the *praṇītā* water and the stepping of the Viṣṇu-steps. The sacrificer should then relinquish the vow. One, who has transgressed the rule regarding approaching (the wife for sexual intercourse) at the proper time or who has not approached the wife at all or who has dropped the semen outside the womb, should perform this very sacrifice. One, who has perpetrated a major sin or a minor sin, should perform this sacrifice for twelve days; one, who has perpetrated *mahāpātaka*, for one month; and one, who desires merit, for one year or one season. Baudhāyana says that this sacrifice is called *Mahāpavitreṣṭi* or *Mṛgāreṣṭi* or *Rahasyeṣṭi*.[4]

VAIKHĀNASA [20.33-34] ≡ Baudh.

See: *Pavitreṣṭi*.

MṚTYOR BIBHĪYĀT: IF ONE FEARS DEATH.

BAUDHĀYANA [13.23]—It is said in the *Brāhmaṇa*: "For one, who fears death, one should offer a hundred *kṛṣṇalas* to Prajāpati." A person, desiring

1. *TS* 4.7.15. 2. *TBr* 1.4.8. 3. *TBr* 3.7.12.

4. This *iṣṭi* has been prescribed in *TS* 7.5.22 in connection with the *Aśvamedha*, where, however, the optional injunction is not given. The *hautra* portion is given in *TS* 4.7.15. This *iṣṭi* is also prescribed in *MS* 3.15.11; 3.16.5 and *KS* (V) 5.19; 22.15, where too the optional injunction is not found.

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to perform this sacrifice, should arrange for a hundred gold *kṛṣṇalas*, a new vessel, and profuse clarified butter. Each time reciting the formula, *devasya tvā savituḥ...*, the adhvaryu should pour out four handfuls of *kṛṣṇalas* with *prajāpataye juṣṭaṁ nirvapāmi*. [26.6—Just as (it is prescribed in connection with the *Rājasūya* sacrifice that, for the offering of black paddy in the house of the *parivṛktā* wife, the paddy should not be pounded but that their husks should be) removed by means of nails, so too, here, in respect of the hundred *kṛṣṇalas*, (they should not be pounded but their covers should be removed by means of nails).] With the call given out to the preparer of the oblation-material (with the words, "O preparer of oblation-material, come"), the sacrificer should release his speech. The adhvaryu should then place the new vessel over the gārhapatya fire, pour out clarified butter into it over the strainers, and then pour out the *kṛṣṇalas* (into it) over the strainers. Then he should pour out clarified butter. He should place the clarified butter over the fire, carry fire round both (the clarified butter and the *kṛṣṇalas*), and place them within the altar. It is said in the *Brāhmaṇa*: "One should take portions of four *kṛṣṇalas* each for gaining the character of four cuttings." He should take a portion of eight for the oblation to the principal divinity, (a portion of) four for the *viṣṭakṛt* oblation, (a portion of) eight for *iḍā*, (a portion of) four for the intermediate *iḍā*, (a portion of) one for *prāśitra*, and (a portion of) one for the sacrificer. When one is making an offering, he should offer clarified butter only. One, who is partaking (of the remnants of the oblation), should partake of clarified butter only. The sacrificer should then take out the *kṛṣṇalas*, one by one, and hand them over to the brahman. (The puronuvākyā and the yājyā) relating to the principal offering should be respectively *hiraṇyagarbhaḥ...* and *prajāpate....* [23.3—As for the injunction that there should be (taken) a hundred gold *kṛṣṇalas*: (The view expressed in) the *sūtra* is (that) of Baudhāyana. Śālīki says that they should be about a hundred in number, and that one should give them away (to the brahman). As for the injunction that one should take portions of four *kṛṣṇalas* each, in order to secure the character of a fourfold cutting: Baudhāyana, indeed, says that one should certainly offer those *kṛṣṇalas* of which portions have been taken. And those, which are intended for consuming, should be taken out and set apart for that purpose. One should divide the remaining ones equally. In this connection, Śālīki, indeed, says that one should certainly offer those (*kṛṣṇalas*) of which portions have been taken. And those, which are intended for consuming, should be taken out and set apart for that purpose. One should pour out the remaining ones in the *prāśitra* vessel and hand them over to the brahman.]

MṚDHO 'BHI PRAVEPERAN RĀṢṬRĀṆI VĀ ABHI SAMIYUḤ: IF ENEMIES THREATEN ONE, OR IF ONE'S OWN SUBJECTS RISE AGAINST HIM.

BAUDHĀYANA [13.12]—One, whom the enemies threaten or against whom his own subjects rise, should offer a cake on eleven potsherds to *vaimṛdha* Indra. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *vi na indra mṛdho jahi...* and *mṛgo na*

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bhīmaḥ... . [26.5—As for the one whom the enemies threaten or against whom his own subjects rise: The neighbouring kings are enemies. One's own subjects constitute *rāṣṭra*.]

SATYĀṢĀḌHA [22.3.1] ≒ Baudh.〰 The puronuvākyā and the yājyā relating to the principal offering should be *vi na indra mṛdho jahi*... and *indra kṣatram abhi vāmam*... .

ĀŚVALĀYANA [2.10.13, 14; 11.5][1] ≒ Baudh.〰 Seventeen *sāmidhenī* verses should be recited. The *saṁyājyās* should be in the virāṭ metre.

MEDHĀ NO 'PANAMET: IF RETENTIVE FACULTY DOES NOT FALL TO ONE'S LOT.

See: *Devikā* oblations.

YAKṢYA ITY UKTVĀ NA YAJATE: IF ONE, HAVING ANNOUNCED "I SHALL PERFORM A SACRIFICE", DOES NOT PERFORM A SACRIFICE.

See: *Traidhātavīyeṣṭi*.

YAJÑAKĀMAḤ: ONE WHO DESIRES TO PERFORM A (SOMA-)SACRIFICE.

SATYĀṢĀḌHA [13.3.44]—One should offer a cake on eleven potsherds to Agni-Viṣṇu, and a cake on three potsherds to Viṣṇu. He should give away a stunted bull as *dakṣiṇā*.

YAJÑAVIBHRAṢṬAḤ SYĀT: IF ONE IS DEPRIVED OF SACRIFICE.

BAUDHĀYANA [13.26]—For a person, who is deprived of sacrifice, one should make this offering, namely, of a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra, and cooked rice to Soma. It is said in the *Brāhmaṇa*: "One should mix up portions from the oblation intended for Agni and from the oblation intended for Soma into the oblation intended for Indra." [26.6—As for the injunction that one should mix up portions from the oblation intended for Agni and from the oblation intended for Soma into the oblation intended for Indra: The mixing up should take place after the balls (for the cakes, and rice) are assigned (to the divinities) but before they are placed on the potsherds for baking.] The adhvaryu should mix up portions from the oblation intended for Agni and from the oblation intended for Soma into the oblation intended for Indra. "He thereby puts together in him (= the sacrificer) lustre and *brahman*-splendour." So says the *Brāhmaṇa*. (The puronuvākyās and the yājyās) relating to these (three offerings) should be respectively these, namely, *sa pratnavan*... and *ni kāvyā*..., *indraṁ vo viśvatas pari*... and *indraṁ naro*..., and *tvaṁ naḥ soma*... and *yā te dhāmāni*... .

ĀPASTAMBA [19.21.18, 19] ≒ Baudh.〰 Or one should put the wiping of the oblations intended for Agni and Soma into the oblation intended for Indra.

SATYĀṢĀḌHA [22.4.7] ≡ Āp.[2]

1. The desire, for the fulfilment of which this sacrifice is to be performed, is not mentioned.

2. See: *Śrautakośa*, Vol. I, English Section, Part I, p. 440, *Vaikhānasa ŚS* 20.3.

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YAJÑO NO 'PANAMET: IF A SACRIFICE DOES NOT BECOME POSSIBLE FOR ONE.

BAUDHĀYANA [13.15]—One, for whom a sacrifice does not become possible, should offer a cake on eleven potsherds to Agni-Viṣṇu. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *agnāviṣṇū*... and *agnāviṣṇū*... .

SATYĀṢĀḌHA [22.3.5] ≡ Baudh.

MĀNAVA [5.2.7.16]—One should perform a sacrifice in which three divinities are involved. (That is to say,) he should offer a cake on eleven potsherds to Agni-Viṣṇu, cooked rice to Indra-Viṣṇu, and a cake on three potsherds to Viṣṇu. A stunted bull should be given away as *dakṣiṇā*.

See: *Mahāyajño no' panamet*; *devikā* oblations.

YAMAU JĀYEYĀTĀM GĀVAU VĀ PURUṢAU VĀ: IF TWINS ARE BORN TO ONE'S WIFE OR TO HIS COW.

BHĀRADVĀJA [9.16.13, 14]—If twins are born to the sacrificer's wife or to his cow, one should offer a cake on twelve potsherds to *vaiśvānara* Agni. The puronuvākyā and the yājyā relating to this offering should be either in the triṣṭubh or in the jagatī metre.

ĀPASTAMBA [9.14.7–9]—One should offer a cake on thirteen potsherds to the Maruts. The puronuvākyā relating to this offering should be in the gāyatrī metre, (namely, *maruto yad dha vo divaḥ*...) and the yājyā in the triṣṭubh metre, (namely, *yā vaḥ śarma*...).

SATYĀṢĀḌHA [15.4.14–17] ≒ Āp. According to some teachers, one should offer a cake on three potsherds to Viṣṇu.

VAIKHĀNASA [20.30] ≒ Āp. Before the hotṛ causes him to take up the ladle (that is, before the offering of the prayājas), the adhvaryu should sit down behind the oblations within the altar and offer expiation-oblations of spoonfuls of clarified butter with the formulas, *juṣṭo vāco bhūyāsaṁ*...,[1] *imām evā 'śvinā yajñasya yad vāco yad duriṣṭam | tad aśvinau bheṣajena saṁdhātārau svāhā, trātāram indram*...,[2] *yan me manasaś chidraṁ yad vāco yac ca me hṛdaḥ | devās tac chamayantu sarvaṁ somo bṛhaspatiś ca svāhā*,[3] *yad vidvāṁso yad avidvāṁso mugdhāḥ kurvanty ṛtvijaḥ | agnir mā tasmād enasaḥ śraddhā devī ca muñcatāṁ svāhā, yad antarikṣam pṛthivīm uta dyām*...,[4] *brahmatve hautra ādhvaryava āgnīdhra eka eva yajñe paryāṇi tam me devā rakṣantām prāṇān me mā mā hiṁsiṣuḥ svāhā*, and *aham brahmā 'haṁ hotā 'ham adhvaryur aham āgnīdhro 'haṁ yajamānaḥ patnī ca eka eva*... . Then he should take up the *juhū* and the *upabhṛt*, and offer prayājas and other oblations as usual.

MĀNAVA [5.1.6.41–43]—One should offer a cake on thirteen potsherds to the Maruts. The *prāyaścitti* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be respectively *maruto yad dha vo*... and *prai'ṣā majmeṣu*... . The cow, who has given birth to twin-calves, should be given away as *dakṣiṇā*. If this sacrifice is performed

1. *TS* 3.1.10.1. 2. *TS* 1.6.12.5. 3. See *KS* 34.19. 4. *TĀ* 2.3.

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in connection with the birth of twin-sons, one should give away such *dakṣiṇā* as he likes.

VĀRĀHA PAR. [Ādhvaryavika 1, Ākulapāda 2] ≡ Mān.

KĀTYĀYANA [25.4.35]; ĀŚVALĀYANA [3.13] ≡ Āp.

ŚĀṄKHĀYANA [3.4.14; 3.5.11]—One should perform a sacrifice to the Maruts. The puronuvākyā relating to the principal offering should be *marutas tveṣasaṁdṛśa āyāta yamāv iva / śubhrā hiraṇyakhādayaḥ*, and the yājyā should be either *vātatviṣo marutaḥ*... or *śriye kaṁ vo*... .[1]

AV. PRĀY. [5.5] ≡ Āp.

RAKṢĀṂSI SACERAN: IF EVIL SPIRITS HAVE OVERTAKEN ONE.

BAUDHĀYANA [13.3]—One, whom evil spirits have overtaken, should offer a cake on eight potsherds to *rakṣohan* Agni. It is said in the *Brāhmaṇa*: "One (=the adhvaryu) should pour out the oblation-material during night and cause the sacrificer to make the offering in a place which has been enclosed." The adhvaryu should wake up at dead of night, and pour out the oblation-material for a cake on eight potsherds to be offered to *rakṣohan* Indra. He should cause the sacrificer to make the offering in a place which has been enclosed. The hotṛ should recite, as *sāmidhenīs*, fifteen consecutive verses from the *anuvāka*[2] beginning with *kṛṇuṣva pājaḥ prasitiṁ na pṛthvīṁ*... . (The puronuvākyā and the yājyā) relating to the principal offering should be respectively these, namely, *rakṣohaṇaṁ*... and *vi jyotiṣā*... . Before the *sviṣṭakṛt* offering, the adhvaryu should offer, as a subsidiary oblation, a spoonful of clarified butter with *uta svānāso divi ṣantv agnes*... . [23.1—As for the injunction that one, whom evil spirits have overtaken, should offer a cake on eight potsherds to *rakṣohan* Agni: Baudhāyana says that one should perform this sacrifice after having offered the *agnihotra*. Śālīki says that one should offer the *agnihotra* after having performed this sacrifice.]

ĀPASTAMBA [19.18.14–17]≒Baudh.~ The puronuvākyā and the yājyā relating to the principal offering should be respectively *vi jyotiṣā bṛhatā*... and *uta svānāso*... .

SATYĀṢĀḌHA [22.2.10]≒Baudh.~ The hotṛ should recite the fifteen *sāmidhenīs*,[3] namely, the fourteen verses beginning with *kṛṇuṣva pājaḥ*... and the usual *paridhānīyā* verse. The puronuvākyā and the yājyā relating to the principal offering should be respectively *ayā te agne samidhā*... and *rakṣohaṇaṁ vājinam*...; and those relating to the *sviṣṭakṛt* offering, *vi jyotiṣā bṛhatā*... and *uta svānāso*... .

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1. If the twins look alike, the yājyā should be *vātatviṣo marutaḥ*... (*RV* 5.57.4); if they do not look alike or if more than two sons are born, the yājyā should be *śriye kaṁ*... (*RV* 1.58.3). This is the view of some ritualists.

2. *TS* 1.2.14.

3. According to the commentator, the fifteen verses, beginning with *kṛṇuṣva pājaḥ*... and ending with *ayā te agne*..., should be recited as the *sāmidhenīs*. The puronuvākyā relating to the principal offering should be *rakṣohaṇaṁ vājinam*... and the yājyā either *vi jyotiṣā*... or *uta svānāso*... .

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RAKṢOBHYO BIBHĪYĀT: IF ONE IS AFRAID OF EVIL SPIRITS.

MĀNAVA [5.1.7.38–42]≒Baudh. [13.3. See the preceding subsection].~ The hotṛ should recite the eleven verses beginning with *kṛṇuṣva pājaḥ*... as the *sāmidhenīs*. The first and the last of these verses should be recited thrice. The puronuvākyās relating to the two ājyabhāgas should be *agnī rakṣāṁsi*... and *tvaṁ naḥ soma*.... The puronuvākyā and the yājyā relating to the principal offering should be respectively *asvapnajas taraṇayaḥ*... and *ye pāyavo*...; and those relating to the *viṣṭakṛt* offering, *tvayā vayaṁ*... and *ayā te agne*... .

VĀRĀHA PAR. [Ādhvaryavika 1, Ākulapāda 4]≒Mān.~ For this sacrifice the New-moon sacrifice should be the norm. The hotṛ should recite thirteen *sāmidhenī* verses beginning with *kṛṇuṣva pājaḥ*.... Out of the subsequent four verses, the first two, (namely, *asvapnajas taraṇayaḥ*... and *ye pāyavo*...,) should be the puronuvākyā and the yājyā for the principal offering, and the next two (namely, *tvayā vayaṁ sadhanyas*... and *ayā te agne*...,) for the *viṣṭakṛt* offering.

RASAVĀN SYĀT: IF ONE DESIRES THAT HE SHOULD BE ENDOWED WITH *RASA*.

BAUDHĀYANA [13.7]—If the adhvaryu desires that the sacrificer be endowed with *rasa*, he should offer to *rasavant* Agni rice cooked in goat's milk. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *agne rasena*... and *apo anv acāriṣaṁ*... .

SATYĀṢĀḌHA [22.2.18] ≡ Baudh.

RAHASYEṢṬI:

See: *Mṛgāreṣṭi*.

RĀJANYO'NAPOBDHO JĀYETA VṚTRĀN GHNAṄŚ CARET: IF ONE DESIRES THAT A KṢATRIYA SHOULD REMAIN UNSUBDUED AND THAT HE SHOULD MOVE FORWARD KILLING HIS ENEMIES.

BAUDHĀYANA [13.42]—For a person, who desires that a kṣatriya should remain unsubdued and that he should move forward killing his enemies, one should offer cooked rice to Indra-Bṛhaspati. One, who desires to perform this sacrifice, should arrange for a golden chain. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *asme indrābṛhaspatī*... and *bṛhaspatir naḥ pari pātu paścād*.... After the *anvāhārya* cooked rice has been placed within the altar, the sacrificer should give away the golden chain as *dakṣiṇā*.

ĀPASTAMBA [19.27.22, 23] ≡ Baudh.

SATYĀṢĀḌHA [22.6.28]≒Baudh.~ The puronuvākyā and the yājyā relating to the principal offering should be respectively *idaṁ vām āsye haviḥ*... and *ayaṁ vām pari ṣicyate*... .

RĀJAYAKṢMAḤ: IF ONE IS SUFFERING FROM PULMONARY CONSUMPTION.

MĀNAVA [5.1.10.15–18]—After having gone through the rites up to the sipping of water, on the new-moon day, the adhvaryu should fetch new sacri-

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ficial faggot and sacrificial grass. He should offer cooked rice to the Viśve Devas at night. The *prāyaścitti* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be respectively *pūrvāparaṁ carato...* and *navo navo bhavati...* . Before the *sviṣṭakṛt* offering, he should offer an oblation of clarified butter with *yathā "dityā aṁśum...* .

VĀRĀHA PAR. [Ākulapāda 5]—On the full-moon day, one should perform a sacrifice for the Viśve Devas. (Before the *sviṣṭakṛt* offering) the adhvaryu should offer three oblations of clarified butter with the three verses beginning with *pūrvāparaṁ carato...* . According to some teachers, the first two out of these verses should be the puronuvākyā and the yājyā relating to the principal offering. According to others, *viśve devā ṛtāvṛdha...* and *viśve devāḥ śṛṇute 'maṁ...* should be the puronuvākyā and the yājyā for the principal offering.

RĀJĀNAḤ SADṚŚĀ IVA SYUḤ: IF ONE DESIRES THAT KINGS SHOULD HOLD MORE OR LESS EQUAL RANK.

MĀNAVA [5.1.10.44-48]—One should offer a cake on eleven potsherds to *adhirāja* Indra. The *vārtraghna* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be respectively *tvam indrā 'sy adhirājas...* and *indro jayati na...* .

VĀRĀHA PAR. [Ākulapāda 5] ≡ Mān.

RĀJÑĀ YAVĀN VRĪHĪN VĀ "DADHĪYA: IF ONE DESIRES THAT HE SHOULD OBTAIN BARLEY OR PADDY THROUGH A KING.

MĀNAVA [5.1.5.44,45]—One, who desires that a particular person should become a king, so that one could obtain barley or paddy, should offer a cake on twelve potsherds to *vaiśvānara* Agni. If an enemy has attacked him (=king), the *vārtraghna* procedure should be adopted. If he is threatened by death, the *jīvitavant* procedure should be adopted. (The puronuvākyā and the yājyā relating to the principal offering should be *vaiśvānaro na ūtyā...* and *pṛṣṭo divi pṛṣṭo...* .)

VĀRĀHA PAR. [Ākulapāda 3] ≡ Mān.

RĀJYAṂ SVĀRĀJYAM ADHIRĀJYAṂ CA: IF ONE DESIRES SOVEREIGNTY, SELF-SOVEREIGNTY, OR IMPERIAL SOVEREIGNTY.

MĀNAVA [5.1.10.19-25]—One should offer a cake on eleven potsherds each to *rājan* Indra, *svarāṭ* Indra, and *adhirāja* Indra. Each succeeding cake should be larger than the preceding one. The *grāmakāma* procedure should be adopted. After the adhvaryu has given out a call to the hotṛ with the words, "Do you recite the puronuvākyā for *rājan* Indra", the latter should recite *prācyāṁ diśi tvam...*; and after the adhvaryu has given out a call to the hotṛ with the words, "Do you recite the yājyā for *svarāṭ* Indra", the latter should recite *asye 'd eva pra ririce...* . After the adhvaryu has given out a call to the hotṛ with the words, "Do you recite the puronuvākyā for *svarāṭ* Indra", the latter should recite *asye 'd eva pra ririce...*; and after the adhvaryu has given out a call to the hotṛ with the words, "Do you recite the yājyā for *adhirāja* Indra, the latter should recite

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tvam indrā 'sy adhirājas... . After the adhvaryu has given out a call to the hotṛ with the words, "Do you recite the puronuvākyā for *adhirāja* Indra, the latter should recite *tvam indrā 'sy adhirājas...*; and after the adhvaryu has given out a call to the hotṛ with the words, "Do you recite the yājyā for *rājan* Indra", the latter should recite *prācyāṁ diśi tvam indrā 'si...* . In respect of the *sviṣṭakṛt* and the *sūktavāka*, the order of divinities should be the same as in respect of the principal offering.

VĀRĀHA PAR. [Ādhvaryavika 2, Ākulapāda 5] ≡ Mān.

See : *Annam* (*BaudhŚS* 13.28).

RĀṢṬRAṀ ŚITHIRAM IVA SYĀT : IF THE SUBJECTS HAVE BECOME LOOSE AS IT WERE.

MĀNAVA [5.2.7.19]—One should offer cooked rice to Mitra and to Bṛhaspati. (For the oblation to Bṛhaspati, small rice-grains should be placed over the fire for boiling. One should put a lid over the cooking-vessel and pour out clarified butter into it. Then he should pour out thick rice-grains into it for cooking rice for the oblation to Mitra. Both oblations should be cooked together. The oblation to Mitra should be offered first. The *dakṣiṇā* in connection with the offering to Mitra should be a horse, and that in connection with the offering to Bṛhaspati should be a white-backed bull. A ruler, whose subjects have become loose, should perform this sacrifice. *MS* 2.6.6.)

RĀṢṬRĪYO NE'VA PRASTIÑNUYĀT : IF ONE BELONGING TO A RULING FAMILY CANNOT RAISE HIMSELF TO KINGHOOD.

MĀNAVA [5.1.7.48–51]—One, who, belonging to a ruling family, does not succeed in (becoming a ruler), should offer a cake to Indra-Bṛhaspati The pouring out of the oblation-material should be done with reference to Bṛhaspati, and the other rites in respect of the oblation should be done with reference to Indra. The offering itself should be made with reference to the dual divinity. The *vārtraghna* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be *idaṁ vām āsye haviḥ...* and *asme indrābṛhaspatī...* .

VĀRĀHA PAR. [Ādhvaryavika 1, Ākulapāda 4] ≡ Mān.

RĀṢṬRE SPARDHETA : IF ONE VIES FOR RULING POWER.

MĀNAVA [5.1.7.43–47]—If one vies for ruling power or if one desires abundant food, he should offer a cake on eight potsherds to Agni. The rites up to the placing of the oblation within the altar should be gone through as usual. The adhvaryu should recite the formula, *ojo 'si...*, over the oblation placed within the altar. With the same formula, he should offer an oblation (of a spoonful of clarified butter), before the *sviṣṭakṛt* offering. The nine verses beginning with *yukṣvā hi devahūtamān...* should be recited as *dhāyyās*. The next six verses should be recited respectively as the puronuvākyās of the two ājyabhāgas, and the puronuvākyās and the yājyās for the principal and the *sviṣṭakṛt* offerings.

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VĀRĀHA PAR. [Ādhvaryavika 1, Ākulapāda 4] ≒ Mān.〰 (Before the *sviṣṭakṛt* offering) the adhvaryu should offer oblations of clarified butter with *dābhi svāhā, viśvakarmā svāhā, ojo'si svāhā, saho'si svāhā, balam asi svāhā, bhrājo'si svāhā, devānāṁ dhāmā'si svāhā, devānāṁ dhāma nāmā'si svāhā, viśvam asi svāhā, viśvāyur asi svāhā, sarvam asi svāhā, sarvāyur asi svāhā,* and *abhibhūr asi svāhā.*〰

RUC: IF ONE DESIRES LUSTRE.

BAUDHĀYANA [13.5]—One, who desires lustre, should offer a cake on eight potsherds to *rukmant* Agni. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *śuciḥ pāvaka...* and *dṛśāno rukma.....*

SATYĀṢĀḌHA [22.2.14] ≡ Baudh.

See: *Devikā* oblations.

RUDRAḤ PAŚŪN ŚAMĀYETA: IF RUDRA ATTACKS ONE'S CATTLE.

BHĀRADVĀJA [9.16.15–17]—One should cause a Niṣādasthapati to offer cooked *vāstu*-grains to Rudra. Any one of the following should be given away as *dakṣiṇā*: skin of a black antelope, an animal with mutilated horns, an ass or a deer with contracted ears, a female young deer, or a deer which has lost its hoofs, or a vessel filled with *śyāmāka*-grains, or two winnowing baskets made of *kyambu* grass.

ĀPASTAMBA [9.14.11–14] ≡ Bhār.

SATYĀṢĀḌHA [15.4.19–21] ≒ Bhār. 〰 There is also a view that a bed should be given away as *dakṣiṇā.*

VAIKHĀNASA [20.32] ≒ Bhār. 〰 One should give away skin of a black antelope as *dakṣiṇā.*

RUDRAḤ PRAJĀḤ ŚAMĀYETA: IF RUDRA ATTACKS ONE'S PROGENY.

MĀNAVA [5.1.9.26–30]—One should offer cooked *vāstva*-grains to Rudra. The *prāyaścitti* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be respectively *namas te rudra...* and *imā rudrāya tavase....* Either an animal whose horns are mutilated or an ass with contracted ears should be given away as *dakṣiṇā.* A Niṣādasthapati should be caused to perform this sacrifice.

VĀRĀHA PAR. [Ādhvaryavika 2, Ākulapāda 4] ≡ Mān.

RUDRĀYĀ 'SYA PAŚŪN APIDADHYĀM: IF ONE DESIRES THAT HE SHOULD MAKE THE CATTLE OF ANOTHER SUBJECT TO RUDRA.

MĀNAVA [5.1.7.32–34] — One should offer a cake on eight potsherds to *rudravant* Agni. The puronuvākyā and the yājyā relating to the principal offering should be *ā vo rājānam...* and *kad dhiṣṇyāsu....* If one desires that Rudra should cease destroying (another's) cattle, he should offer a cake on eight potsherds to *surabhimant* Agni. The puronuvākyās relating to the two ājyabhāgas and the puronuvākyās and the yājyās relating to the principal and the *sviṣṭakṛt* offerings have been already mentioned.[1]

1. See: *Abhiśasyamānaḥ.*

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VĀRĀHA PAR. [Ākulapāda 4] ≡ Mān.

ĀŚVALĀYANA [2.10.19–22 ; 2.11.5]—One should perform a sacrifice to Pṛthivī, Antarikṣa, and Dyauḥ. Out of the three verses, namely, *pṛthivīm mātaram mahīm...*,[1] *viśvam bibharti pṛthivy...*,[1] and *varma me pṛthivī mahy antarikṣaṁ svastaye / dyaur me śarma mahi śravaḥ*, the first and the second should be recited respectively as the puronuvākyā and the yājyā relating to the offering to Pṛthivī ; the second and the third, respectively as the puronuvākyā and the yājyā relating to the offering to Antarikṣa ; and the third and the first, respectively as the puronuvākyā and the yājyā relating to the offering to Dyauḥ. Seventeen *sāmidhenī* verses should be recited. The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* offering should be in the virāṭ metre.

VASUMĀN SYĀM : IF ONE DESIRES THAT HE SHOULD BECOME WEALTHY.

BAUDHĀYANA [13.7]—One, who desires, "May I become wealthy," should offer a cake on eight potsherds to *vasumant* Agni. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *vasur vasupatir...* and *tvām agne vasupatiṁ vasūnām...* .

SATYĀṢĀḌHA [22.2.18] ≡ Baudh.

VIḌ RĀJÑĀNAṀ JIJYĀSET : IF THE SUBJECTS WANT TO OVERPOWER THE KING.

MĀNAVA [5.1.6.44–46] — One should offer a cake on seven potsherds to the Maruts. The eleven verses of the *kayāśubhīya* hymn, beginning with *kayā śubhā sayavasaḥ...* (and ending with *amandan mā marutaḥ...*), should be recited as the *sāmidhenīs*. The first and the last among these verses should be recited thrice. The puronuvākyās relating to the two ājyabhāgas should be *agnī rakṣāṁsi sedhati...* and *tvaṁ naḥ soma viśvato...* . The first two among the remaining four verses, (namely, *eve 'd ete prati mā...* and *ko nv atra maruto...*,) should be recited respectively as the puronuvākyā and the yājyā relating to the principal offering ; and the next two, (namely, *ā yad duvasyād...* and *eṣa vaḥ stomo maruta...*,) respectively as the puronuvākyā and the yājyā relating to the *sviṣṭakṛt* offering.

VĀRĀHA PAR. [Ādhvaryavika 1, Ākulapāda 4] ≒ Mān. ∾ The hotṛ should recite thirteen verses as the *sāmidhenī* verses from the *kayāśubhīya* hymn. The last two verses should be recited respectively as the puronuvākyā and the yājyā relating to the principal offering.

VIDVIṢĀṆAYOR ANNAṀ JAGDHVĀ : IF, FROM AMONG THE TWO PERSONS WHO HATE EACH OTHER, ONE TAKES FOOD AT THE OTHER'S HOUSE.

BAUDHĀYANA [13.9] — If, from among the two persons who hate each other, one takes food at the other's house, he should offer a cake on twelve potsherds to *vaiśvānara* Agni. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *vaiśvānaro na ūtyā...*

1. *TBr* 2,4.6.8.

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and *ṛtāvānaṁ*... . [26.5—It is said in the *Brāhmaṇa*: "The two transfer their sins to him, who among the two (mutual) haters takes food (of the other)." One (of the two is affected) by (the sin of) the other—this is what is intended to be said (by the *Brāhmaṇa*).]

KĀTYĀYANA [25.8.15,16]—One should perform a sacrifice to *vaiśvānara* Agni. A black garment should be given away as *dakṣiṇā*.

ĀŚVALĀYANA [3.13.8] ≡ Baudh.

VIŚE CA KṢATRĀYA CA SAMADAṀ KURYĀM: IF ONE DESIRES THAT HE SHOULD BRING ABOUT A CONFLICT BETWEEN THE SUBJECTS AND THE RULER.

See: *Kṣatrāya ca viśe ca samadaṁ dadhyām*.

VIṢAHEYĀ 'BHAYAM ME SYĀT: IF ONE DESIRES THAT HE SHOULD BE ABLE TO WITHSTAND, AND THAT THERE SHOULD BE NO FEAR FOR HIM.

See: *Abhayam*.

VĪRAJANANAM: IF ONE DESIRES HEROIC PROGENY.

SATYĀṢĀḌHA [13.3.44]—One should offer a cake on eleven potsherds to Agni-Soma, a cake on eleven potsherds to Indra-Soma, and cooked rice to Soma. A brownish cow should be given away as *dakṣiṇā*.

See: *Paśavaḥ*.

VĪRYAM: IF ONE DESIRES VIRILE POWER.

See: *Atipavitreṣṭi* and *sarvapṛṣṭheṣṭi*.

VṚṢṬIḤ: IF ONE DESIRES RAIN-SHOWER.

MĀNAVA [5.1.6.37,38]—Four sacrifices are prescribed in the eighth *anuvāka*. One, who is desirous of rains, should perform the first of these. One should offer cooked rice to Agni-Maruts. The two verses, *aurva-bhṛguvaṇ śucim*... and *ā savaṁ savitur*..., should be recited as *dhāyyās*. The next six verses should respectively be the puronuvākyās relating to the two ājyabhāgas and the puronuvākyās and the yājyās relating to the principal and the *viṣṭakṛt* offerings.

MĀNAVA [5.2.5.19,20][1]—One should offer cooked rice to Parjanya. The puronuvākyā and the yājyā relating to this offering should be respectively *parjanyāya pragāyata*... and *pra vātā vānti*....

MĀNAVA [5.7.8.9]—One should perform the *śunāsīrya* sacrifice.[2]

VĀRĀHA PAR. [Ādhvaryavika 1, Ākulapāda 3] ≒ Mān. 5.1.6.37,38. One should prepare a pitcher and a pot for cooking rice out of the same earth. The rice should be cooked on the āhavanīya fire; the pitcher should be fumigated also on the same fire. After the oblations have been placed within the altar—the procedure following this is prescribed in the *Brāhmaṇa*. (The pitcher should be placed on the southern buttock of the altar, and filled with water. If it breaks into pieces before the completion of the

1. This sacrifice is not mentioned in the *Iṣṭividhāna Brāhmaṇa* of the *MS*. Only the puronuvākyā and the yājyā occur in *MS*. 4.12.5. See footnote No. 2 on p. 610.

2. See *Cāturmāsyas*.

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sacrifice, one should say that it would rain on that very day; if it breaks after the sacrifice is over, one should say that it would rain on the following day; if it breaks after a long time, one should say that one did not know whether it would rain.)

KĀTYĀYANA [4.5.15-20]—One should offer a cake to Agni. (At the beginning of the sacrifice), the sacrificer should say to the officiating priests: "I am desirous of rain." Or (without performing an additional sacrifice on the *parvan*-day), he should address the officiating priests as above in the normal sacrifice itself. He should say to the adhvaryu (before the prayāja-offering): "Do you meditate upon the eastern wind and the lightning"; to the āgnīdhra: "Do you meditate upon the clouds", and to the brahman: "Do you meditate upon all, (namely, the eastern wind, lightning, clouds, thunder, and showers)."

See: *Kārīrīṣṭi.*

VYĀDHIPLĀYE: IF ONE'S KINSMEN ARE SUBMERGED UNDER PHYSICAL SUFFERINGS.

ŚĀṄKHĀYANA [3.4.8; 3.5.6]—One should perform a sacrifice to Rudra. The puronuvākyā and the yājyā relating to this offering should be respectively *kad rudrāya pracetase...*[1] and *aśyāma te sumatiṁ...*.[2] Seventeen *sāmidhenīs* should be recited, and the ājyabhāgas should be *vārtraghna.*

See: *Rudraḥ prajāḥ śamāyeta.*

ŚRIḤ: IF ONE DESIRES GLORY.

MĀNAVA [5.1.9.37,38]—One should offer cooked rice to Vācaspati. The *bhūtikāma* procedure should be adopted. The puronuvākyā and the yājyā relating to this offering should be respectively *upa prehi...* and *ye trisaptā...*.

VĀRĀHA PAR. [Ākulapāda 4] ≡ Mān.

SAṀVARGEṢṬI:

See: *Annādaḥ syām, bhrātṛvyavān spardhamānaḥ, rāṣṭre spardheta.*

SAṀGRĀMAḤ: DESIRES IN CONNECTION WITH BATTLE.

BAUDHĀYANA [13.2]—One, who is desirous of setting out for a battle, should offer a cake on eleven potsherds to Indra-Agni. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *indrāgnī navatim puraḥ...* and *śuciṁ nu stomaṁ...*.

BAUDHĀYANA [13.2]—After having won the battle, one should offer a cake on eleven potsherds to Indra-Agni. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *ubhā vām indrāgnī...* and *aśravaṁ hi...*.

BAUDHĀYANA [13.4]—One, who is engaged in a battle, should offer a cake on eight potsherds to *kṣāmavant* Agni. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *akrandad agniḥ...* and *tve vasūni...*.

1. *TĀ* 10.17.1. 2. *ṚV* 1.114.3.

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BAUDHĀYANA [13.7]—One, who is engaged in a battle, should offer a cake on eight potsherds to *vājasṛt* Agni. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *tvām agne vājasātamam...* and *ayaṁ no agnir....*

BAUDHĀYANA [13.9]—One, who is desirous of setting out for a battle, should offer cooked rice to Aditi. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *aditir na uruṣyatv...* and *mahīm ū ṣu mātaraṁ....*

BAUDHĀYANA [13.9]—After having gone to the battle-field (*āyatana*), one should offer a cake on twelve potsherds to *vaiśvānara* Agni. (The puronuvākyā and the yājyā) relating to this offering should be respectively these, namely, *vaiśvānaro na ūtyā...* and *asmākam agne maghavatsu dhāraya....* [23.2—As for the injunction that, after having gone to the battle-field (*āyatana*), one should offer a cake on twelve potsherds to *vaiśvānara* Agni: The place where one exerts (*yat*) is *āyatana* (that is, the battle-field). Baudhāyana says that, after having reached it, one should offer a cake on twelve potsherds to *vaiśvānara* Agni. Śālīki says (that one should make the offering) on the sacred fires in one's house itself.]

BAUDHĀYANA [13.13]—One, whose army is not sufficiently aroused to action as it were, should offer cooked rice to Indrāṇī. It is said in the *Brāhmaṇa*: "One should tie up *balbajas* also with the sacrificial faggot. One should put them on the fire together with the sacrificial faggot." The adhvaryu should, verily, put them on the fire together with the sacrificial faggot. (The puronuvākyā and the yājyā) relating to the principal offering should be respectively these, namely, *indrāṇīm āsu nāriṣu...* and *nā 'ham indrāṇi rāraṇa....* [23.2—As for the injunction that one should tie up *balbajas* also with the sacrificial faggot: (The view expressed in) the *sūtra* is (that) of Baudhāyana. Śālīki says that *balbaja* grass should be tied up also with the *barhis*.]

BAUDHĀYANA [13.13]—When the battle has started, one should offer a cake on eleven potsherds to *manyumant manasvant* Indra. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *yo jāta eva...* and *ā te maha indro 'ty ugra....*

ĀPASTAMBA [19.19.1] ≡ Baudh. 13.9 (*ādityeṣṭi*).

ĀPASTAMBA [19.19.2] ≡ Baudh. 13.9 (*vaiśvānarīṣṭi*).

ĀPASTAMBA [19.19.4,5] ≒ Baudh. 13.13. ~ One should sprinkle the *balbajas* also, together with the sacrificial faggot, with water by means of the hand with the palm turned upwards.

SATYĀṢĀḌHA [13.3.30]—One should perform the *indraturīya* sacrifice consisting of (the following) four oblations, namely, a cake on eight potsherds to Agni, cooked *gavīdhuka*-grains to Rudra, curds to Indra, and cooked barley-grains to Varuṇa.

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SATYĀṢĀḌHA [22.2.6] ≒ Baudh. 13.2.[1] The puronuvākyā and the yājyā relating to the principal offering should be respectively *ubhā vām indrāgnī...* and *aśravaṁ hi...* .

SATYĀṢĀḌHA [22.2.6] ≒ Baudh. 13.2.[2] The puronuvākyā and the yājyā relating to the principal offering should be respectively *indrāgnī navatim...* and *śucim nu stomam...* .

SATYĀṢĀḌHA [22.2.13] ≡ Baudh. 13.4.

SATYĀṢĀḌHA [22.2.18] ≡ Baudh. 13.7.

SATYĀṢĀḌHA [22.2.24] ≡ Baudh. 13.9. (*Ādityeṣṭi*)

SATYĀṢĀḌHA [22.2.25] ≒ Āp. 19.19.2. The puronuvākyā and the yājyā relating to the principal offering should be respectively *jāto yad agne...* and *tvam agne śociṣā...* .

SATYĀṢĀḌHA [22.3.3] ≡ Baudh. 13.13.

VAIKHĀNASA [20.7] ≡ Baudh. 13.4.

MĀNAVA [5.1.5.14, 15]—While setting out for a battle as also after the battle has started,[3] one should offer a cake on eleven potsherds to Indra-Agni. The puronuvākyā and the yājyā relating to this offerings should be respectively *indrāgnī navatim puro...* and *śnathad vṛtram uta...* . If, whether after having performed the above-mentioned two sacrifices or without having performed them, one wins the battle, he should offer a cake on eleven potsherds to Indra-Agni. The puronuvākyā and the yājyā relating to this offering should be respectively *indrāgnī rocanā...* and *pra carṣaṇibhyaḥ...* .

MĀNAVA [5.1.5.44]—The three[4] sacrifices relating to the battle (should be performed) with the same (puronuvākyās and yājyās respectively for the principal and the *sviṣṭakṛt* offerings, namely, *viśvaṁ vivyāca...* and *sa jāyamānaḥ...*; and *yathā ha tyad...* and *trīṇy āyūṁṣi...*). (The three sacrifices are as follows: (1) while setting out for a battle, (2) after the battle has started, and (3) after one has won the battle. In these sacrifices, a cake on twelve potsherds is to be offered to *vaiśvānara* Agni.)

MĀNAVA [5.1.6.31]—The sacrifice to be performed with regard to the battle should have the same (puronuvākyās and yājyās for the offerings of a cake on eleven potsherds to Agni-Viṣṇu and clarified butter to Sarasvatī). If one feels that the enemy is approaching from the front side, out of the three verses beginning with *agnāviṣṇū sajoṣasā...*, the hotṛ should recite the first two as the puronuvākyās and the last one as the yājyā; similarly with regard to the three (subsequent) verses relating to Sarasvatī.

MĀNAVA [5.1.7.29, 30] ≒ Baudh. 13.7. One should adopt the *vārtraghna* procedure.

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1. One desirous of setting out for a battle.
2. After having won the battle.
3. The printed text reads: *saṁgrāmam abhiprayān saṁgrāmasaṁyājye / saṁyatya* etc. It is better to read, following *MS* 2.1.1, *saṁgrāmam* in place of *saṁgrāmasaṁyājye /*.
4. The printed text reads: *tathā sāṁgrāmikyau*, which implies two sacrifices. However, following *MS* 2.1.2, it seems better to read *tathā sāṁgrāmikyo*.

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MĀNAVA [5.1.7.29-31]—One, who is desirous of victory in a battle, should offer a cake on eight potsherds to *anīkavant* Agni and clarified butter to Viṣṇu. The puronuvākyā and the yājyā relating to the offering to *anīkavant* Agni should be respectively *anīkair dveṣo...* and *sai'nā'nīkena...*; and those relating to the offering to Viṣṇu, *idaṁ viṣṇur vicakrame...* and *pra tad viṣṇus...* . One should adopt the *vārtraghna* procedure.

MĀNAVA [5.1.9.17, 18, 20]—One, who, after the two armies have been arrayed for battle, desires to win the battle, should offer cooked rice to Brahmaṇaspati. The sacrificial grass should be spread out over an arrow taken as the *prastara*. Arrows should be used as the enclosing sticks; their lower ends should be made of feathers. While the *prastara* is being discarded on the fire, it should be held over the *pātrī*. The puronuvākyā and the yājyā relating to the principal offering should be respectively *brahmaṇaspate tvam asya...* and *brahmaṇaspate sūyamasya...* .

MĀNAVA [5.1.9.36, 38]—If one's army rises against him, he should offer cooked rice to Indrāṇī. He should tie up blades of *balbaja* grass with the sacrificial faggot. The puronuvākyā and the yājyā relating to the principal offering should be respectively *indrāṇī patyā sujitaṁ...* and *senā ha nāma...* .

MĀNAVA [5.1.10.40, 42, 43]—One setting out for a battle should offer a cake on eleven potsherds to *pravabhra* Indra. The *vārtraghna* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be respectively *abhi prabhara dhṛṣatā...* and *asmā id u prabharā...* .

MĀNAVA [5.1.10.40, 42, 43]—One setting out for a battle should offer a cake on eleven potsherds to *vaimṛdha* Indra. The *vārtraghna* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be respectively *vi na indra mṛdho...* and *mṛgo na bhīmaḥ kucaro...* .

MĀNAVA [5.1.10.40, 42, 43]—One setting out for a battle should offer a cake on eleven potsherds to *abhimātihan* Indra. The *vārtraghna* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be respectively *ā te maha indro 'tyugra...* and *yo jāta eva prathamo...* .

MĀNAVA [5.1.10.50, 51, 53, 54]—One setting out for a battle should offer a cake on eleven potsherds to Manyu. A person who is caught alive in the battle should be cut off. The puronuvākyā and the yājyā relating to the principal offering should be respectively *manyur indro manyur evā "sa...* and *tvaṁ hi manyo abhibhūtyojāḥ...* .

MĀNAVA [5.1.10.50, 53, 54]—One setting out for a battle should offer a cake on eleven potsherds to *manyumant manasvant* Indra. The puronuvākyā and the yājyā relating to the principal offering should be respectively *ā te maha indro 'tyugra...* and *yo jāta eva prathamo...* .

MĀNAVA [5.2.7.10]—See : *Indraturīya*.

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VĀRĀHA PAR. [Ākulapāda 3]≒Mān. 5.1.5.14, 15.~ (In all the three sacrifices) the puronuvākyā and the yājyā for the principal offering should be respectively *yā vāṁ santi...* and *śucim nu stomam...*.

VĀRĀHA PAR. [Ākulapāda 3] ≡ Mān. 5.1.5.44; 5.1.6.31.

VĀRĀHA PAR. [Ākulapāda 4] ≡ Mān. 5.1.7.29,30; 5.1.7.29–31; 5.1.9.17, 18.20.

VĀRĀHA PAR. [Ādhvaryavika 2, Ākulapāda 4] ≡ Mān. 5.1.9.36, 38.

VĀRĀHA PAR. [Ākulapāda 5] ≡ Mān. 5.1.10.40, 42, 43; 5.1.10.50, 53, 54.

VĀRĀHA PAR. [Ādhvaryavika 2, Ākulapāda 5]≡Mān. 5.1.10.50,51,53,54.

See: *Nṛjyāyaṁ jijyāset.*

SAJĀTĀ VIYĀYUḤ: IF ONE'S KINSMEN HAVE LEFT HIM.

MĀNAVA [5.1.5.6, 7]—If one's kinsmen have left or are about to leave him, he should offer a cake on eleven potsherds to Indra-Agni. The *grāmakāma* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be respectively *indrāgnī rocanā divaḥ...* and *pra carṣaṇibhyaḥ...*.

VĀRĀHA PAR. [Ākulapāda 3] ≡ Mān.

SAṀJÑĀNIṢṬI:

BAUDHĀYANA [13.20]—One should cause a person, who is disliked among the equals, to perform the *saṁjñāniṣṭi*. When people, with whom that person desires to be in accord, have come near, one should offer a cake on eight potsherds to *vasumant* Agni, cooked rice to *rudravant* Soma, a cake on eleven potsherds to *marutvant* Indra, and cooked rice to *ādityavant* Varuṇa. (The puronuvākyā and the yājyā) relating to these (four offerings to be made together) should be respectively these, namely, *agniḥ prathamo vasubhir no avyāt...* and *saṁ no devo vasubhir...*. [26.5—In the *saṁjñāniṣṭi*, the hotṛ should recite the puronuvākyā only once, and the adhvaryu should cause (the āgnīdhra) to call out only once. There should be only two in this (sacrifice : one) puronuvākyā and (one) yājyā.]

ĀPASTAMBA [19.20.3, 4] ≡ Baudh.

SATYĀṢĀḌHA [22.3.20]≒Āp.~ There is a view that the offering to each of the four divinities should be made separately. (Even in such case,) the puronuvākyā and the yājyā should be respectively the same, (namely, *agniḥ prathamo...* and *saṁ no devo...*). The next two verses (namely, *kutrā cid...* and *saṁ yad iṣo vanāmahe...*) should be made the *saṁyājyās*.

MĀNAVA [5.1.10.1-9]—One, who desires that others should regard him as equal to men of high status, should perform this sacrifice. He should offer a cake of *satīna*-grains on eight potsherds to *vasumant* Agni, cooked *śyāmāka* rice to *rudravant* Soma, a cake of *nīvāra*-grains on eleven potsherds to *marutvant* Indra, and cooked barley-grains to *ādityavant* Varuṇa. The *grāmakāma* procedure should be adopted. The adhvaryu should cut out portions from all oblations together and offer them together. He should give out a call to the hotṛ with the words: "Do you recite the puronuvākyā for

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vasumant Agni, *rudravant* Soma, *marutvant* Indra, and *ādityavant* Varuṇa." After having caused to call out (and after the response has been given), he should address the hotṛ with the words: "Do you recite the yājyā for *vasumant* Agni, *rudravant* Soma, *marutvant* Indra, and *ādityavant* Varuṇa." The puronuvākyā and the yājyā relating to the (combined) offering should be respectively *agniḥ prathamo...* and *sam agnir vasubhir no...*. Only after the desire has been fulfilled, should one make an offering to Indra. In both the sacrifices, before the *sviṣṭakṛt* offering, the adhvaryu should offer oblations of clarified butter with the formulas beginning with *saṁjñānaṁ no divā...*.

VĀRĀHA PAR. [Ādhvaryavika 2, Ākulapāda 5] ≡ Mān.

ĀŚVALĀYANA [2.11.10-12]≒Baudh.〰 The puronuvākyā and the yājyā relating to the principal offering should be *agniḥ prathamo vasubhir no avyāt somo rudrair abhirakṣatu tmanā | indro marudbhir ṛtudhā kṛṇotv ādityair no varuṇaḥ śarma yaṁsat* and *sam agnir vasubhir no...*.[1]

ŚĀṄKHĀYANA [3.6.1-3]≒Āśv.〰 Before the *sviṣṭakṛt* offering, all members of the family should murmur the hymn, *saṁjñānam uśanā vadat...*.[2]

SANIM EṢYAN: WHEN ONE IS GOING OUT TO PROCURE WEALTH.

BAUDHĀYANA [13.9-10]—When one is going out to procure wealth, he should offer a cake on twelve potsherds to *vaiśvānara* Agni. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *vaiśvānaro na ūtyā...* and *vaiśvānarasya sumatau syāma...*. It is said in the *Brāhmaṇa*: "He, who, having yoked the year, does not let it go, becomes without support. After having come back, he should again make this very offering to *vaiśvānara* Agni." One should (therefore), after having come back, make this very offering to *vaiśvānara* Agni. "That (year), which he has yoked, he lets off with its (own) portion for the sake of support." So says the *Brāhmaṇa*. It is (further) said: "One should cast against the enemy that rope by means of which one has driven the last of his cows." One should (therefore) cast towards the enemy that rope by means of which one has driven the last of his cows, and throw away that rope in the enemy's cowpen. "He (thereby) casts disaster itself towards the enemy." So says the *Brāhmaṇa*. (The puronuvākyā and the yājyā) relating to the principal offering should be respectively these, (namely, the same as mentioned above). [23.2—As for the injunction pertaining to the rope by means of which one drives the last of his cows: (The view expressed in) the *sūtra* is (that) of Baudhāyana. Śālīki says that one should recite the formula, *imāṁ te 'sau prāhaiṣīt*, (and throw away the rope in the enemy's cowpen).]

ĀPASTAMBA [19.19.3]≒Baudh.〰 One should tie up the enemy's cow with that rope or should throw away that rope in the enemy's cowpen.

SATYĀṢĀḌHA [22.2.26]≒Āp.〰 The puronuvākyā and the yājyā relating to the offering to *vaiśvānara* Agni should be respectively *asmākam agne maghavatsu...* and *vaiśvānarasya sumatau...*.

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1. *MS* 4.12.2. 2. *ṚV* (Khila) V. 1.

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MĀNAVA [5.1.5.30–36]—One should offer a cake on twelve potsherds to *vaiśvānara* Agni. The puronuvākyās relating to the two ājyabhāgas should be *rayimant*. The puronuvākyā and the yājyā relating to the principal offering should be respectively *ṛtāvānaṁ vaiśvānaraṁ*... and *vaiśvānara tava*...; and those relating to the *sviṣṭakṛt* offering, *iḍām agne*... and *tvaṁ no agne sanaye*.... When one has obtained wealth, he should again make this offering. He should give away, to the person whom he hates, a cow, her tether, and a one-year old bull out of the gifts obtained by him (= sacrificer). The puronuvākyā and the yājyā relating to this offering should be respectively *vaiśvānarasya sumatau*... and *asmākam agne maghavatsu*... .

VĀRĀHA PAR. [Ākulapāda 3] ≡ Mān.

SABHĀ: IF ONE DESIRES TO PREVAIL IN AN ASSEMBLY.

See: *Janatām āgatya*.

SAMAMĀNAYOḤ PŪRVO'BHIDRUHYA: IF ONE OF THE TWO PERSONS, BETWEEN WHOM CONCORD HAS BEEN ESTABLISHED, FIRST SHOWS TREACHERY.

BAUDHĀYANA [13.9]—If one of the two persons, between whom concord has been established, first shows treachery, he should offer a cake on twelve potsherds to *vaiśvānara* Agni. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, (namely, *vaiśvānaro na ūtyā*... and *ṛtāvānaṁ*...).

SAMĀNAIR MITHO VIPRIYAḤ SYĀT: IF ONE IS DISLIKED AMONG THE EQUALS.

See: *Saṁjñānīṣṭi*.

SAMĀNTAM ABHIDRUHYET: IF ONE OF THE TWO PERSONS, WHO HAVE ENTERED INTO A CONTRACT, (FIRST) SHOWS TREACHERY.

MĀNAVA [5.1.5.28, 29]—One should offer a cake on twelve potsherds to *vaiśvānara* Agni. The *prāyaścitti* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be respectively *vaiśvānaro na ūtyā*... and *pṛṣṭo divi*... .

VĀRĀHA PAR. [Ākulapāda 3] ≡ Mān.

See: *Āmayāvī*.

SARVAKĀMAḤ: IF ONE DESIRES TO FULFIL ANY DESIRE.

MĀNAVA [5.2.7.20–22]—For the fulfilment of any desire, one should offer the *devasū* oblations, (that is to say, he should offer a cake of *āpatanta* rice on eight potsherds to *gṛhapati* Agni, cooked *śyāmāka* rice to *vanaspati* Soma, a cake of *satīna*-grains on eight potsherds to *prasavitṛ* Savitṛ, cooked *nīvāra*-grains to *vācaspati* Bṛhaspati, a cake of *hāyana* (red rice-grains) on eleven potsherds to *jyeṣṭha* Indra, cooked *nāmba*-grains to *satyapati* Mitra, cooked barley to *dharmapati* Varuṇa, and cooked *gavīdhuka*-grains to *paśupati* Rudra). Before the *sviṣṭakṛt* offering he should offer *vājaprasavīya* oblations (with the verses beginning with *vājasye 'mam prasavaḥ*...[1]). The

1. *MS* 1.11.4.

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verses beginning with *tvam agne bṛhad vayaḥ...* should be recited consecutively as the puronuvākyās and the yājyās relating to the *devasū* oblations.

VĀRĀHA PAR. [Ākulapāda 6] ≡ Mān.

KĀTYĀYANA [4.5.15]—One should offer a cake to Agni for the fulfilment of any desire.

SARVAPṚṢṬHEṢṬI :

BAUDHĀYANA [13.29-30]—One should cause a person, who is desirous of (the power of) the senses and virile power, to perform this sacrifice. A person desiring to perform this sacrifice should arrange for a horse, a bull, a ram, and a goat. With the formula, *devasya tvā savituḥ prasave...*, recited each time, the adhvaryu should pour out four handfuls of paddy modifying the formula as *indrāya rāthantarāya juṣṭaṁ nirvapāmi*. With the same formula recited each time, he should pour out four handfuls of paddy for each of the (following five) divinities modifying the formula respectively as *indrāya bārhatāya* (*juṣṭaṁ nirvapāmi*), *indrāya vairūpāya...*, *indrāya vairājāya...*, *indrāya śākvarāya...*, and *indrāya raivatāya...* . With the call given out to the preparer of the oblation-material with the words, 'O preparer of the oblation-material, come', the sacrificer should release his speech. The adhvaryu should go through the rites up to the pouring out of the oblation-material on the lower crushing stone as usual. Having poured out, he should arrange on the gārhapatya fire twelve potsherds with the upper sides turned upwards. It is said in the *Brāhmaṇa* : "One should place the cakes upon the potsherds with the upper sides of the potsherds turned upwards, for the sake of non-staleness. The cake should be baked on twelve potsherds for the sake of its being assigned to the Viśve Devas. One should cut out portions from all the oblations together." While cutting out the (first) portion, the adhvaryu should say to the hotṛ, "Do you recite the puronuvākyā for *rāthantara* Indra." The hotṛ should recite the verse, *abhi tvā śūra nonumo...*, as the puronuvākyā, and the verse, *tvām id dhi havāmahe...*, as the yājyā. While cutting out the (second) portion, the adhvaryu should say to the hotṛ, "Do you recite the puronuvākyā for *bārhata* Indra." The hotṛ should recite the verse, *tvām id dhi havāmahe...*, as the puronuvākyā, and the verse, *yad dyāva indra te...*, as the yājyā. While cutting out the (third) portion, the adhvaryu should say to the hotṛ, "Do you recite the puronuvākyā for *vairūpa* Indra." The hotṛ should recite the verse, *yad dyāva indra te...*, as the puronuvākyā, and the verse, *pibā somam indra mandatu tvā...*, as the yājyā. While cutting out the (fourth) portion, the adhvaryu should say to the hotṛ, "Do you recite the puronuvākyā for *vairāja* Indra." The hotṛ should recite the verse, *pibā somam indra mandatu tvā...*, as the puronuvākyā, and the verse, *kadā cana starīr asi...*[1], as the yājyā. While cutting out the (fifth) portion, the adhvaryu should say to the hotṛ, "Do you recite the puronuvākyā for *śākvara* Indra." The hotṛ should recite the verse, *kadā cana starīr asi...*, as the puronuvākyā, and the verse, *revatīr*

1. *TS* 1.4.22.1.

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naḥ sadhamāda..., as the yājyā. While cutting out the (sixth) portion, the adhvaryu should say to the hotṛ, "Do you recite the puronuvākyā for *raivata* Indra." The hotṛ should recite the verse, *revatīr naḥ sadhamāda...*, as the puronuvākyā, and the verse, *abhi tvā śūra nonumo...*, as the yājyā. The *Brāhmaṇa* says : "The hotṛ should (thus) recite the puronuvākyās (and the yājyās) in an interconnected order, for the sake of securing non-burning." After the *anvāhārya* cooked rice has been placed within the altar, the sacrificer should give away the horse, the bull, the ram, and the goat as *dakṣiṇā*.

Āpastamba [19.22.7–23.2]≒Baudh.~ The hotṛ should not utter *vaṣaṭ* with a verse in the bṛhatī metre; he should (therefore) take away four syllables from the puronuvākyā and add them to the yājyā. Thus he should turn (the former verse) into one in the anuṣṭubh metre, and (the latter verse) into one in the paṅkti metre. He should recite the verse, *abhi tvā śūra... īśānom*, as the puronuvākyā, and the verse, *indra tasthuṣas tvām id dhi havāmahe...*, as the yājyā. He should recite the verse, *tvām id dhi havāmahe... tvām kāṣṭhom*, as the puronuvākyā, and the verse, *svarvato 'bhi tvā śūra...*, as the yājyā. He should recite *kadā cana starīr asi...* as the fourth verse among these (five verses mentioned in *TS* 2.4.14).[1]

Satyāṣāḍha [22.4.17, 18]≒Āp.~ After the verse, *revatīr naḥ...*, the hotṛ should recite *pro ṣv asmai puroratham...* as the sixth verse.~ One should perform this sacrifice for a sacrificer who is being imprecated.

Mānava [5.2.3]—One, who is desirous of prosperity or who is being accused, should perform this sacrifice. The adhvaryu should arrange twelve potsherds.He should go through the rites up to the pouring out, as usual. He should pour out four handfuls of paddy each for *rāthantara* Indra, *bārhata* Indra, *vairūpa* Indra, *vairāja* Indra, *raivata* Indra, and *śākvara* Indra. Or he should utter the names of all the six divinities together and pour out four handfuls of paddy (for all of them together). He should go through the rites up to the laying down of the potsherds, as usual. He should lay down the potsherds with their upper sides turned upwards. It (= the cake baked on such potsherds) is (indeed) cooked rice itself. The adhvaryu should go through the rites up to the principal offering, as usual. He should cut out a portion from the eastern half of the middle part and also from the eastern part of the cake. He should say to the hotṛ, "Do you recite the puronuvākyā for *rāthantara* Indra." The hotṛ should recite *abhi tvā śūra nonumo... īśānam om* as the puronuvākyā. The adhvaryu should say to the hotṛ, "Do you recite the yājyā for *bārhata* Indra." The hotṛ should recite *ye yajāmaha indram bārhatam indra tasthuṣas tvām id dhi havāmahe...* as the yājyā. The adhvaryu should cut out portions from the other parts of the cake in a clockwise manner, each time cutting from the middle part adjoining the former cutting and also from the lower part adjoining the former cutting.

1. That is to say, he should recite the verses, *yad dyāva indra te...* and *kadā cana starīr asi...*, respectively as the puronuvākyā and the yājyā for the third offering, and the same verses respectively as the yājyā and the puronuvākyā for the fourth offering in the manner indicated above.

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He should say to the hotṛ, "Do you recite the puronuvākyā for *bārhata* Indra." The hotṛ should recite *tvām id dhi havāmahe... naras tvāṁ kom*. as the puronuvākyā. The adhvaryu should say to the hotṛ, "Do you recite the yājyā for *rāthantara* Indra." The hotṛ should recite *ye yajāmaha indraṁ rāthantaraṁ ṣṭhāsv arvato 'bhi tvā śūra...* as the yājyā. The adhvaryu should say to the hotṛ, "Do you recite the puronuvākyā for *vairūpa* Indra." The hotṛ should recite *āpaprātha mahinā...* as the puronuvākyā. The adhvaryu should say to the hotṛ, "Do you recite the yājyā for *vairāja* Indra." The hotṛ should recite *bodhā su me...* as the yājyā. The adhvaryu should say to the hotṛ, "Do you recite the puronuvākyā for *vairāja* Indra." The hotṛ should recite *bodhā su me...* as the puronuvākyā. The adhvaryu should say to the hotṛ, "Do you recite the yājyā for *vairūpa* Indra." The hotṛ should recite *āpaprātha mahinā...* as the yājyā. The adhvaryu should say to the hotṛ, "Do you recite the puronuvākyā for *raivata* Indra." The hotṛ should recite *revatīr naḥ sadhamādā...* as the puronuvākyā. The adhvaryu should say to the hotṛ, "Do you recite the yājyā for *śākvara* Indra." The hotṛ should recite *pro ṣv asmai puroratham...* as the yājyā. The adhvaryu should say to the hotṛ, "Do you recite the puronuvākyā for *śākvara* Indra." The hotṛ should recite *pro ṣv asmai puroratham...* as the puronuvākyā. The adhvaryu should say to the hotṛ, "Do you recite the yājyā for *raivata* Indra." The hotṛ should recite *revatīr naḥ...* as the yājyā. In connection with the *sviṣṭakṛt* offering and the *sūktavāka* also, the divinities should be mentioned in the manner in which they are mentioned in connection with the principal offerings. The portions for the *sviṣṭakṛt* offering and the *iḍā* should be cut out in the same manner as for the principal offerings. One should change the procedure in accordance with the desire.

VĀRĀHA PAR. [Ādhvaryavika 4, Ākulapāda 7]≒Mān.〰 According to some teachers, as many cakes as the divinities should be prepared.〰 The cakes should be baked either on twelve potsherds or on eleven potsherds.〰

SARVAM ĀYUR IYĀM: IF ONE DESIRES THAT HE SHOULD LIVE THE WHOLE SPAN OF LIFE.

See: *Jyogāmayāvī.*

SARVAVEDASĪ PRATHAMĀM IṢṬIM ĀLABHETA: IF ONE DESIRES TO PERFORM A SACRIFICE IN WHICH HE WISHES TO DISPOSE OF HIS WEALTH.

MĀNAVA [5.1.5.53-56]—One should offer a cake on eight potsherds to *jātavedas* Agni, a cake on eleven potsherds to Dadhikrāvan, and a cake on twelve potsherds to *vaiśvānara* Agni, and give away all his possessions as *dakṣiṇā*. The *paśukāma* procedure should be adopted. The puronuvākyās and the yājyās relating to the three offerings should be respectively *ny agniṁ jātavedasaṁ...* and *iḍāyās tvā...*, *dadhikrāvṇo...* and *dadhikrāvāṇam...*, and those already mentioned, (namely, *vaiśvānaro na ūtyā...* and *pṛṣṭo divi...*).

VĀRĀHA PAR. [Ākulapāda 3] ≡ Mān.

SAVAKĀRĪRIṢṬI:

See: *Añjaḥsavakārīriṣṭi.*

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SAHASREṆA YAKṢYAMĀṆAḤ: IF ONE IS GOING TO PERFORM A SACRIFICE WITH A THOUSAND AS *DAKṢIṆĀ.*

See: *Traidhātavīyeṣṭi.*

SAHASREṆE 'JĀNAḤ: IF ONE HAS PERFORMED A SACRIFICE WITH A THOUSAND AS *DAKṢIṆĀ.*

See: *Traidhātavīyeṣṭi.*

SĀṀGRAHAṆĪṢṬI:

See: *Grāmaḥ.*

SIKṢAMĀṆAḤ: IF ONE DESIRES TO ASSAIL OTHERS.

BAUDHĀYANA [13.5]—One, who desires to assail others, should offer a cake on eight potsherds to *sāhantya* Agni. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *agne sahantam ā bhara...* and *tam agne pṛtanāsahaṁ...* .

SATYĀṢĀḌHA [22.2.14] ≡ Baudh.

SURABHIMATĪṢṬI:

See: *Gāvaḥ pramīyeran.*

SENĀYĀM UTTIṢṬHANTYĀM: IF THE ARMY IS RISING UP.

SENĀYĀM UTTHITĀYĀM: IF THE ARMY HAS RISEN UP.

SENĀ 'SAṀSTHITE 'VA SYĀT; IF THE ARMY IS NOT ADEQUATELY AROUSED (TO ACTION).

See: *Saṁgrāmaḥ.*

SNUṢĀŚVAŚURĪYEṢṬI:

See: *Abhicaran.*

SPARDHAMĀNAḤ (KṢETRE VĀ SAJĀTEṢU VĀ): IF ONE DESIRES TO RIVAL (IN THE MATTER OF FIELD OR KINSMEN).

BAUDHĀYANA [13.2]—One, who seeks to rival in the matter of field or kinsmen, should offer a cake on eleven potsherds to Indra-Agni. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *indrāgnī rocanā divaḥ...* and *śnathad vṛtram...* .

BAUDHĀYANA [13.5]—One, who seeks to rival in the matter of field or kinsmen, should offer a cake on eight potsherds to *yaviṣṭha* Agni. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, namely, *śreṣṭhaṁ yaviṣṭha bhāratā' gne...* and *sa śvitānas...* .

SATYĀṢĀḌHA [22.2.6] ≒ Baudh. 13.2.~ The puronuvākyā and the yājyā relating to the principal offering should be respectively *ubhā vām indrāgnī...* and *aśravaṁ hi...* .

SATYĀṢĀḌHA [22.2.14] ≡ Baudh. 13.5.

SVAYAṀPĀPA IVA SYĀT: IF ONE IS SELF-ABANDONED[1] AS IT WERE.

BAUDHĀYANA [13.13]—One, who is self-abandoned as it were, should

1. *TBr* 2.2.8 mentions a single optional sacrifice for a person who is self-abandoned (*svayaṁpāpa*) and is of lost mind (*hatamanas*). The *BaudhŚS* prescribes two separate optional sacrifices in this connection. See: *Hatamanā iva syāt.*

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make this very offering, (that is, he should offer a cake on eleven potsherds to *manyumant manasvant* Indra). (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, (namely, *yo jāta eva...* and *ā te maha indro 'ty ugra...*). [26.5—One, who has lost his mind, is self-abandoned as it were. One, who, even though he possesses strength, has lost his mind, is self-abandoned as it were. One (who being born) in a noble family (regards himself as a low person) is self-abandoned.]

SVARGAḤ: IF ONE DESIRES TO ATTAIN HEAVEN.

BAUDHĀYANA [13.27]—One, who is desirous of heaven, should offer cooked rice to Aryaman. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively *aryamā ''yāti...* and *ye te 'ryaman...*.

ĀPASTAMBA [19.15.17, 18]—One should perform the (seven *iṣṭis* called) *divaḥśyenī* and the (five *iṣṭis* called) *apāghā*. The procedure of these *iṣṭis* is laid down in the *Brāhmaṇa*.[1]

SATYĀṢĀḌHA [22.4.12] ≡ Baudh.

SATYĀṢĀḌHA [23.3.36] ≡ Āp.

MĀNAVA [5.1.1.19-22][2]—For a person, who is desirous of heaven, one should offer a cake on eight potsherds to Agni. He should adopt the procedure of the Full-moon sacrifice. The two ājyabhāgas should be *vārtraghna*, that is, the puronuvākyās relating to them should be *agnir vṛtrāṇi...* and *tvaṁ somā 'si satpatis...*. The puronuvākyā and the yājyā relating to the principal offering should be respectively *agnir mūrdhā...* and *bhuvo yajñasya rajasaś ca...*; and those relating to the *sviṣṭakṛt* offering, *piprīhi devān...* and *agne yad adya...*.

See: *Annam*.

KĀṬHAKA[3]—A sacrificer desiring heaven should perform the *iṣṭis* called *divaḥśyenī*, one each day. These (*iṣṭis*) are seven (in number). One should perform them respectively on the seven days, starting on the *pratipad* of the bright half of the month. He should perform on each day one *iṣṭi* consisting of three oblations. A cake on eight potsherds to *kāma* Agni, cooked rice to Āśā, and cooked rice to Anumati—these three constitute the first *iṣṭi*. The first and the third oblations are common to all the (seven) *iṣṭis*, the middle oblations being different for the different *iṣṭis*. The second oblation in the (remaining six) *iṣṭis*, (that is,) from the second to the seventh, should be offered respectively to Kāma, Brahman, Yajña, Āpaḥ, *balimant* Agni, and Anuvitti. The injunction concerning subsidiary offerings in each

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1. *TBr* 3.12.1–4.

2. *MS* 4.10.1 mentions the puronuvākyā and the yājyā relating to this offering; but it does not lay down any clear injunction about it.

3. RAGHU VIRA has published, in *Journal of Vedic Studies*, Vol. II, pp. 105–112, the portion of the text of the *KāṭhakaŚS*, which deals with the *iṣṭi-sattras* called *divaḥśyenī* and *apāghā*. That text is based on MS No. 3493 of the Asiatic Society of Bengal.

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iṣṭi is stated (beginning) with the words, *so 'tra juhoti*.[1] The procedure of these *iṣṭis* should be as follows: After having performed the New-moon sacrifice on the *pratipad* of the bright half of the month, one should announce his intention with the words: "I desire to perform the *divaḥśyenī* (*iṣṭis*), so that I may win the heaven (*divaḥśyenībhir yakṣye svargaṁ lokam avāpnavāni*)." (He should modify the verse accompanying the adding of fuel to the sacred fires to read) *daivaḥśyenaṁ haviḥ*. The adhvaryu should go through all the rites, adopting the procedure of the Full-moon sacrifice. (He should pour out the material for the oblation to the first principal divinity with)...*agnaye kāmāya juṣṭaṁ nirvapāmi*, (for the oblation to the second principal divinity with)...*āśāyai juṣṭaṁ*..., and (for the oblation to the third principal divinity with)...*anumatyai juṣṭaṁ*.... (He should refer to the oblation-material) with *agne kāma havyaṁ rakṣasvā 'śe havyaṁ rakṣasvā 'numate havyaṁ rakṣasva*. He should sprinkle the oblation-material with water by means of the hand with the palm turned upwards with the same formulas as in the case of the pouring out of the oblation-material, substituting in the formulas the word, *prokṣāmi*, for *nirvapāmi*. After having thrown away the chaff of grains upon the rubbish-heap three times, he should divide the rice-grains into two parts with *yathābhāgaṁ vyāvartadhvam*. With *idam agneḥ kāmasya*, (he should touch) the rice-grains to be crushed. With *idam āśāyā anumatyāḥ*, (he should touch) the rice-grains to be cooked. (The formula to be recited at the crushing of the rice-grains should be)... *agnaye kāmāya juṣṭam adhivapāmi*. After the potsherds have been arranged, the adhvaryu should place over the gārhapatya fire two vessels for cooking rice. (The formula to be recited at the pouring out of the flour should be) ...*agnaye kāmāya juṣṭaṁ saṁvapāmi*. After having placed the cake upon the fire for baking, the adhvaryu should place over the fire, with *gharmo 'si*, the rice-grains for being cooked for the two divinities. After having gone through the rites from the pouring down of the wash-water for the Āpyas up to the offering of the cake (to *kāma* Agni), (he should offer the oblation to Āśā). He should say to the hotṛ: "Do you recite the puronuvākyā for Āśā", "Do you recite the yājyā for Āśā." (The sacrificer should follow the offering to Āśā with) *āśāyā aham...annādaḥ*.... (An oblation should be offered) to Anumati in the same manner. The puronuvākyā and the yājyā relating to *kāma* Agni should be respectively *tubhyaṁ tā*...[2] and *aśyāma taṁ*...[2]; those relating to Āśā, (respectively) *āśānāṁ tvā*...[2] and *viśvā āśā*...[2]; and those relating to Anumati, (respectively) *anu no 'dyā 'numatir*...[2] and *anv id anumate tvam*...[2]. After having offered the *nāriṣṭha* offerings the adhvaryu should offer the (six) oblations of clarified butter with the formulas, *agnaye kāmāya svāhā*, *āśāyai svāhā*, *anumatyai svāhā*, *prajāpataye svāhā*, *svargāya lokāya svāhā*, and *agnaye viṣṭakṛte svāhā*, and then offer the *viṣṭakṛt* oblation. The puronuvākyā and the yājyā relating to the *viṣṭakṛt* offering should be respectively *havyavāham*... and *viṣṭam*.... In this *iṣṭi*, at the time of giving away the *dakṣiṇā*, the sacrificer

1. Cf. *TBr* 3.12.2. 2. *TBr* 3.12.1.1.

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should place within the altar a four-years-old heifer, the object to be given as boon, a white copper-pot, and ornaments like girdle and anklet. In the formula relating to the *dakṣiṇā*, the brahman should use (words which are) neuter plural as follows: *brahmāṇi brahmāṇi stha brahmaṇe vo mā mā siṁsiṣṭhā 'hutāni*[1] *mahyaṁ śivāni bhavata | sahasradhārāṇy utsāny akṣīyamāṇāni | tāni dadhruḥ pṛthivīm antarikṣaṁ divaṁ ca | taiḥ paṣṭhauhīkaṁsanūpurādibhir atitarāṇi mṛtyum.*[2] (He should address the officiating priests with the words:) "O Brāhmaṇas, these, namely, the four-years-old heifer, the cup, the foot-ornament, etc., are for you." The rites up to the giving out of the call with the words, *brāhmaṇāṁs tarpayitavai*, should be gone through in the usual manner. Since these seven *iṣṭis* are to be performed at different times, there should be a different āhavanīya fire for each of them. According to some teachers, there should be only one āhavanīya fire for all the seven *iṣṭis*, because all of them together constitute a single unit of optional sacrifices. If the first alternative is accepted, one should go through the rites like the pronouncement of the intention every day. If the second alternative is accepted, one should pronounce the intention (in respect of all the seven *iṣṭis*, only once,) at the beginning. If the first alternative is accepted, one should pronounce the intention in respect of all the *iṣṭis* except the first with the words, *iṣṭyā yakṣye*. (The sacrificer) should recite *daivaḥśyenaṁ haviḥ* in the verse (accompanying the adding of fuel to the sacred fires). He should recite the same verse in the modified form even if the second alternative is accepted.

On the following day, one should go through the rites, such as the pronouncement of the intention, etc., as before. There should be the following difference: The first and the third oblations should be offered as before. The second oblation should be cooked rice to Kāma. One should go through the rites beginning with the pouring out of the oblation-material, as usual. Except in respect of the second oblation, the puronuvākyā and the yājyā relating to the principal offering should be as before. The puronuvākyā and the yājyā relating to Kāma should be respectively *kāmo bhūtasya...*[3] and *kāmas tad agre...*[3]. After having made the *nāriṣṭha* offerings, the adhvaryu should offer the subsidiary offerings as before, (with this only point of difference, namely, that) he should offer the second subsidiary offering with *kāmāya svāhā* (instead of with *āśāyai svāhā*). He should go through the rites beginning with the *sviṣṭakṛt* offering in the usual manner. The rites up to the giving out of the call with the words, *brāhmaṇāṁs tarpayitavai*, should be gone through as usual.

On the next day, one should go through all the rites as before. (The only difference should be this, namely,) the second oblation should be cooked rice to the divinity Brahman. The puronuvākyā and the yājyā relating to this offering should be respectively *brahma jajñānam...*[3] and *pitā*

1. Presumably, the correct reading is: *hiṁsiṣṭhā 'hutāni*.
2. *ĀpŚS* 3.20.7; 4.11.2.
3. *TBr* 3.12.1.

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virājām....[1] The second subsidiary offering should be offered with *brahmaṇe svāhā*. One should give away *dakṣiṇā* as before.

On the following day, one should go through the rites beginning with the pronouncement of the intention, as before. (The only difference should be this, namely,) the second oblation should be cooked rice to the divinity Yajña. The puronuvākyā and the yājyā relating to this offering should be respectively *yajño rāyo...*[1] and *ayaṁ yajño...*[1]. The second subsidiary offering should be offered with *yajñāya svāhā*.

On the following day, one should go through all the rites as before. (The only difference should be this, namely,) the second oblation should be cooked rice to the Āpaḥ. The puronuvākyā and the yājyā relating to this offering should be respectively *āpo bhadrā...*[1] and *ād it paśyāmy uta...*[1]. The second subsidiary offering should be offered with *adbhyaḥ svāhā*.

On the following day, one should go through the rites beginning with the pronouncement of the intention, as before. (The only difference should be this, namely,) the second oblation should be cooked rice to *balimant* Agni. The puronuvākyā and the yājyā relating to this offering should be respectively *tubhyam bharanti...*[1] and *yo dehyo...*.[1] The second subsidiary offering should be offered with *agnaye balimate svāhā*.

On the following day, that is on the *saptamī*, one should go through all the rites as before. (The only difference should be this, namely,) the second oblation should be cooked rice to Anuvitti. The puronuvākyā and the yājyā relating to this offering should be respectively *pūrvaṁ devā apareṇa...*[1] and *prāṇāpānau...*.[1] The second subsidiary offering should be offered with *anuvittyai svāhā*. One should give away *dakṣiṇā* as before. He should go through the rites up to the feeding of the Brāhmaṇas in the usual manner. (The rites relating to) the divinity Āpaḥ should be performed on the model of (the rites relating to) Indra-Agni, while (those relating to) the other divinities (should be performed) on the model of (the rites relating to) Agni.

The *divaḥśyenī iṣṭis* should thus be concluded. In this connection, the following stanzas occur: "After having performed the New-moon sacrifice, one should start the *divaḥśyenī iṣṭis* on the very day, namely, *pratipad*. He should pronounce his intention with the words: I shall perform the *divaḥśyenīs*. The verse relating to the adding of fuel to the sacred fires should be modified as *daivaḥśyenaṁ haviḥ*. The rites relating to Āpaḥ should be performed on the model of those relating to Indra-Agni, and those relating to the remaining divinities on the model of those relating to Agni. One should give away a four-years-old heifer, a woman's ornaments, etc., as *dakṣiṇā*, according to his faith."

One should also perform the *iṣṭis* called *apāghā*. The procedure of these *iṣṭis* should be as before. *Apāghā* is the name of a group of (five) *iṣṭis*. The time for starting these *iṣṭis* should be the same as in the case of the *iṣṭis*

1. *TBr* 3.12.1.

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mentioned before. In all these five *iṣṭis*, Agni and Anumati should be respectively the first and the last divinity. The second divinities in these five *iṣṭis* should be respectively Tapas, Śraddhā, Satya, Manas, and Caraṇa. One should pronounce his intention with the words: "I shall perform the *apāghās*; I should like to attain the heaven (*apāghābhir yakṣye, svargaṁ lokam avāpnavāni*)." (The verse relating to the adding of fuel to the sacred fires, should be modified as:) *āpāghaṁ haviḥ*. After having offered a cake on eight potsherds to Agni, the adhvaryu should offer cooked rice to Tapas. After having offered the *nāriṣṭha* offerings, he should (as before) offer the subsidiary offerings with the formulas, *agnaye svāhā*, *tapase svāhā*, *anumatyai svāhā*, etc. The puronuvākyā and the yājyā relating to the offering to Agni should be respectively *agnir mūrdhā...*[1] and *bhuvo yajñasya...*[1]; those relating to Tapas should be respectively the two verses beginning with *tapasā devāḥ...*[1]; and those relating to Anumati should be the same as prescribed before. In all these *iṣṭis*, the sacrificer should give away *dakṣiṇā* as before.

On the following day, one should go through all the rites as before. (The only difference should be this, namely,) the second oblation should be cooked rice to Śraddhā. The puronuvākyā and the yājyā relating to this offering should be respectively the two verses beginning with *śraddhayā devo devatvam aśnute...*[1]. The second subsidiary offering should be offered with *śraddhāyai svāhā*. The remaining rites should be performed as before.

On the following day, he should go through all the rites as before. (The only difference should be this, namely,) the second oblation should be cooked rice to Satya. The puronuvākyā and the yājyā relating to this offering should be respectively the two verses beginning with *āgāt satyaṁ...*[1]. The second subsidiary offering should be offered with *satyāya svāhā*.

On the following day, he should go through all the rites as before. (The only difference should be this, namely,) the second oblation should be cooked rice to Manas. The puronuvākyā and the yājyā relating to this offering should be respectively the two verses beginning with *brahmāhutīr...*[2]. The second subsidiary offering should be offered with *manase svāhā*.

On the following day, that is on the *pañcamī*, he should go through all the rites as before. (The only difference should be this, namely,) the second oblation should be cooked rice to Caraṇa. The puronuvākyā and the yājyā relating to this offering should be respectively the two verses beginning with *upahave 'sya...*[3]. The second subsidiary offering should be

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1. *TBr* 3.12.3.

2. *TBr* 3.12.3. This is not the beginning of a verse, but the last quarter of the verse, *yasya pratiṣṭho 'rv...*. The next two verses are *manaso vaśe sarvam idam...* and *ākūtīnām adhipatim...*. The commentary *Āhnikacandrikā* on *SatŚS* 23.3.9 gives these two verses respectively as the puronuvākyā and the yājyā.

3. *TBr* 3.12 3.4. This is not the beginning of a verse, but the last quarter of the verse, *ākūtīnām adhipatiṁ...*. The next two verses are, *caraṇam pavitraṁ...* and *lohasya dvāram...*. The commentary, *Āhnikacandrikā* on *SatŚS* 23.3.9 mentions these last two verses respectively as the puronuvākyā and the yājyā.

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offered with *caraṇāya svāhā*. He should go through the remaining rites as before. The yājyā consists of five *pādas*.

These five *iṣṭis* should be concluded with the feeding of the Brāhmaṇas. In this connection, the following stanzas occur: "One should pronounce the intention with the words: I shall perform the *apāghās* (*apāghābhir yakṣye*). (The verse relating to the adding of fuel to the sacred fires should be modified as:) *āpāghaṁ haviḥ*. All these *iṣṭis* should be modelled on the *iṣṭi* to Agni. From the verse, *tapasā devā*..., onwards, two verses each are prescribed as the puronuvākyā and the yājyā respectively (in connection with the successive offerings)." The *apāghās* thus come to an end.

SVASTI: IF ONE DESIRES BENEDICTION.

MĀNAVA [5.2.7.13–15]—One should offer a cake on two potsherds to the two Aśvins in the forenoon. The *prāyaścitti* procedure should be adopted. The puronuvākyā and the yājyā relating to the principal offering should be *prātar yajadhvam aśvinā*... and *prātaryāvāṇā prathamā*... .

MĀNAVA [5.2.7.25–27]—One should offer the *Satyadūta* oblations, (that is to say, he should offer a cake of *satīna*-grains on eight potsherds to *prasavitṛ* Savitṛ, a cake on eleven potsherds to Pūṣan-Aśvins, and cooked rice to *satyavāk* Sarasvatī). The *prāyaścitti* procedure should be adopted. The six verses beginning with *ya imā viśvā jātāni*... should be recited respectively as the puronuvākyās and the yājyās relating to the three above-mentioned offerings.

VĀRĀHA PAR. [Ākulapāda 6] ≡ Mān. 5.2.7.13–15; 5.2.7.25–27.

ĀŚVALĀYANA [2.10.5–7]—One should perform a sacrifice to *svastimant* Agni. The two ājyabhāgas should be *rakṣitavant*, that is, the puronuvākyās relating to them should be *agne rakṣā ṇo aṁhasaḥ*...[1] and *tvaṁ naḥ soma viśvato*... .[2] The puronuvākyā and the yājyā relating to the principal offering should be respectively *svasti no divo agne*...[3] and *āre asmad amatim āre*...[4]; those relating to the *sviṣṭakṛt* offering should be the same as mentioned, (namely, *pāhi no agne pāyubhir*...[5] and *agne tvam pārayā navyo*...[6]).

SVASTI JANATĀM IYĀM: IF ONE DESIRES THAT HE SHOULD GO TO AN ASSEMBLY PROPITIOUSLY.

BAUDHĀYANA [13.27]—One, who desires, "May I go to an assembly propitiously," should offer cooked rice to Aryaman. (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, (namely, *aryamā "yāti*... and *ye te 'ryaman*...).

SVĀRĀJYAM: IF ONE DESIRES SELF-RULE.

See: *Rājyaṁ svārājyam adhirājyaṁ ca.*

HATAMANĀ IVA SYĀT: IF ONE HAS LOST HIS MIND AS IT WERE.

BAUDHĀYANA [13.13][7]—One, who has lost his mind as it were, should make this very offering, (that is to say, he should offer a cake on eleven

1. *ṚV* 7.15.13. 2. *ṚV* 1.91.8. 3. *ṚV* 10.7.1.
4. *ṚV* 4.11.6. 5. *ṚV* 1.189.4. 6. *ṚV* 1.189.2.
7. See f.n. on p. 638.

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potsherds to *manyumant manasvant* Indra). (The puronuvākyā and the yājyā) relating to this (offering) should be respectively these, (namely, *yo jāta eva...* and *ā te maha indro 'ty ugra...*).

HIRAṆYAM : IF ONE DESIRES GOLD.

BAUDHĀYANA [13.24]—One, who desires, "May I obtain gold; may gold become available to me," should offer a cake on eight potsherds to Agni, a cake on twelve potsherds to Savitṛ, and cooked rice to Bhūmi. A person desiring to perform this sacrifice should arrange for gold. (The puronuvākyās and the yājyās) relating to these (three offerings) should be respectively these, namely, *sa pratnavan...* and *ni kāvyā...*, *hiraṇyapāṇim ūtaye...* and *vāmam adya savitar...*, and *baḍ itthā parvatānām...* and *stomāsas tvā vicāriṇi....* After the *anvāhārya* cooked rice has been placed within the altar, the sacrificer should give away gold as *dakṣiṇā*.

After having obtained gold, one should perform this very sacrifice. (The puronuvākyās and the yājyās) relating to (the three offerings to be made in) this (sacrifice) should be the same.

One, who has lost his gold, should perform this very sacrifice. (The puronuvākyās and the yājyās) relating to (the three offerings to be made in) this (sacrifice) should be the same.

SATYĀṢĀḌHA [22.4.4] ≡ Baudh.

MĀNAVA [5.1.10.10–14]—If one has lost his gold, he should offer a cake on eight potsherds to Agni, cooked rice to Savitṛ, gruel or fresh milk to Vāyu, and a cake on one potsherd to Bhūmi. The two ājyabhāgas should be *rayimant*. The eight verses beginning with *agne dā dāśuṣe...* should be recited as the puronuvākyās and the yājyās respectively relating to the above-mentioned four offerings. The *saṁyājyās* should be *sanimant*. One, who has recovered his lost gold, should perform this very sacrifice.

VĀRĀHA PAR. [Ākulapāda 5] ≡ Mān.

See : *Viśe ca kṣatrāya ca samadaṁ kuryām.*

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VIII. THE *CĀTURMĀSYAS*

CONSPECTUS

The Four-Monthly sacrifices (*Cāturmāsyas*) comprise four sections (*parvans*), namely, *Vaiśvadeva*, *Varuṇapraghāsa*, *Sākamedha*, and *Śunāsīrīya*.

The Vaiśvadeva

The *parvan* called *Vaiśvadeva* should be performed on the full-moon day of Phālguna or of Caitra, or under any auspicious constellation in the bright half during the northern course of the sun. At the first performance of the *Cāturmāsyas* one should offer, on the *upavasatha* day, an oblation with the *pañcahotṛ* formula, a cake on twelve potsherds to *vaiśvānara* Agni, and cooked rice to Parjanya. The *dakṣiṇā* in connection with the offerings to *vaiśvānara* Agni and Parjanya should be respectively gold and a cow.

One should then commence the performance of the *Vaiśvadeva*. The adhvaryu should add fuel to the sacred fires, fetch a twig, drive away the calves, and then fetch the sacrificial grass. He should first tie up three small separate bunches of grass, and then tie up these three bunches into a bundle. All the bundles of sacrificial grass should be prepared in this manner. The *darbha* grass used for the *prastara* should have flowers. The sacrificial faggot also should be first tied up in three separate smaller bundles, these three being then tied up into a bigger bundle. The adhvaryu should fetch seventeen fire-sticks and three enclosing sticks of *kārṣmarya* all tied up together. After the evening-*agnihotra*, he should warm the milk and curdle it for the preparation of the *sāmnāyya* to be offered to the Viśve Devas.

On the next day, after having offered the morning-*agnihotra*, the adhvaryu should prepare the following oblations, namely, a cake on eight potsherds for Agni, cooked rice for Soma, a cake on twelve potsherds for Savitṛ, cooked rice for Sarasvatī and cooked rice-flour for Pūṣan, a cake on seven potsherds for the Maruts, *āmikṣā* for the Viśve Devas, and a cake on one potsherd for Dyāvāpṛthivī. The first five of these oblations are to be offered also in the other *parvans* of the *Cāturmāsyas*. The adhvaryu should prepare *āmikṣā* and *vājina* and keep them in two separate vessels. At the taking up of clarified butter, he should take up *pṛṣadājya* (that is, mixture of curds and ghee) into a ladle. He should place all the oblations within the altar. The *vājina* should be placed either on the rubbish-heap or between the altar and the gārhapatya fire-place. The adhvaryu should churn out new fire[1] and mix it up with the āhavanīya fire. He should then begin with the putting of fire-sticks on the sacred fires, go through the relevant rites, and then make the principal offerings. The offering to Savitṛ and

1. The mantras relating to the churning out of the fire and the relevant *Brāhmaṇa*-portion will be found in *Śrautakośa* Vol. II, Sanskrit Section, *Agniṣṭoma*: The Agnīṣomīya Animal-sacrifice. The rite of churning out of the fire has been originally prescribed in the Animal-sacrifice (see in the sequel) by some Sūtras,

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that of the cake on one potsherd, (namely, to Dyāvāpṛthivī) should be made with the mantras recited in low tone. Together with the *anvāhārya* cooked rice, the sacrificer should also give away as *dakṣiṇā* a calf born of a cow at her first delivery. After having gone through the rites up to the *śaṁyuvāka*, the adhvaryu should offer the *vājina*. Thereafter the sacrificer and the officiating priests should invite each other, and the officiating priests should smell the *vājina* while the sacrificer should actually partake of it. One should then go through the rites from the *patnīsaṁyājas* up to the relinquishing of the sacrificial vow and thus bring the sacrifice to an end.

On the *pratipad*, after the full-moon sacrifice has been concluded, the sacrificer should sit down on his seat, and have his hair shaved off by means of a razor and the quill of a porcupine with three white straps on it.

The Varuṇapraghāsa

One should perform the *Varuṇapraghāsa* four months after the performance of the *Vaiśvadeva*, that is to say, on the full-moon day of Āṣāḍha or Śrāvaṇa. The sacrificial procedure in connection with this second *parvan* of the *Cāturmāsyas* is more or less similar to that in connection with the *Vaiśvadeva*. On the *upavasatha* day, the sacrificer should formally announce his intention to perform the *Varuṇapraghāsa*. He should then choose the five officiating priests including the pratiprasthātṛ. Two altars should be prepared to the east of either the gārhapatya or the āhavanīya fire—one to be assigned to the adhvaryu and the other to the pratiprasthātṛ. Within the altar towards the north (that is, in the adhvaryu's altar), there should be prepared an *uttaravedi* in the same manner as the one in the Animal-sacrifice.

After fuel has been added to the sacred fires, the adhvaryu and the pratiprasthātṛ should both fetch the twigs, drive away the calves, and then fetch the sacrificial grass and the sacrificial faggot together with the enclosing sticks. After the evening-*agnihotra* has been offered, the pratiprasthātṛ and the adhvaryu should heat and curdle the milk respectively for the two *sāmnāyya*-oblations to be offered to the Maruts and Varuṇa. On the next day, after having offered the morning-*agnihotra*, the adhvaryu should go through the various rites beginning with the spreading out of the *pṛṣṭhyā*. He should then prepare, in addition to the five *saṁcara*-oblations referred to above, a cake on eleven potsherds for Indra-Agni. The pratiprasthātṛ should prepare the *āmikṣā* for the Maruts, and the adhvaryu for Varuṇa. The adhvaryu should also prepare a cake on one potsherd for Ka. He should then prepare figurines of barley-flour, the number of such figurines exceeding by one the number of the members in the sacrificer's family. He should also prepare figures of a ram with horns and a hornless ewe of barley-flour and stick wool on those figures. After the rites from the cooking of the oblations up to the *āpyaninayana* have been gone through, the adhvaryu and the pratiprasthātṛ should carry away the *stambayajus* and do the first tracing out of their respective altars. The adhvaryu should trace the *cātvāla*-pit by the side of his altar, and, by means of the earth dug out thereby, prepare the *uttaravedi* within his altar towards the east. Both the adhvaryu and the pratiprasthātṛ should then formally carry

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forth the sacred fires. The adhvaryu should place the fire on the *uttaravedi*, and the pratiprasthātṛ in the fire-place in front of his altar.[1] Some *Sūtra*-texts prescribe that both the preparation of the altars and the *uttaravedi* and the carrying forth of the sacred fire should take place on the *upavasatha* day.

The adhvaryu and the pratiprasthātṛ should then do the second tracing out of their respective altars. At the taking up of clarified butter, the *pṛṣadājya* should also be taken up as mentioned in connection with the *Vaiśvadeva*. After the rites from the sprinkling of the sacrificial faggot and grass up to the placing of the ladles have been gone through, the adhvaryu should take out from over the fire the oblations including the cake intended for Indra-Agni. The pratiprasthātṛ should put the *āmikṣā* in a white copper-pot or a goblet, and place the figure of the ewe upon it. He should place leaves of *śamī*, flour of roasted *karīra*-fruit, and *āmikṣā* by the side of that figure, and pour out *vājina* over it. The adhvaryu should follow a similar procedure in respect of the figure of the ram. He should then take out from over the fire the cake on one potsherd. After the adhvaryu has placed within his altar the oblations including the cake intended for Indra-Agni, the pratiprasthātṛ should place within his altar the *āmikṣā* intended for the Maruts. He should put the figurines of barley-flour in a winnowing-basket made of *iṣīka* grass, and place that winnowing-basket also within his altar. The adhvaryu should then place within his altar the *āmikṣā* intended for Varuṇa and the cake on one potsherd. The fire should then be churned out.

After the rites from the putting of fire-sticks on the two āhavanīya fires up to the cleansing of the āhavanīya fire in the adhvaryu's altar have been gone through, the pratiprasthātṛ should bring the sacrificer's wife in the fire-hall, and put to her a specific question to which she should reply. Thereafter the sacrificer and his wife should offer on the pratiprasthātṛ's fire the figurines of barley-flour. That fire should then be cleansed, this being followed by the choosing of the hotṛ by the adhvaryu. The adhvaryu and the pratiprasthātṛ should then go through the other rites, such as, the prayājas, the ājyabhāgas, the principal offering, the *sviṣṭakṛt* offering, and the invocation of *iḍā*. The sacrificer should give away to the officiating priests the *anvāhārya* cooked rice and the other *dakṣiṇā*. After the *śaṁyuvāka*, the adhvaryu and the pratiprasthātṛ should offer the *vājina*. The adhvaryu should offer three *samiṣṭayajus* oblations, and the pratiprasthātṛ one. Then, after the sacrificer has gone through the rites up to the stepping of the Viṣṇu-steps, all should proceed to a place of water together with the scrap of the *āmikṣā* offered to Varuṇa, the chaff of grains and other things. There, they should perform the *avabhṛtha* in the same manner as prescribed in connection with a Soma-sacrifice. After having come back, the sacrificer and his wife should put on new clothes, giving away the old ones. They should then relinquish the sacrificial vow. On the *pratipad*, after the Full-moon sacrifice, the sacrificer should have his head shaved with the same rite as described above.

1. The mantras relating to the preparation of the *uttaravedi* and the carrying forth of the fire and the relevant *Brāhmaṇa*-portions will be found in *Śrautakośa* Vol. II, Sanskrit Section, *Agniṣṭoma*, in the sectons, *Vedimānam* and *Agnipraṇayanam*. Some *Sūtra*-texts have prescribed these rites originally in the Animal-sacrifice. (See in the sequel.)

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The Sākamedha

This third *parvan* of the *Cāturmāsyas* is to be performed four months after the *Varuṇapraghāsa*, that is, either in Kārttika or Mārgaśīrṣa. This *parvan* should be performed on two days, namely, the full-moon day and the day preceding it. On the preceding day, one should pour out paddy for a cake on eight potsherds to *anīkavant* Agni at sun-rise and make the offering. He should then offer cooked rice to *sāṁtapana* Maruts, having started the relevant rites in such a way that the pouring out of the oblation-material had taken place just at mid-day. Thereafter the adhvaryu should drive away the calves of the cows whose milk is to be used for cooking rice to be offered to *gṛhamedhin* Maruts. The various rites in connection with the offering to the *gṛhamedhin* Maruts should be commenced after the evening-*agnihotra*. All the cows whose calves have been driven away should be milked, and the rice to be offered to *gṛhamedhin* Maruts should be cooked in that milk over the gārhapatya fire. After the rice has been properly cooked, the cooking vessel should be taken down from over the fire towards the north of the fire-place. The adhvaryu should spread out clarified butter as base in a pan, and take out in it the cooked rice by means of a ladle without allowing the cooking vessel to be scratched. Some teachers prescribe that the rice should be taken out from the cooking vessel into two or three pans. The adhvaryu should pour out profuse ghee upon that rice and place the pan within the altar. He should then offer that rice to *gṛhamedhin* Maruts. The sacrifice should be concluded with the partaking of *iḍā*. The adhvaryu should take out the scrap from the cooking vessel and preserve it. The auxiliary rice should be cooked over the dakṣiṇa fire, and the women and the children in the sacrificer's family should be fed with it. The sacrificer, his wife, and the officiating priests should put collyrium in their eyes and apply butter to their bodies. The calves of the cows should be set free. Only an adopted calf should be kept tied up. All persons should spend the night in merriment. The adhvaryu should wash clean the ladle by means of which the cooked rice intended for *gṛhamedhin* Maruts had been taken out, spread out clarified butter as base in that ladle, put into it the scrap from the cooking vessel, and pour out clarified butter over it two times. At the lowing of a bull, he should offer that oblation on the gārhapatya fire. Some *Sūtra*-texts prescribe that the froth from over the cooked rice intended for *gṛhamedhin* Maruts and the scrap of that rice should be mixed up and offered as an oblation.

On the full-moon day, the adhvaryu should offer a cake on seven potsherds to *krīḍin* Maruts, having started the relevant rites in such a way that the pouring out of the oblation-material had taken place at sun-rise. He should then start the procedure of the *mahāhaviṣ*. He should prepare eight oblations—the five *saṁcara* oblations mentioned above, and a cake on eleven potsherds for Indra-Agni, cooked rice for Indra or Mahendra, and a cake on one potsherd for Viśva-karman. The offering should be made in the same manner as in the *Vaiśvadeva parvan*. The sacrificer should give away a bull as *dakṣiṇā*. He should go through all the rites up to the stepping up of the Viṣṇu-steps, but should not relinquish the sacrificial vow after that.

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The adhvaryu should then start the rites in connection with the *mahāpitṛ-yajña*. He should strew *darbha*-blades round the gārhapatya fire, and arrange to the north of that fire, besides the usual sacrificial utensils, the following objects, namely, a mattress, a pillow, collyrium, unguent, fringes of a new garment, a wooden sword (in addition to the usual one), and two pitchers filled with water. He should pour out paddy for the oblation to *pitṛmant* Soma and barley for the oblations to *barhiṣad* Pitṛs and *agniṣvātta* Pitṛs. Some *Sūtra*-texts prescribe that barley should be poured out for all the three oblations. After having gone through the rites up to the putting of the oblation-material into the mortar, the adhvaryu should arrange six potsherds for baking the cake intended for *pitṛmant* Soma. He should place an earthen pan over the gārhapatya fire, pour out into it the barley-grains, and bake them. These baked grains are called *dhānās*. A half of these *dhānās* should be crushed into flour. That flour should be mixed up with the milk of a cow suckling an adopted calf. The mixture should then be taken up in a vessel and should be churned up by means of a blade or a section of sugar-cane. The mixture so churned up is called *mantha*.

After the pouring down of the wash-water, the adhvaryu should trace out a square *paitṛka* altar towards the south or south-east and establish the dakṣiṇa fire in the middle of it. According to some *Sūtra*-texts the rites of preparing the altar and establishing the sacred fire should be gone through at the very beginning, before the strewing of *darbha*-blades. The adhvaryu should spread out sacrificial grass within that altar moving about by the left. The remaining blades of grass should be used as the *prastara*. The adhvaryu should lay down only two enclosing sticks, (one towards the south and the other towards the west). He should place the oblations within the altar—each succeeding one to the north of the preceding one. He should place the curtain, the mattress, the pillow, etc., towards the south. After the putting of the faggot on the sacred fire, the prayāja-offering, and the offering of the ājyabhāgas, all the officiating priests should change their seats; the order of the oblations should also be changed. The curtain, with an opening towards the north, should be hung round the altar. The adhvaryu should go round the altar by the left, three times, causing a stream of water to pour out from the pitcher. He should go round the altar by the right, three times, without causing a stream of water to pour out. The adhvaryu should then make the principal offerings to the relevant divinities. During the offerings the word *svadhā* is to be uttered at the calling out and also instead of *vaṣaṭ*. The *sviṣṭakṛt* offering should be made. The officiating priests should then resume their original seats and the oblations also should be replaced in the original order. After the invocation of *iḍā*, the officiating priests should partake of the *mantha*-portion by merely smelling it. The portions of the *dhānās* and the cake should be mixed up together, and three balls should be made of that mixture. These balls should be placed, one each at the three corners of the *paitṛka* altar, respectively for the sacrificer's father, grand-father, and great-grand-father. The Pitṛs should be prayed to, and the balls should be disposed of as in the *Piṇḍapitṛyajña*. The curtain round the altar should then be removed. The rites of the anūyājas, the *sūktavāka*, the *śaṁyuvāka*, and the *samiṣṭayajus* should be gone through.

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Then should follow the *tryambaka*-offering. The pratiprasthātṛ or the adhvaryu should bake cakes on one potsherd each—the number of such cakes exceeding by one the number of persons in the sacrificer's family. Without pouring out clarified butter over the cakes, he should take them out from over the fire and put them in a vessel. Taking with them the cakes, blue and red threads, the middle one of the *palāśa* tri-leaf, a fire-brand, and a pot full of water, the sacrificer, his wife, the members of his family, and the brahman should all proceed towards a place where four roads meet. At the cross-way, a fire should be kindled from the fire-brand, portions cut out from each of the cakes should be taken up on the *palāśa* tri-leaf, and an oblation of these portions should be offered on the fire. The *palāśa* tri-leaf should be thrown away either into a rat-hole or on the way by which the cattle belonging to the sacrificer's enemy usually pass. Out of the cakes, the adhvaryu should hand over two to the sacrificer and one each to the remaining members of his family. The sacrificer and the members of his family should go one by one round the fire by the right, slap their right thighs, throw up the cakes, and catch them up. This should be done three times.[1] All of them should then hand over their cakes to the sacrificer. He should pass them on to his wife, who, in her turn, should pass them on to her marriageable daughter. These cakes should be finally put into a cluster of *darbha*-blades, the blue and red threads should be wound round that cluster, and the cluster should be hung at the joint of two branches of a dried-up tree. Then, after a prayer to Rudra, all persons should return home without looking back, and wash their hands and feet. This should be followed by a sacrifice of cooked rice to Aditi. The sacrificer should then relinquish the vow, perform the Full-moon sacrifice, and have his head shaved off in the manner described above.

The Śunāsīrīya

The fourth *parvan* of the *Cāturmāsyas*, namely, the *Śunāsīrīya*, should be performed four months after the *Sākamedha*, that is to say, on the full-moon day of either Phālguna or Caitra. On the day preceding the day of sacrifice, one should go through the rites of the adding of fuel to the sacred fires, the fetching of the twig for driving away the calves, and the fetching of the sacrificial grass and faggot. After the evening-*agnihotra*, the adhvaryu should drive away the calves in connection with the oblation to be offered to Vāyu. On the next day, in the morning, he should have the cows milked according to the procedure of morning-milking and should heat that milk. After the morning-*agnihotra*, he should start the rites beginning with the spreading out of the *pṛṣṭhyā*. He should offer ten oblations—the five *saṁcara* oblations mentioned above, and a cake on twelve potsherds to Indra-Agni, cooked rice to the Viśve Devas, a cake on twelve potsherds to *śunāsīra* Indra, milk to Vāyu, and a cake on one potsherd to Sūrya. Some *Sūtra*-texts prescribe an oblation of gruel or fresh milk to Vāyu, while others prescribe only eight oblations. After the stepping of the Viṣṇu-steps, the sacrificer should relinquish the sacrificial vow. On the *prauipad*, he should perform the Full-moon sacrifice, and then have his head shaved off as described above.

Besides the *iṣṭi*-form of the *Cāturmāsyas*, there have been prescribed also the Animal-sacrifice form and the Soma-sacrifice form of the *Cāturmāsyas*. The Animal-sacrifice form of the *Cāturmāsyas* will be dealt with in a separate chapter after the optional Animal-sacrifices. The Soma-sacrifice form of the *Cāturmāsyas* will be dealt with in *Śrautakośa*, Vol. III.

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1. Different *Sūtra*-texts give different details regarding this rite.

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VAIŚVADEVA-PARVAN

BAUDHĀYANA [5.1–4]—

1. One, who is desirous of offering the *Vaiśvadeva*-oblations, should commence (the rites in that connection) on the full-moon day of either Phālguna or Caitra. Some teachers say that (one should do so) under (the respective) constellations, (namely, *phalgunī* or *citrā*). (Stil) others say that) one should commence on any auspicious day in the fortnight of the waxing moon during the northern course of the sun.[1] [21.1—Now, then, we shall describe the *Cāturmāsyas*. Baudhāyana, indeed, says that the *Cāturmāsyas* should be performed (every year) throughout one's life, (the sacrificer being permitted to have) intercourse with his wife during the period intervening (between two *parvans*). One should (however) observe the vow during the first year. In this connection, Śālīki, indeed, says that the *Cāturmāsyas* should be performed only for a year, (the sacrificer being required to observe) the vow (of celibacy) (throughout the year). Aupamanyava says (that *Cāturmāsyas* should be performed only for a year, and the sacrificer should observe the vow of celibacy only) during the procedure.] [25.1—What, indeed, is the procedure of the *Cāturmāsyas* to be performed throughout one's life? One should perform the *Śunāsīrīya-parvan* on the full-moon day of either Phālguna or Caitra. On the same day, he should go through the *upavasatha* rites in connection with the *Vaiśvadeva-parvan* (and the Full-moon sacrifice). (On the *pratipad*), after having performed the *Vaiśvadeva*, he should perform the Full-moon sacrifice and the *Vaimṛdha* sacrifice. If one has to perform an *iṣṭi* or an Animal-sacrifice or a Soma-sacrifice (at this very time), what should he do? He should perform the *Śunāsīrīya-parvan* before the end of the fortnight. Then, he should perform the (desired) one of these (above-mentioned sacrifices). (If he has to perform an *iṣṭi* or an Animal-sacrifice, he should perform the *Śunāsīrīya* on the *caturdaśī*; if he has to perform a Soma-sacrifice, he should perform the *Śunāsīrīya* on the *daśamī* of the bright half, the *Dīkṣaṇīyā* for the Soma-sacrifice on the *ekādaśī*, and the *sutyā* on the full-moon day.) Thereafter, he should go through the *upavasatha* rites in connection with the *Vaiśvadeva* (and the Full-moon sacrifice). Next day, after having performed the *Vaiśvadeva*, he should perform the Full-moon sacrifice and the *Vaimṛdha* sacrifice. As for what the teachers mention as the alternative prescribed by Baudhāyana, namely, that the *Cāturmāsyas* should be performed (every year) throughout one's life, (the sacrificer being permitted to have) intercourse with his wife during the period intervening

1. It is said in the commentary, *Subodhinī*, that if one wants to perform the *Cāturmāsyas* throughout his life, he should commence on the full-moon day of either Phālguna or Caitra. This is also the proper time for commencement in the case of a person who wants to perform the *Cāturmāsyas* during the *Dvādaśāha* sacrifice. If one wants to perform the *Cāturmāsyas* only for one year, he should commence on any auspicious day in the fortnight of the waxing moon during the northern course of the sun.

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oblations, namely, a cake on twelve potsherds for *vaiśvānara* Agni and cooked (between two *parvans*) and that the sacrificer should observe the vow only during the first year: How is an *iṣṭi* or an Animal-sacrifice—whether a regular one, voluntary or incidental—(to be performed)? One should perform the *iṣṭi* at will or an Animal-sacrifice at will. (That is to say, he should perform them regularly in spite of the *Cāturmāsyas*.) With which sacrifices, indeed, can the *Cāturmāsyas* be associated? They say: With *Rājasūya* or with *Saumika-Cāturmāsyas*. They also lay down that one might perform the *Cāturmāsyas* in the course of the *Dvādaśāha* (=twelve-day Soma-sacrifice). Having performed the *Vaiśvadeva* (on the first *sutyā*-day), the *Varuṇa-praghāsa* on the fourth (*sutyā*-day), and *Sākamedha* on the eighth and the ninth (*sutyā*-days), he should perform the *Śunāsīrīya-parvan* on the twelfth (*sutyā*-day). It is said in the *Brāhmaṇa* that the twelve nights, indeed, represent the whole year in miniature.]

(For the *Vaiśvadeva-parvan*), one should arrange for (the following materials, namely,) a porcupine's quill with three white straps on it, a razor of copper, four units of potsherds for sacrificial cakes, four vessels for cooking rice, as many corn-stirring sticks, milk in two vessels turned into curds for the *pṛṣadājya* and also as a curdling agent for the (evening) milk, (handfuls of) sacrificial grass (each one) tied up in three separate bunches—these (handfuls) being again tied up into one bundle together with *prastara* (of *darbha*-blades) having shoots. [21.1—As for the injunction that the *prastara* should comprise (*darbha*-blades) with shoots: (The view expressed in) the *sūtra* is (that) of Baudhāyana. Śālīki says that the entire sacrificial grass (including the *prastara*) should comprise (*darbha*-blades) with shoots.] [25.1—As for the injunction that (each of the handfuls of) sacrificial grass should be tied up in three bunches—these handfuls being again tied up into one bundle: The three inner (tyings up of the bunches should be done) without reciting any formula, the outer (tying up of the bundle), indeed, in the accompaniment of the relevant formula (namely, *indrāṇyai saṁnahanam*). This (procedure) should be reversed if any other *iṣṭi* is being performed simultaneously.] [21.1—As for the milking of the cows being accompanied or not being accompanied by the relevant mantras: Baudhāyana says that both the evening and the morning milkings should be accompanied by the relevant mantras. Śālīki says that they should be done silently. In this connection, Aupamanyava, indeed, says that the milkings in connection with the *Cāturmāsyas* to be performed before the performance of a Soma-sacrifice should be done silently, while those in connection with the *Cāturmāsyas* to be performed after the performance of a Soma-sacrifice should be accompanied by the relevant mantras. In this (same) connection, Āñjigavi, indeed, says that these five milkings should be accompanied by the relevant mantras, (namely, those in connection with) the New-moon and the Full-moon sacrifices, the *āmikṣā* to be offered to Mitra-Varuṇa, the *Dākṣāyaṇa* sacrifice, the *Kauṇḍapāyinya*, and the *Sautrāmaṇī*.] On the *upavasatha*-day, one should perform the *Ārambhaṇīyeṣṭi* characterised by two principal

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rice for Parjanya. The *iṣṭi* should be concluded in the established manner. [21.1—As for the offering of oblations to *vaiśvānara* Agni and Parjanya: Baudhāyana says that one should make (the offering). Śālīki says that one should not.] [27.14—(The sacrificer should follow the offering to Parjanya with the formula,) *parjanyasyā 'haṁ devayajyayā suyavaso bhūyāsam.*]

2. On the same day, the calves should be driven away (from the mother-cows in connection with the milking of the milk to be used for the *āmikṣā* intended) for the Viśve Devas. [21.1—As for the injunction that, on the full-moon day of either Phālguna or Caitra, the calves should be driven away (from the mother-cows in connection with the milking of the milk to be used for the *āmikṣā* intended) for the Viśve Devas: (The view expressed in) the *sūtra* is (that) of Baudhāyana. Śālīki says that the calves should be driven away on any auspicious day in the fortnight of the waxing moon during the northern course of the sun.] The adhvaryu should have the milk (for the *āmikṣā* intended) for the Viśve Devas milked following the procedure of the *sāṁnāyya* or without reciting the formulas relating to that procedure, and then the sacrificer should observe a fast (on that night). (On the next morning), after having offered the morning-*agnihotra* but before the formal carrying forth of the *praṇītā*-water, the adhvaryu should melt clarified butter over the gārhapatya fire, purify it, take four spoonfuls of it into the ladle, quickly go over the *pañcahotṛ* formula[1] in the mind, and, with the sacrificer touching him, offer an oblation on the āhavanīya fire with *svāhā*. [21.1—As for the offering with the *pañcahotṛ* formula: (The view expressed in) the *sūtra* is (that) of Baudhāyana. Śālīki says that the adhvaryu should offer the oblation with the *pañcahotṛ* formula on the *upavasatha*-day itself.]

Then, after having spread out the *pṛṣṭhyā* and formally carried forth the (*praṇītā*) water, he should pour out (paddy for) a cake on eight potsherds for Agni, cooked rice for Soma, a cake on twelve potsherds for Savitṛ, cooked rice for Sarasvatī, cooked rice for Pūṣan, a cake on seven potsherds for the Maruts, *āmikṣā* for the Viśve Devas, and a cake on one potsherd for Dyāvāpṛthivī. With the call given out to the preparer of the oblation-material (by the adhvaryu with the words, "O preparer of the oblation-material, come," the sacrificer) should release his speech. The rites up to the pouring out of the grains on the lower crushing stone should be gone through as usual. After having poured out the grains on the lower crushing stone, the adhvaryu should arrange eight potsherds in the southern half of the gārhapatya fire-place (for the cake intended for Agni). He should pour out water (into a vessel) across the strainer and place (that vessel on the fire) to the north (of the potsherds) for cooking rice for Soma. To the north (of this vessel), he should arrange twelve potsherds for the cake intended for Savitṛ. He should pour out water (into two vessels) across the strainer and place (those vessels on the fire) to the north (of these potsherds), (one) for

1. Namely, *agnir hotā...* (*TĀ* 3.3). The direction in connection with the offering of the oblations with this formula is contained in *TBr* 2.2.2.2.

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cooking rice for Sarasvatī and (the other for cooking rice) for Pūṣan. To the north (of these two vessels), he should arrange seven potsherds for the cake intended for the Maruts. He should pour out the milk (milked out and made hot at the morning milking into a vessel) across the strainer and place (that vessel on the fire) to the north (of these potsherds) for the *āmikṣā*. To the north (of the vessel), he should arrange one potsherd for the cake intended for Dyāvāpṛthivī. He should place burning embers upon all the potsherds. He should place burning embers round all the vessels used for cooking rice. After having gathered the flour that has been prepared (within a pan) and kneaded it, he should (divide the dough properly and) place the cake intended for Agni on eight potsherds. He should then pour out, across the strainer, rice-grains into the vessel (placed on the fire for cooking rice) for Soma. He should then place the cake for Savitṛ on twelve potsherds. He should then pour out, across the strainer, rice-grains into the two vessels (placed on the fire for cooking rice) for Sarasvatī and for Pūṣan. He should then place the cake for the Maruts on seven potsherds. He should then pour out, across the strainer, curds (prepared on the previous day) into the heated milk. This (mixture of curds and hot milk) becomes *āmikṣā*. Whoever is dexterous should then put fire round the *āmikṣā*-vessel and cook the *āmikṣā* properly, take out the water from the cooked *āmikṣā* and keep the latter on glowing heat. The adhvaryu should then place the cake for Dyāvāpṛthivī on one potsherd. He should make the cakes form crust, bake them, and cover them (with hot ashes). He should go towards the east and pour down (within the altar) water for the Āpyas (with the formulas, *ekatāya svāhā*, etc.). Thereafter he should carry the *stambayajus*. The rite of carrying the *stambayajus* three times with the relevant formulas and the fourth time without reciting any formula is well-established in the *Pauroḍāśikakāṇḍa*. The adhvaryu should then perform the first tracing out of the altar. He should murmur the *karaṇa*-formula, (namely, *imāṁ narāḥ kṛṇuta vedim etya...*). He should dig up (the ground for the altar). The āgnīdhra should take away (the earth) from the dug up ground three times. After the āgnīdhra has taken away (the earth) three times, the adhvaryu should perform the second tracing out of the altar, level its ground (with the formula, *dhā asi...*,), fix up crosswise the wooden sword in the ground, and then give out a call (to the āgnīdhra) with the words: "Place the *prokṣaṇī*-water; bring the sacrificial faggot and grass; wash the spoon and the ladles clean; wash the ladle for *pṛṣadājya* clean without reciting any mantra; fasten the girdle round the waist of the sacrificer's wife; and come hither with clarified butter and curds." After the *prokṣaṇī*-water has been brought forth, the adhvaryu should cast away the wooden sword (upon the rubbish-heap) and sprinkle it with water. (The āgnīdhra) should bring the sacrificial faggot and grass, turn by the right, proceed towards the west, wash the spoon and the ladles clean, and wash the ladle for *pṛṣadājya* clean without reciting any mantra. He should then fasten (the girdle round the waist of) the sacrificer's wife and approach (the adhvaryu) with clarified butter and curds.

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The adhvaryu should purify the clarified butter and the *prokṣaṇī*-water, take up the clarified butter and also the *pṛṣadājya* in the various ladles in the prescribed manner,[1] and stand up with the *prokṣaṇī*-water. He should sprinkle with water the sacrificial faggot, the altar, and the sacrificial grass by means of the hand with the palm turned upwards. After having sprinkled with water the sacrificial grass placed within the altar, he should pour down (the remaining) water (from the southern buttock to the northern buttock), and then take out the *prastara* having shoots towards the east. He should spread out (within the altar) three handfuls of sacrificial grass, move towards the east with the *prastara* in hand, and then lay down (three) enclosing sticks of *kārṣmarya*. He should stick up two (anūyāja) fire-sticks (against the two sides of the fire-place). He should place the (two *darbha*-blades called) *vidhṛtis* crosswise, (place) the *prastara* having shoots upon the two *vidhṛtis*, and (place) the *juhū*-ladle upon the *prastara*. (He should place) the other ladles upon the sacrificial grass. He should touch all the ladles with *etā asadan...*, turn by the right, proceed towards the west, and take out serially the oblations (from over the fire). He should spread out clarified butter in the pan as base for the cakes and pour out clarified butter over them, and pour out clarified butter over the cooked rice. The procedure up to (the taking out of) the cake intended for the Maruts is well-established. Then he should pour out the *āmikṣā* either into a white-copper pot or into a goblet, pour out *vājina* (upon that *āmikṣā*), and then pour out clarified butter over it. Then he should take out (into a small pot) the cake on one potsherd, pour out abundant quantity of clarified butter over it so that only the surface of that cake remains above the clarified butter. Thereafter he should collect together these (oblations) and place them within the altar with the *vyāhṛti*-formulas, namely, *bhūr bhuvaḥ suvaḥ*. He should place the *vājina* either upon the rubbish-heap or upon the *viśaya*, that is, upon the ground between the altar and the gārhapatya fire-place. [3.17—It is said in the *Brāhmaṇa*: "For a person performing the *Cāturmāsyas*, the adhvaryu should place the oblations within the altar with the *vyāhṛti*-formulas. The *Cāturmāsyas* are, indeed, the mouth of sacrifice; the *vyāhṛtis* are the *brahman*. (By acting as prescribed above) one sets up the *brahman* at the mouth of sacrifice. After an year has elapsed, he should place (the oblations within the altar) with these very (*vyāhṛti*-formulas). He thereby encloses the year on both sides with the *brahman*." So says the *Brāhmaṇa*.[2]]

3. Then the adhvaryu should proceed with the (rite of the) churning out of the fire according to the usual procedure of the churning out.[3] He should put (the churned out fire into the āhavanīya fire-place) and offer an

1. Prescribed in the ritual relating to the Animal-sacrifice in the section: "From the carrying forth of the fire up to the raising up of the sacrificial post" (*BaudhŚS* 4.3).

2. *TS* 1.6.10.3.

3. See the Animal-sacrifice: "From the formal dedication of the animal up to the carrying round of the fire."

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oblation (on it). While taking up a fire-stick from the sacrificial faggot, he should give out a call with the words: "Do you recite the *sāmidhenī*-verses for the fire being kindled." (In the accompaniment of the *praṇava* uttered by the hotṛ) he should add to the fire (fire-sticks from) the faggot (one by one). He should keep back one fire-stick (for anūyāja). He should fan up the fire (three times) by means of the *veda*. After the *sāmidhenī* verses have been recited (by the hotṛ), the adhvaryu should pour out the *āghāra*-libation by means of the spoon. After the fire has been brushed up, he should offer the other *āghāra*-libation by means of the two ladles. Then, not allowing the two ladles to touch each other, he should step beyond the altar towards the north, besmear the *dhruvā* (with the clarified butter from) the *juhū*, place the two ladles in their respective places, and choose the hotṛ. He should choose the hotṛ in the established manner. The hotṛ should sit down (upon his seat). The adhvaryu, should wait for impulse (with *ghṛtavatīm adhvaryo...*). (Duly) impelled, he should take up the two ladles, step beyond (the altar towards the south of the āhavanīya fire), cause (the āgnīdhra) to announce (and after he has responded), say to the hotṛ: "Do you recite the yājyā for Samidhs (*samidho yaja*)." He should offer the oblation at the utterence of *vaṣaṭ*. He should say simply *yaja* (in connection with the subsequent prayājas). He should pour out (clarified butter) from the *upabhṛt* into the *juhū* at the fourth and the eighth (prayājas). He should pour out the entire quantity at the eighth prayāja. After having offered nine prayājas he should step beyond (the altar) towards the north (and sit upon his seat). [21.1—As for the following of the prayājas: Baudhāyana says that the sacrificer should follow the first four prayājas respectively with the four formulas, and follow each of the other (remaining) prayājas with the fifth formula. Śālīki says that the sacrificer should follow the first four prayājas respectively with the four formulas, and, at the end of all (the remaining five prayājas) follow with (the recitation of) the fifth formula.] The adhvaryu should pour out the clarified butter (from the *juhū*) over the oblations, in the proper order. He should (give out calls respectively) with the words, *agnaye('nubrūhi)*, *somāyā('nubrūhi)*, etc., and offer the two ājyabhāgas.

Thereafter he should offer the principal oblations in the proper order. The rites up to (the offering of) the cake to the Maruts are well-established. [27.14—(The sacrificer should follow the offerings to Soma, Savitṛ, Sarasvatī, Pūṣan, and the Maruts respectively with the formulas,) *somasyā 'haṁ devayajyayā pra prajayā ca paśubhiś ca janiṣīya* or *...suretā reto dhiṣīya*; *savitur ahaṁ devayajyayā svastimān paśumān bhūyāsam*; *sarasvatyā ahaṁ devayajyayā vācam annādyam puṣeyam*; *sarasvato 'haṁ devayajyayā śraddhāmanā bhūyāsam*; *pūṣṇo 'haṁ devayajyayā puṣṭimān paśumān bhūyāsam*; *marutām ahaṁ devayajyayā prāṇair ṛdhyāsam.*] (The adhvaryu should say to the hotṛ:) "Do you recite the puronuvākyā for the Viśve Devas" and "Do you recite the yājyā for the Viśve Devas", and offer the *āmikṣā*. [27.14—(The sacrificer should follow the offering to the Viśve Devas with the formula,)

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viśveṣāṁ devānām ahaṁ devayajyayā prāṇaiḥ sāyujyaṁ gameyam.] The adhvaryu should offer silently the cake on one potsherd. (For that purpose he should say to the hotṛ :) "Do you recite the puronuvākyā for Dyāvāpṛthivī" and "Do you recite the yājyā for Dyāvāpṛthivī." [27.14—(The sacrificer should follow the offering to Dyāvāpṛthivī with the formula,) *dyāvāpṛthivyor ahaṁ devayajyayo 'bhayor lokayor ṛdhyāsam* or *...bhūmānam pratiṣṭhāṁ gameyam.*] [21.1-2—As for the question whether or not the procedure in connection with the offering of cakes on one potsherd should be accompanied by the relevant mantras : Baudhāyana says that it should be accompanied by the relevant mantras. Śālīki says that it should not. As for the cutting out of portions from the cakes on one potsherd: Baudhāyana, indeed, says that one should not cut out portions from the cakes on one potsherd exclusively connected with the *Cāturmāsyas*; one should cut out portions from the cakes on one potsherd connected with the other sacrifices. In this connection, Śālīki, indeed, says that one should cut out portions from only such cakes on one potsherd as are connected with the sacrifices to be performed combinedly; one should not cut out portions from other cakes on one potsherd. In this connection, Aupamanyava, indeed, says that one should not cut out portions from that cake on one potsherd which is to be offered in the *Vaiśvadeva-parvan*; one should cut out portions from other cakes on one potsherd. As for the pouring out of clarified butter upon the cakes on one potsherd after they have been offered : Baudhāyana says that (after the cake on one potsherd has been offered) one should pour out upon it the clarified butter which still remains in the ladle. Śālīki says that he should pour out four oblations of clarified butter on the cake on one potsherd in each (of the first three *parvans*) successively with the formulas representing the four names of the months. (In the *Śunāsīrīya-parvan*, he should offer three spoonfuls of clarified butter without reciting any mantra, and the fourth spoonful with *saṁsarpo 'sy... .*) As for the relegating of the clarified butter remaining in the small pot (after the offering) of the cakes on one potsherd : Baudhāyana says that one should relegate (this clarified butter to the *sviṣṭakṛt* offering). Śālīki says that one should not.]

Then the adhvaryu should proceed with the *sviṣṭakṛt* offering. At the time of this offering he should throw away the corn-stirring sticks on the āhavanīya fire. Then he should pour out upon these corn-stirring sticks the clarified butter remaining in the *juhū*. He should step beyond the altar towards the north, place the two ladles in their respective places, cut out portions (from the oblations) for the *prāśitra* and then for the *iḍā*. After the *iḍā* has been invoked, the adhvaryu should give over to the āgnīdhra (one of the four portions) in six cuttings. (All the officiating priests) should partake of the *iḍā*. They should sprinkle themselves with water. The adhvaryu should say (to the āgnīdhra) : "Do you carry forth the *prāśitra* towards the brahman." The *prāśitra* should be carried forth (towards the brahman). The portion for the brahman should be carried towards him, together with water and placing it upon the *veda*. The sacrificer should ask for the *anvā-*

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hārya cooked rice (and place it within the altar). He should give away (as *dakṣiṇā*), together with the *anvāhārya* cooked rice, a male-calf first born to a cow. The remnants of the oblations should be taken away from within the altar and the *vājina*-pot should be placed within the altar. Then the adhvaryu should give out a call with the words: "O brahman, having put the fire-stick (on the fire) we shall proceed; O āgnīdhra, do you brush up the fires once each." He should shake up the *pṛṣadājya* and pour it out into the *juhū*. He should then step beyond (the altar towards the south), cause (the āgnīdhra) to announce and (after the latter has responded) say (to the hotṛ): "Do you recite the yājyā for the gods." He should make the offering at the utterance of *vaṣaṭ*. After having offered nine anūyājas saying (simply) *yaja* ("Do you recite the yājyā," at every anūyāja), he should step beyond the altar towards the north, place the two ladles in their respective places, and then separate the two ladles with the two *vājavant* verses. At the *śaṁyuvāka*, he should cast away on the āhavanīya fire the enclosing sticks after first having cast away the *prastara*, drop the clarified butter from the ladles on the fire, and discard the ladles (either upon the cart or on the wooden sword).

4. The adhvaryu should ask for a white-copper pot or a wooden goblet which is not smeared with clarified butter. He should place it within the altar, (carry forth the *vājina*), spilling it (on the way) upon the *barhis* and, pouring it out (into the pot or goblet), say (to the hotṛ): "Do you recite the puronuvākyā for the Vājins (*vājibhyo 'nubrūhi*)." [21.2—As for the offering of the *vājina*: Baudhāyana says that one should offer it (with the mantras recited) in low tone. Śālīki says (that one should do so, with the mantras recited) in loud tone.] The adhvaryu should step beyond (the altar), cause (the āgnīdhra) to announce and, (after the latter has responded), say (to the hotṛ): "Do you recite the yājyā for the Vājins (*vājino yaja*)." At the utterance of *vaṣaṭ*, he should make the offering with *vājibhyaḥ svāhā*. At the second *vaṣaṭ*-utterance, he should (again) offer (the *vājina*) and take it away for consuming. [27.14—(The sacrificer should follow the offering with the formula,) *vājinām aham devayajyayā retasvī bhūyāsam.*] After having invited as many officiating priests (as there actually are), the sacrificer should himself actually partake of it with *yan me retaḥ prasicyate yan ma āpyāyate yad vā jāyate punaḥ | yad vā me pratitiṣṭhati tena mā vājinaṁ kuru tena mā retasvinaṁ kuru tena mā śivam āviśa tasya te vājipītasya* (or *vājibhiḥ pītasya*) *madhumata upahūtasyo 'pahūto bhakṣayāmi*. [21.2—As for the consuming of the *vājina*: (The view expressed in) the *sūtra* is (that) of Śālīki. In this connection, Baudhāyana, indeed, says that the others, (that is to say, the officiating priests) should consume (the *vājina*) only through smelling; the sacrificer alone should actually consume it.] One should wash the *vājina*-pot and hand it over (to an attendant). Then the adhvaryu should turn by the right, hasten towards the west, offer the *patnīsaṁyājas*, go back towards the east (to his seat), and make the *dhruvā* swell. He should then offer three

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samiṣṭayajus offerings, as prescribed in the Animal-sacrifice, respectively with the three mantras, *yajña yajñaṁ gaccha...*, *eṣa te yajño yajñapate...*, and *devā gātuvido...*. Thereafter the sacrificer should go through (the rite of) *pūrṇapātra* and the stepping of the Viṣṇu-steps and then relinquish the sacrificial vow. He should then perform the Full-moon sacrifice and the *Vaimṛdha* sacrifice and sit down on the sacrificer's seat. The adhvaryu should divide[1] (the hair on) the sacrificer's head by means of a porcupine's quill having three white straps and shave (the hair) off by means of a razor of copper, with *ṛtam eva parameṣṭhy...*. (The sacrificer should follow the shaving of his head with) *śīrṣṇas tad ṛtaṁ tat satyaṁ tad vrataṁ tac chakeyaṁ tena śakeyaṁ tena rādhyāsam.* The adhvaryu should first divide and shave off (the hair) on the front part (of the head), then on the southern (=right) side, then on the back side, then on the northern (=left) side, and then on the top, (each time reciting the foregoing verse). [21.2—As for the dividing (and shaving off of the hair): Baudhāyana says that the adhvaryu should divide the hair on the sacrificer's head[2] by means of a porcupine's quill, and then have the hair (on the head) and the hair on the face shaved off. Śāliki says that the ádhvaryu should divide the hair on the sacrificer's head by means of a porcupine's quill, and have only the hair on the face and not the hair on the head shaved off. Aupamanyava says that the adhvaryu should divide the hair on the sacrificer's head, but should have neither the hair on the head nor the hair on the face shaved off.] The offerings of the *Vaiśvadeva-parvan* thus end. The sacrificer should ask for benediction with *saṁvatsarīṇāṁ svastim āśāste.*[3]

[28.8—Now we shall explain the vows (to be observed by the sacrificer) during the interval between (the two *parvans* of) the *Cāturmāsyas*. This is the vow (to be observed) by him: He should not speak untruth. He should not eat meat. He should not approach a woman (for sexual intercourse). His garment should not be washed by means of an alkaline

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1. The meaning of the verb *nivartayate*, which occurs in the *Brāhmaṇas* and the *Śrauta-sūtras* is not clear. It is hardly possible to find out one meaning which can be uniformly applied to that verb in all the texts. Sāyaṇa in his commentary on the *TBr* 1.5.6 takes the root *ni* + *vṛt* to mean "to divide" at one place, and to mean "to shave" at another. Bhaṭṭa Bhāskara, in his commentary on the same *Brāhmaṇa*, has adopted the meaning "to divide." The commentary *Subodhinī* on the *BaudhŚS* has adopted the same meaning. Dhūrtasvāmin in his commentary on the *ĀpŚS* has adopted the meaning "to cut leaving out the roots." CALAND has adopted this meaning. This meaning, however, presents some difficulty particularly in view of the fact that the instrument of shaving is only a razor. Two meanings are possible: "to divide" or "to shave." We have adopted the former. The meaning "to shave" can be taken to be implied wherever necessary.

2. The *sūtra* reads: *nivartaneno'pavāpya* etc. The commentary *Subodhinī* reads *nivartanenovāpya* and modifies *uvāpya* as *udvāpya*. This reading is based on the one occurring in the bhāṣya of Bhavasvāmin, as recorded by CALAND in his foot-note to the printed text. Several MSS of the *Sūtra*-text also have the same reading. CALAND himself has adopted *upavāpya* as an "uncertain reading".

3. The hotṛ also should add to the benedictions of the *sūktavāka* the portion *saṁvatsarīṇāṁ svastim āśāste* before *divyaṁ dhāmā "śāste.*

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substance. He should not drink out of an earthen pot. He should not give over the remnants of his food to a Śūdra. He should himself wash his feet. He should not eat salt. He should not eat leguminous grains except sesame. He should not sleep on a cot. He should not approach a woman (for sexual intercourse). (However) he may, at his will, approach his wife after her courses if he has no son (already) born to him. At both times (of the day), he should observe the vow of having meals characterized by honey. He should eat honey (*madhu*). So says the *Brāhmaṇa*. (It is) ghee itself (which) is intended here (by the word, *madhu*). (Ghee is) divine honey. So (says the *Brāhmaṇa*). It is said in the *Brāhmaṇa*: "The devout besmear thee in the sacrifice, O Vanaspati, with divine honey".[1] (The sacrificer) should not eat the remnants of another's food. He should not officiate as a priest for another. He should not put collyrium in his eyes. He should not smear himself. He should not eat food offered at a Śrāddha. He should not have his hair shaved. He should not brush his teeth. He should not have his nails pared.[2] (However) he may, at his will, have the hair on his body, hair on his face, and nails cut off on *parvan*-days. After every four months he should have his hair divided. So says the *Brāhmaṇa*. (If one proposes to perform the *Cāturmāsyas* throughout his life), after one year (of observance of the above vow), the observance of only the vow relating to the New-moon and the Full-moon sacrifices is enjoined in his case, provided the proper time for the performance of the *Vaiśvadeva-parvan* (of the next year) has not been (already) passed over. If that time has been passed over, (while he commenced to observe the vow relating to the New-moon and the Full-moon sacrifices), one should offer a cake on eight potsherds to *vratapati* Agni. That *iṣṭi* should be concluded in the established manner. (The way in which one knows whether the proper time has been passed over) is explained[3] in the *sūtra*: *ā "māvāsyakālāt* (*BaudhŚS* 28.12). In times of distress, even if the proper time has been passed over, one should still perform the sacrifice.] [14.30—It is said in the *Brāhmaṇa* that, therefore, one who is performing the *Vaiśvadeva-parvan* should ask for benediction with *saṁvatsarīṇāṁ svastim āśāste*; that, therefore, one who is performing the *Varuṇapraghāsa-parvan* should ask for benediction with *parivatsarīṇāṁ svastim āśāste*; that, therefore, one who is performing the *Sākamedha-parvan* should ask for benediction with *idāvatsarīṇāṁ svastim āśāste*; that, therefore, one who is performing the *Śunāsīrīya-parvan* should ask for benediction with *anuvatsarīṇāṁ svastim āśāste*.] [23.8—As for the benediction-formulas: Baudhāyana says that the relevant benediction-formulas (mentioned above) should be joined (to the *sūktavāka* by the hotṛ in the various *parvans*). Śālīki says that each of these benediction-formulas should itself constitute (the *sūktavāka* in the relevant *parvan*).]

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1. *TBr* 3.6.1.
2. The *Subodhinī* reads *nikṛntayīta*; the printed text has *nikṛntate*.
3. The *Subodhinī* reads *vyākhyātaḥ*. The printed text has *vyākhyātāḥ*.

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BHĀRADVĀJA [8.1-3]—

1. One, who is going to start the performance of the *Cāturmāsyas*, should recite in his mind the *pañcahotṛ* formula, and, with its *graha* portion, (namely, *vācaspate vāco...*,) offer an oblation on the āhavanīya fire. He should also offer a cake on twelve potsherds to *vaiśvānara* Agni and cooked rice to Parjanya. The sacrificer should give away, as *dakṣiṇā*, gold in connection with the offering to *vaiśvānara* Agni and a cow in connection with the offering to Parjanya. This *iṣṭi* should be gone through in the usual manner. It should be regarded as being performed in the place of the *Anvārambhaṇīyeṣṭi*.

2. Baudh. On the full-moon day of either Phālguna or of Caitra, one should commence the rites relating to the *Vaiśvadeva-parvan*, on a piece of ground slightly sloping towards the east. According to one view, in this *parvan*, the āhavanīya fire should be established in the same manner as in the New-moon and the Full-moon sacrifices; according to the other, it should be established in the manner of the Soma-sacrifice. If the second view is adopted, one should go through all the rites, except the preparation of the *uttaravedi*. In this *parvan*, one should follow the procedure of the New-moon sacrifice. The adhvaryu should go through the rites up to the driving away of the calves in the usual manner. He should send out the cows to the pasture with the formula, *āpyāyadhvam aghniyā viśvebhyo devebhyo bhāgam...*. He should go through the rites up to the fetching of the sacrificial grass in the usual manner. He should use *darbha*-blades with shoots as *barhis*. He should first make three bunches of (each handful of) *darbha*-blades and then tie up (those handfuls) into one bundle (with the relevant formula). In the same manner, he should tie up the sacrificial faggot consisting of twenty-three sticks. He should go through the rites up to the placing of the utensils, in the usual manner. He should place the ladle for *prṣadājya* near the *upabhṛt* and treat it as the second *upabhṛt*. He should place two vessels for clarified butter and three for cooking rice. The *vājina*-vessel should be made of *palāśa*-wood. He should go through the rites up to the pouring out of the oblation-material in the usual manner. After the paddy has been threshed and winnowed, he should set apart the rice-grains for the oblation of cooked rice, with the formula relating to the setting apart, (namely, *yathābhāgaṁ vyāvartadhvam*). The remaining quantity of rice-grains should be crushed at one place. Then he should set apart a portion of the flour for the preparation of the oblation to Pūṣan. He should go through the rites up to the morning-milking, in the usual manner. He should pour the curdled milk of the evening milking into the milk yielded by the morning-milking which has been properly heated. (The milk thus becomes sour, and this) sour milk turns into *āmikṣā*. He should put this *āmikṣā* in a piece of cloth, sqeeze it, and make it into a solid ball. (The liquid portion which oozes out of the *āmikṣā* in this process is called *vājina*.) One should put the *āmikṣā* in one vessel and pour out the *vājina* into another. He should sprinkle the *āmikṣā* with a little

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vājina, and keep the remaining quantity of *vājina* properly in a marked place.〰 In connection with the taking up of clarified butter, he should, follow the procedure of the Animal-sacrifice, with this much difference, namely, that he should take up into the *pṛṣadājyadhānī* two spoonfuls of clarified butter with the (next) two formulas prescribed for taking clarified butter into the *upabhṛt*. With the formula, *mahīnām payo 'si...*,[1] recited twice, he should add curds (to the above quantity of clarified butter), two times. He should finally add to it one spoonful of clarified butter with the (next) formula prescribed for taking clarified butter into the *upabhṛt*. One should follow this procedure if the performance of the *parvan* is started on the full-moon day of Caitra. If it is started on the full-moon day of Phālguna, one should take up the mixed up *pṛṣadājya* (that is, *pṛṣadājya* prepared by mixing clarified butter and curds), following the procedure of the Animal-sacrifice. The adhvaryu should go through the rites up to the taking out of the oblations from the fire, in the usual manner.〰 He should place the *vājina* upon the rubbish-heap.〰

3.=Baudh. After having placed the oblations within the altar, the adhvaryu should churn out fire according to the usual procedure. The hotṛ should recite seventeen *sāmidhenī* verses. The adhvaryu should go through all the rites up to the prayājas, in the usual manner.〰 After the prayājas have been offered, he should pour out clarified butter first over all the oblations, and then over the *pṛṣadājya*.〰 (In all the *parvans*), one should offer the cakes to Savitṛ and the cake on one potsherd (to Dyāvāpṛthivī) with the relevant mantras recited in low tone. The sacrificer should follow the oblation to Pūṣan with the formula, *pūṣṇo 'haṁ devayajyayā puṣṭimān paśumān bhūyāsam*. He should follow any oblation to Pūṣan, wherever it occurs, with this very formula. After having offered the *āmikṣā*, the adhvaryu should place upon the *barhis* the cake on one potsherd. He should spread out clarified butter in the *juhū* as base and place that entire cake on it. He should put the clarified butter from the small pot round the cake and pour out clarified butter over it. He should offer the cake on the fire, by means of the ladle, in such a way that it will remain firmly upon the fire. If the cake turns on its back, he should take it up, pour out clarified butter over it, and again offer it on the fire. (Or) according to some teachers, the sacrificer should offer a boon to the adhvaryu, and the latter should turn the cake round (on the fire) by means of the ladle and not by means of the hand. The adhvaryu should offer upon the cake on one potsherd four oblations with the formulas representing the names of the four months, namely, *madhave svāhā*, *mādhavāya svāhā*, *śukrāya svāhā*, and *śucaye svāhā*. In the benediction connected with the invocation of the *iḍā*, the sacrificer should murmur the formula, *saṁvatsarīṇāṁ svastim āśāse*. He should give away, as *dakṣiṇā*, a male-calf first born to a cow. The adhvaryu should offer nine anūyāja-oblations of *pṛṣadājya*.

1. *TS* 3.2.6.1.

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4.≒Baudh. After having put the enclosing sticks on the fire, the adhvaryu should say to the hotṛ: "Do you recite the puronuvākyā for the Vājins".〰 At the *vaṣaṭ*-utterance, he should make the offering, spilling out the oblation. He should make a second offering at the second *vaṣaṭ*-utterance. After having offered the *vājina*, he should keep back some portion of it. Following the procedure (of the *vasāhoma* in the Animal-sacrifice), he should offer a part of that portion to the quarters. All the officiating priests should invite one another and partake of the remnant of the *vājina*. The hotṛ should partake of it first, then the adhvaryu, then the brahman, then the āgnīdhra, and then the sacrificer. Or, all should consume (simultaneously) equal portions of the *vājina*. They should invite one another by the official title. One should invite the other with the words, *asāv upahvayasva* (substituting the official title in the place of the word *asau*). The other should respond with *upahūtaḥ*. (The mantra for the partaking of the *vājina*, should be) *yan me retaḥ prasicyate yan ma ājāyate punaḥ / yad vā me pratitiṣṭhati tena mām amṛtaṁ kuru tena suprajasaṁ kuru*[1] / *tasya te vājipītasyo 'pahūtasyo 'pahūto bhakṣayāmi*.〰 The adhvaryu should divide the sacrificer's hair by means of a porcupine's quill having three straps, and shave, with a razor of iron mixed with copper—first the hair on the face, then in the arm-pits, and then on the head, with the verse, *ṛtam eva parameṣṭhy... .*〰 The sacrificer should sleep (with his head turned) towards the east. He should eat food mainly consisting of milk. Some teachers say that he should eat only milk-products. Others say that he should use milk-products by way of condiment.〰

ĀPASTAMBA [8.1–4]—

1.≒Bhār. One who performs the *Cāturmāsyas* secures perennial merit.〰

2.≒Bhār.〰 The adhvaryu should take out fire from the gārhapatya fire-place, and carry it forth, as prescribed in connection with the Animal-sacrifice.[2] He should not make the *udyata* offering (that is, the offering to be made with the verse, *yat te pāvaka...*). While the hotṛ is reciting the verse, *ūrṇāvantam prathamaḥ...*, the adhvaryu should place a thread of wool in the āhavanīya fire-place and deposit the fire upon that thread of wool. It is the view of some other teachers that, in the sacrifice in which there is no *uttaravedi*, there is also no rite of the carrying forth of the fire as in the Animal-sacrifice. After having added fuel to the sacred fire, he should fetch a twig and drive away the calves for the purpose of preparing the *āmikṣā* to be offered to the Viśve Devas.〰 Next day, while arranging the utensils, he should place, for the *vājina*, either a vessel made of *palāśa* wood or a ladle.〰 He should cook rice-flour for (being offered to) Pūṣan.〰 With the formula, *mahīnām payo 'si...* (recited each time), he should take up clarified butter into the

1. See *TĀ* 1.30.1.

2. See Animal-sacrifice: "From the formal carrying forth of the fire up to the raising up of the sacrificial post."

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pṛṣadājyadhānī two times, curds two times, and again clarified butter once. While bringing it to perfection, he should cover the cake on one potsherd completely with clarified butter; or cover it in such a way that its surface remains open. The sacrificer should touch, with the *pañcahotṛ*-formula, all the oblations which have been placed within the altar.

3.=Bhār. The adhvaryu should offer four oblations of clarified butter with the formulas representing the names of the four months, namely, *madhuś ca mādhavaś ca...*, on the cake on one potsherd which has been offered on the fire. The sacrificer should give away as *dakṣiṇā* a male-calf[1] first born to a cow, or a couple of cow and bull. Before the benediction at the end of the *sūktavāka* (after the formula, *sā me satyāśīr...*, has been recited), the sacrificer should murmur *saṁvatsarīṇāṁ svastim āśāse.*

4.=Bhār. One should not take up again, for the *viṣṭakṛt* offering (that is, for the offering to be made at the second *vaṣaṭ*-utterence), portions from the three oblations, namely, Soma, *vājina* and *gharma*. The hotṛ should partake of the *vājina* first of all, and the sacrificer last. According to some teachers, the sacrificer should partake of the *vājina* first and last of all. One should partake of the *vājina* with *vājinām bhakṣo avatu vājo asmāṁ retaḥ siktam amṛtam balāya | sa na indriyaṁ draviṇaṁ dadhātu mā riṣāma vājinam bhakṣayantaḥ | tasya te vājibhir bhakṣaṁ kṛtasya vājibhiḥ sutasya vājipītasya vājinasyo 'pahūtasyo 'pahūto bhakṣayāmi.* On the following day, after the Full-moon sacrifice has been performed, the adhvaryu should apply water to the sacrificer's hair with the formula, *prasūtā devena savitrā daivyā āpa undantu te tanuṁ dīrghāyutvāya varcase.* He[2] should have the hair on the sacrificer's head divided by means of a three-strapped quill of a porcupine or a blade of sugar-cane or a section of sugar-cane (and haved off) by means of a razor made of iron mixed with copper, and also have the hair on the face shaved off.[3] With *ṛtam eva parameṣṭhī...*, the adhvaryu should have the sacrificer's hair divided (and shaved). The

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1. Together with its mot er, according to Dhūrtasvāmin.

2. By "He" CALAND means the sacrificer, and quotes *BaudhŚS* 5.4 and *VaikhŚS* 8.8 in support of his conjecture. This does not seem to be necessary, because *nivartayate* and *vāpayate* can also point to the adhvaryu. So far as the *Sūtra*-texts of Baudhāyana and Vaikhānasa are concerned, two different subjects can be assumed in a single *sūtra*. Many instances can be quoted in support of this peculiarity of the *Sūtra*-texts.

3. The end-portion of the *sūtra* (*ĀpŚS* 8.4.1) reads: *lauhena ca kṣureṇau 'dumbareṇa ni keśān vartayate vāpayate śmaśrūṇi.* Here the word *audumbareṇa* presents difficulty. Rudradatta in his commentary on *ĀpŚS* says: *udumbaraṁ tāmram audumbareṇe 'ti lohaviśeṣaṇam.* Dhūrtasvāmin in his bhāṣya also says: *lohasya vikāro lauham udumbaraṁ tāmraṁ tadvikāra audumbaraṁ lauhenau 'dumbaramiśreṇa.* There is, indeed, a grammatical difficulty in taking *audumbareṇa* to be an adjective of *lauhena*. CALAND in the foot-note to his translation of *ĀpŚS* renders *audumbareṇa* as "by means of a fruit of *udumbara* tree", and, referring to *ĀpGS* 6.14.3, explains that the hair should be cut by means of a razor as also a fruit of *udumbara*. It may, however, be noted that *ĀpGS* has the word *śalāluglapsa*. There is, moreover, nothing in the *Brāhmaṇa*-passage (*TBr* 1.5.6.5) which would necessitate the acceptance of the meaning suggested by CALAND.

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sacrificer should recite the formula, *tad ṛtaṁ tat satyaṁ...*, and the *anuvāka* beginning with *brāhmaṇa ekahotā...*[1] (There are two kinds of sacrificers, namely,) the season sacrificer (*ṛtuyājin*) and the four-monthly sacrificer (*cāturmāsyayājin*). One who performs a sacrifice (thinking) "the spring has come," "the rainy season has come," "the autumn has come," is a *ṛtuyājin*; one who performs a sacrifice every four months is a *cāturmāsyayājin*.[2] One should perform the *Vaiśvadeva-parvan* in the spring, the *Varuṇapraghāsa-parvan* in the rainy season, and the *Sākamedha-parvan* in the autumn. So is it said.

SATYĀṢĀḌHA [5.1; 6.8]—

1. ≡ Āp.

2. ≒ Bhār. One should perform this sacrifice in the usual fire-hall; or one should go elsewhere and perform it. According to some teachers, in the next three *parvans* (beginning with the *Varuṇapraghāsa*,) one should offer to Savitṛ a cake on eight potsherds (instead of a cake on twelve potsherds).

3. ≒ Āp. After the cake on one potsherd has been offered, the adhvaryu should offer four oblations of clarified butter with the formulas representing the names of the four months, namely, *madhuś ca mādhavaś ca...*, or offer four oblations respectively with the four formulas, *madhave svāhā*, *mādhavāya svāhā*, etc.

4. ≒ Āp. All should partake of the *vājina* with the formula, *vājināṁ bhakṣo... / sa na indra indriyaṁ draviṇaṁ... te vājin vājibhir bhakṣaṁ kṛtasya madhumata upahūtasyo 'pahūto bhakṣayāmi*. The next day, having performed the Full-moon sacrifice, the sacrificer should go elsewhere and (there) go through the rite (of shaving, etc.); or he should go through that rite without going out. He should have the hair on the face shaved off. Or he should have all the hair shaved off.

VAIKHĀNASA [8.3-8]—

1. ≡ Sat.

2. ≒ Āp. While taking away the oblations from over the fire, the adhvaryu should put the *āmikṣā* in two separate vessels and then sprinkle a little *vājina* upon the *āmikṣā* in those vessels..

3. ≡ Āp.

4. ≡ Āp.

MĀNAVA [1.7.1-2]—

1. ≒ Bhār. Before carrying forth the *praṇītā*-water, the adhvaryu should recite, in his mind the *pañcahotṛ* formula and offer an oblation (with its *graha* portion).

2. ≒ Bhār. In the *Cāturmāsyas*, the sacrificer should not have the hair (on his head and face) shaved off on the *upavasatha* day. After having

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1. *TĀ* 3.7. 2. See CALAND's note on *ĀpŚS* 8.4.12.

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poured out paddy for the five *saṁcara* oblations to be offered to the divinities beginning with Agni, the adhvaryu should pour out paddy for the cake on seven potsherds (to be offered) to *svatavant* Maruts.~ He should first take up in the *pṛṣadājyadhānī* clarified butter two times and then take up curds (in it) once. He should again take up (in it) clarified butter once. This mixture becomes *pṛṣadājya*. If one has started the performance of the sacrifice in the spring, one should first take up clarified butter once, then curds once, and then again clarified butter two times.~

3.=Bhār.~ With *urvaśy asi*[1], the adhvaryu should place upon the two *darbha*-blades the lower kindling wood with its tuft pointing towards the north and its hollow pointing towards the west. (He should hold) the upper kindling wood by the bottom. With *āyur asi*,[1] he should apply to the hollow of the (lower) kindling wood the clarified butter from the vessel, three times. With *purūravā asi*[1], he should join together the kindling woods. He should say to the hotṛ: "Do you recite verses for the fire being churned out (*agnaye mathyamānāyā 'nubrūhi*)." He should churn by the right three times respectively with the three formulas, *gāyatram asi*, *triṣṭub asi*, and *jagad asi*.[1] After the fire has been generated, he should say: "Do you recite verses for the fire which has been generated (*agnaye jātāyā 'nubrūhi*)," and, after it has flared up, "Do you recite verses for the fire being deposited (*agnaye prahriyamāṇāyā 'nubrūhi*)." He should then carry the fire in front of the northern enclosing stick, and while the sacrificer is touching him, he should make the sacrificer recite the formula, *bhavataṁ naḥ samanasau...*,[1] and, at the utterance of *svāhā*, deposit that fire into the āhavanīya fire-place He should put on the āhavanīya fire the splinter of wood used at the churning out of the fire. With *agnā agniś carati...*,[1] he should offer on the āhavanīya fire a spoonful of clarified butter. He should place within the altar the spoon filled with clarified butter. In each *parvan*, the sacrificer should touch, with the *pañcahotṛ* formula, the oblations (which have already been placed).~ At the time of the offering of the prayājas, the adhvaryu should offer three prayāja-oblations, then take up clarified butter, again offer three prayāja-oblations, again take up clarified butter, and offer two prayāja-oblations. Then he should take up the entire quantity of clarified butter from the *upabhṛt*, offer a prayāja-oblation, and cross the altar.~ The sacrificer should give away as *dakṣiṇā* a male-calf first born to a cow.~ With the *vājavant* verse, (namely, *vājasya mā prasaveno...*,) the adhvaryu should press down, together with the *upabhṛt*, also the *pṛṣadājyadhānī*, lift them up, separate (them from the *juhū*), and put (them outside the altar). With the formula, *ghṛtācyau stho yajamānasya dhuryau pātam*, he should discard the two ladles, (namely, the *juhū* and the *upabhṛt* together with the *pṛṣadājyadhānī*), upon the two shoulders of the altar.

4.=Bhār. Standing within the altar, the adhvaryu should take up the *vājina* into a ladle or a goblet, spilling it (on the way) upon the *barhis*.~

1. See *Agniṣṭoma*: *Agnīṣomīyapaśuvapāyāgaḥ*.

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With the *vājina* left in the ladle, he should offer oblations to the quarters, in the proper order beginning with the east, with the formulas beginning with *diśaḥ svāhā*. He should offer four oblations to the four quarters, the fifth in the middle, and the sixth again to the east. He should divide the remnant of the *vājina* into equal parts. One should say: "I am invited," "Be invited" (*upahūto 'pahvayasva*[1]) or "We are invited," "Be invited" (*upahūtā upahvayadhvam*). The officiating priests and the sacrificer should partake of the *vājina* with the formula, *ā mā viśantv indava ā galdā dhamanīnām | rasena me rasam pṛṇa vājino me yajñaṁ vahāni.*~ The adhvaryu should fill up the *dhruvā* two times, and offer the two *samiṣṭayajus* oblations respectively with the two verses, *eṣa te yajño...* and *devā gātuvido...*. The sacrificer should say: *saṁvatsarīṇāṁ svastim āśāse.*~ On the same day, he should perform the Full-moon sacrifice. The adhvaryu should have the hair on the sacrificer's head divided (and shaved off) with the formula, *ṛtam eva... samudreṇa pṛthivī dṛḍhā | agnis tigmena...*.[2]

VĀRĀHA [1.7.1][3]—

4. ≡ Mān.

KĀTYĀYANA [4.6.10; 4.5.3, 5, 6; 5.1–2]—

1. One should start the performance of the *Cāturmāsyas* on the full-moon day of Phālguna. He should offer a cake on twelve potsherds to *vaiśvānara* Agni and cooked rice to Parjanya. If one so wishes, (he should perform the *Anvārambhaṇīyeṣṭi*).

2. In all (the *parvans*) one should offer a cake (on eight potsherds) to Agni, cooked rice to Soma, a cake either on twelve potsherds or on eight potsherds to Savitṛ, cooked rice to Sarasvatī, and cooked flour to Pūṣan. (The *prima facie* argument is that) an oblation to Pūṣan, even though it may be intended for a dual divinity, should be of cooked flour because of the rule (*ŚBr* 1.7.4.7). (There is another argument that) it should be half-crushed by reason of the authority of both the divinities. There is, moreover, a supporting instance of the oblation to Soma-Pūṣan (*MS* 2.1.5). (The conclusion, however, is that) the oblation to a dual divinity should be of uncrushed grains because of an additional divinity. In the case of the oblation to Soma-Pūṣan (the grains should be half-crushed) because of the specific mention. The above-mentioned oblations should be offered in all the *parvans*. (In addition to these oblations, in the *Vaiśvadeva-parvan*) one should offer a cake on seven potsherds either to *svatavant* Maruts or to the Maruts, *āmikṣā* to the Viśve Devas, and a cake on one potsherd to Dyāvāpṛthivī. (One should perform the *Vaiśvadeva-parvan*) on a piece of ground sloping towards the east. The

1. One expects *upahūta upahvayasva*. Is it a case of double saṁdhi? The former is the answer, the latter the call.

2. See *TBr* 1.5.5.

3. Most of the portion of this *Sūtra*-text relating to the *Vaiśvadeva-parvan* is lost. Only a few concluding *sūtras* prescribing the vow to be observed by the sacrificer during the interval between two *parvans* are available.

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sacrificer and his wife should put on new garments. They should put on the very same garments also in the *Varuṇapraghāsa* and other *parvans*. The adhvaryu should tie up the *barhis* of handfuls, each one consisting of three bunches. He should tie up with the *barhis* also the *prastara* consisting of *darbha*-blades having shoots.

3. After having placed the oblations within the altar, the adhvaryu should churn out fire. He should take up the splinter of wood with the formula, *agner janitram asi*,[1] and put it in the altar without reciting any formula. With the formula, *vṛṣaṇau sthaḥ*,[1] he should place two *darbha*-blades upon that splinter. With the formula, *urvaśy asi*,[1] he should place the lower kindling wood upon those *darbha*-blades. With *āyur asi*, he should cause the upper kindling wood to touch the clarified butter in the vessel, and, with *purūravāḥ*, put the upper kindling wood upon the lower kindling wood. He should say (to the hotṛ): "Do you recite the verses for the fire being churned out." He should churn by the right three times, respectively with the three formulas beginning with *gāyatreṇa tvā chandasā mathnāmi*.[1] As soon as the fire is generated, he should say: "Do you recite the verses for the fire that has been generated." While depositing the fire in the āhavanīya fire-place, he should say: "Do you recite the verses for the fire being deposited." With the formula, *bhavataṁ naḥ samanasau...*,[1] he should deposit the fire in the āhavanīya fire-place. With *agnāv agniś carati...*,[1] he should offer a spoonful of clarified butter from the vessel. He should offer nine prayājas and nine anūyājas. He should offer the *āmikṣā* to the Viśve Devas and the cake on one potsherd (to Dyāvāpṛthivī) with the mantras recited in low tone. In all the *parvans*, one should offer the oblation to Savitṛ with the relevant mantra recited in low tone. The sacrificer should give away as *dakṣiṇā* a male-calf first born to a cow.

4.≒Āp. (The adhvaryu should make an offering of the *vājina*, as prescribed in connection with the *Dākṣāyaṇa* sacrifice.[2]) He should offer the three *samiṣṭayajus* oblations with the three verses, *devā gātuvido...*[3], *yajña yajñaṁ...*[3], and *eṣa te...*[3]: Or, in the *Vaiśvadeva-parvan*, one should offer only one *samiṣṭayajus* oblation. At the end of each of the first three *parvans*, the sacrificer may or may not have his hair shaved off. At the conclusion of the *Śunāsīrīya-parvan*, however, he should not have his hair shaved off. (If it is proposed to have the sacrificer's hair shaved off), at the rear of the dakṣiṇa fire, the adhvaryu should wet the hair on the right ear of the sacrificer with the formula, *savitrā prasūtā...*. He should divide his hair with a quill of a porcupine having three straps, and hold between (the hair and the razor) three *darbha*-blades with the formula, *oṣadhe...*. The sacrificer should murmur the formula, *tryāyuṣaṁ...*. With the formula, *śivo nāma...*, the adhvaryu should take up a razor made of iron, and, with

1. See *Agniṣṭoma*: *Agnīṣomīyapaśuvapāyāgaḥ*.
2. See *Śrautakośa* Vol. I (English), Part I, p. 521.
3. See *Agniṣṭoma*: *Patnīsaṁyājādi*.

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nivartayāmi, he should shave off the sacrificer's hair. He should similarly shave off the hair on the rear part of the head and also the hair on the left ear.

LĀṬYĀYANA [4.12.15–18]—

4. At the partaking of the *vājina*, all the officiating priests should invite one another. The brahman should partake of the *vājina* by smelling it, either with the formula, *yan me retaḥ prasicyate yad vā me 'pigacchati yvd vā jāyate punas tena mā śivam āviśa tena mā vājinaṁ kuru tasya te vājapītasyo 'pahuta upahūtasya bhakṣayāmi*, or with the formula, *ṛtūnāṁ tvā vājināṁ vājinam bhakṣayāmi*, or with both the formulas.

DRĀHYĀYAṆA [12.4.20–24] ≡ Lāṭ.

VAITĀNA [8.8.–16; 43.30]—

1. If one desires to have any desire fulfilled, he should perform the *Cāturmāsyas*. One should start the performance of the *Cāturmāsyas* on the full-moon day of the month of Phālguna. On the preceding day, he should offer a sacrifice to *vaiśvānara* Agni and Parjanya; or (he should perform the *Anvārambhaṇīyeṣṭi*). (The brahman should follow the two principal offerings respectively with the two verses) *agne vaiśvānara...* and *abhi kranda stanayā 'rdayo 'dadhim...*.

3. The brahman should follow with the formula, *bhavataṁ naḥ samanasau...*[1], the churned-out fire deposited in the āhavanīya fire-place. He should follow the offering (relating to the churning out of the fire) with *agnāv agniś...*.[2] In this way, the brahman should follow the rites relating to any churning out of the fire. (He should follow the offerings) to Agni, to Soma, to Savitṛ, to Sarasvatī, to Pūṣan, to the Maruts, to the Viśve Devas, and to Dyāvāpṛthivī, respectively with the verses, *agnir vanaspatīnām...*, *somo vīrudhām...*, *savitā prasavānām ..*, *sarasvati vrateṣu...*, *prapathe pathām...*, *marutaḥ parvatānām...*, *viśve devā mama...*, and *dyāvāpṛthivī dātṝṇām...*.

4. The brahman should follow the offering of *vājina* with *arvācīnaṁ vasuvidam...*. The hotṛ, the adhvaryu, the brahman, and the āgnīdhra should partake of the *vājina*, just by smelling it. The sacrificer, however, should actually consume it. At the partaking of the *vājina*, the sacrificer and the officiating priests should invite one another. They should partake of the *vājina* with the formula, *yan me retaḥ prasidhyati yad vā me apagacchati | yad vā jāyate punas tena mā śivam āviśa | tena mā vājinaṁ kṛṇu tena suprajasaṁ kṛṇu | tasya te vājipītasyo 'pahūto bhakṣayāmi*.[3]

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1. *Kauś GS* 108.2; *KS* 3.4. 2. *AV* 4.39.9.
3. The *sūtra* ends: *bhakṣayāmī 'ti prakṛtiḥ*. The sense of the last word is not clear.

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THE DUTIES OF THE HOTṚ IN CONNECTION WITH THE *VAIŚVADEVA-PARVAN*

BHĀRADVĀJA.[1] [8.3.7, 13]—

3. In the *sūktavāka*, the hotṛ should modify the benediction as follows : *saṁvatsarīṇāṁ svastim āśāste divyaṁ dhāmā "śāste.*

4. At the offering of the *vājina*, the hotṛ should sit down with his knees raised up. He should recite the yājyā without breathing in.

ĀPASTAMBA HAUTRA PAR. [2.4]; *ĀpŚS* [8.1.4; 8.2.25; 8.3.1, 2, 4, 9, 10]—

1. If one desires to perform the *Cāturmāsyas*, he is required to perform the *Anvārambhaṇīyeṣṭi* on the day preceding the performance of the *Vaiśvadeva-parvan*. The principal divinities in this *iṣṭi* are *vaiśvānara* Agni and Parjanya. In it, the hotṛ should recite fifteen *sāmidhenī* verses. There should be five prayājas and two *vārtraghna* ājyabhāgas. The puronuvākyā and the yājyā relating to the offering to *vaiśvānara* Agni should be respectively *vaiśvānaro na ūtyā...*[2] and *pṛṣṭo divi...*[2]; and those relating to the offering to Parjanya should be respectively *parjanyāya pra gāyata...*[3] and *acchā vada tavasaṁ...*[3]. This *iṣṭi* should be concluded in the usual manner.

2. When the adhvaryu has said to him : "Do you recite the verses for the fire being carried forth from the gārhapatya fire", the hotṛ should recite the same verses as those prescribed in connection with the Animal-sacrifice.

3. In this *parvan*, there should be seventeen *sāmidhenī* verses and nine prayājas. The hotṛ should recite the first four prayāja-yājyās as in the New-moon and the Full-moon sacrifices, the next four beginning with *duro...*, as mentioned in the Animal-sacrifice, and the last one as in the New-moon and the Full-moon sacrifices. He should recite the same verses in connection with the churning out of the fire as in the Animal-sacrifice. The two puronuvākyās relating to the ājyabhāgas should be *agne yaṁ yajñam adhvaraṁ...* and *soma yās te mayobhuva....* The puronuvākyā and the yājyā relating to Agni should be respectively *agnir mūrdhā...* and *bhuvo yajñasya...*; those relating to Soma, *tvaṁ naḥ soma...* and *yā te dhāmāni...*; those relating to Savitṛ, *tat savitur...* and *acittī yac...*, both to be recited in low tone; those relating to Sarasvatī, *codayitrī sūnṛtānāṁ...* and *pāvīravī kanyā...*; those relating to Pūṣan, *pūṣā gā anv etu...* and *śukraṁ te anyad...*; those relating to the Maruts, *te vardhanta...* and *pra citram arkaṁ gṛṇate...*; those relating to the Viśve Devas, *viśve devā ṛtāvṛdha...* and *viśve devāḥ śṛṇute 'maṁ...*; and those relating to Dyāvāpṛthivī, *dyāvā naḥ pṛthivī...* and *pra pūrvaje pitarā...*, both to be recited in low tone. The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* should be respectively *agniṁ stomena...* and *sa havyavāḍ amartya....* In this *parvan*, there should be nine anūyājas. The hotṛ should recite the first eight anūyāja-

1. The *BaudhŚS* does not prescribe the *hautra* for the *Cāturmāsyas*.
2. *TS* 1.5.11.1. 3. *TBr* 2.4.5.5.

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yājyās as in the Animal-sacrifice, the calling out (by the maitrāvaruṇa) being excluded, and then recite the last one (as the ninth). When asked to recite the *sūktavāka*, the hotṛ should recite *idaṁ dyāvāpṛthivī...*; in the benediction, he should insert, before the words, *divyaṁ dhāmā "śāste*, the words, *saṁvatsarīṇāṁ svastim āśāste*.

4. After the adhvaryu has said to him: "Do you recite the puronuvākyā for the Vājins," the hotṛ should recite the puronuvākyā, *śaṁ no bhavantu...*; and the yājyā, *vāje vāje'vata....* While reciting the yājyā, he should sit with his knees raised up; he should recite the yājyā without breathing in. He should recite *vājinasyā 'gne vīhi* as the second yājyā. There is no *viṣṭakṛt* offering (that is, the offering to be made at the second *vaṣaṭ*-utterance) of three—namely, the Soma, the *vājina*, and the *gharma*. So is it said. The remnants of the *vājina* should be offered to the various quarters as (the melted fat in) the Animal-sacrifice. All the officiating priests should invite one another and partake of the remnants of the *vājina* within the altar. With *asāv upahvayasva*, one should invite the other by his official title (substituted for the word *asau*). The response should be with the word, *upahūtaḥ*. The hotṛ should partake of the *vājina* first of all, and the sacrificer last of all. One should partake of the *vājina* with the formula, *vājināṁ bhakṣo 'vatu vājo asmāṁ retaḥ siktam amṛtam balāya | sa na indriyaṁ draviṇaṁ dadhātu mā riṣāma vājinam bhakṣayantaḥ | tasya te vājibhir bhakṣaṁ kṛtasya vājibhiḥ sutasya vājipītasya vājinasyo 'pahūtasyo 'pahūto bhakṣayāmi*. The rites up to the spreading out of the (*darbha*-blades of the) *veda* (within the altar) should be the same as before. One should conclude the *iṣṭi* in the usual manner.

SATYĀṢĀḌHA [5.1]—

3. ≡ Bhār.

4. ≡ Āp.

VAIKHĀNASA [8.3; 8.7]—

1, 3, 4 ≡ Āp.

MĀNAVA [5.1.3]—

3. After the adhvaryu has said to him: "Do you recite the verses for the fire being churned out," the hotṛ should begin with *abhi tvā deva savitar...* and stop with *dasyuhantamam*. After the adhvaryu has said: "Do you recite the verses for the fire which has been generated," the hotṛ should begin with *dhanaṁjayaṁ raṇe raṇo 'm...* and stop with *śiśuṁ jātaṁ na bibhrati*. After the adhvaryu has said: "Do you recite the verses for the fire being deposited (into the fire-place)," the hotṛ should begin with *viśām agniṁ...* and recite the verse, *yajñena yajñam ayajanta....* This last verse should be the closing verse (that is, it should be recited thrice). The hotṛ should later recite the *sāmidhenī* verses, standing at the very place (from where he had recited the verses relating to the churning out of the fire). He should then recite the nine prayāja-yājyās beginning with *samidho agna ājyasya...*. The two puronuvākyās relating to the *viśvavant* ājyabhāgas should be *agne yaṁ*

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yajñam adhvaraṁ... and *tvaṁ naḥ soma viśvato...* . The sixteen verses beginning with *agnir mūrdhā...* (and ending with *pra pūrvaje pitarā...*) should be successively recited as the puronuvākyās and the yājyās (relating respectively to the eight principal divinities). The puronuvākyā and the yājyā relating to the *viṣṭakṛt* should be respectively the verses, *sa havyavāḍ...* and *agniṁ stomena...*, in the gāyatrī metre. The nine anūyāja-yājyās beginning with *devam barhir vasuvane...* should then be recited.

4. The puronuvākyā and the yājyā relating to the offering of the *vājina* should be respectively, *śaṁ no bhavantu...*[1] and *vāje vāje 'vata...*[1]. While reciting the yājyā, the hotṛ should sit with upraised knees, and recite the yājyā in one breath. He should make a second *vaṣaṭ*-utterance with *vājinasyā 'gne vīhi*.

VĀRĀHA PAR. [Ākulapāda 2] ≡ Mān.

KĀTYĀYANA HAUTRA PAR. [3.1–4]—

1. In case one is going to perform the *Vaiśvānara-pārjanyeṣṭi*, the puronuvākyās and the yājyās in that connection have already been mentioned, (namely, *ṛtāvānaṁ vaiśvānaram...*[1] and *vaiśvānarasya sumatau...*: relating to *vaiśvānara* Agni, and *parjanyāya pragāyata...*[3] and *pra vātā vānti...*[4] relating to Parjanya).

3. After the adhvaryu has placed the oblations within the altar, the hotṛ should stand to the west of the northern buttock of the altar, facing towards the east. He should recite, with or without *hiṁkāra* and in sweet tone, the thirteen verses relating to the churning out of the fire as follows; *abhi tvā deva savitar...*[5], *mahī dyauḥ...*[6], *tvām agne puṣkarād adhy...*[7], *tam u tvā dadhyaṅ ṛṣiḥ...*[8], *tam u tvā pāthyo vṛṣā...*[8], *uta bruvantu jantava...*[5a] *ā 'yaṁ haste na khādinaṁ...*[5], *pra devaṁ devavītaye...*[5], *ā jātaṁ jātavedasi...*[5], *agninā 'gniḥ...*[5], *tvaṁ hy agne agninā...*[5], *tam marjayanta sukratum...*[5], and *yajñena yajñam ayajanta devās...*[9]. He should stop at the end of the half of the fifth verse (*tam u tvā pāthyo...*), and, after the adhvaryu has said: "Do you recite the verses for the fire which is generated," recite the second half of the fifth verse, the sixth verse (*uta bruvantu...*), and the first half of the seventh verse (*ā 'yaṁ haste na...*). After the adhvaryu has said: "Do you recite the verses for the fire being deposited (into the fire-place)," the hotṛ should recite the second half of the seventh verse (*viśām agniṁ...*) and all the remaining verses. If the fire, which has been generated, becomes extinguished, the hotṛ should stop at the verse-half which is being recited at the moment. If the adhvaryu gives the necessary direction, he should recite the verses accordingly. If the adhvaryu does not give any direction, he should recite the remaining verses. He should then recite the verses as directed. Or, even if not directed, the hotṛ should recite the remaining verses. If the fire is not generated, he should recite the

1. The order of verses as given in *MS* 4.10.3 is: *vāje vāje...*, *śaṁ no bhavantu...* .
2. *VS* 26.6,7. 3. *ṚV* 7.102.1. 4. *ṚV* 5.83.4. 5. *TS* 3.4.11.
6. *VS* 8.32. 7. *VS* 15.22. 8. *VS* 11.33, 34. 9. *VS* 31.16.

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rākṣoghnī verse, namely, *agnī rakṣāṁsi sedhati...*[1]. When the adhvaryu gives the direction : "Do you recite verses for the fire which is generated", he should recite the remaining verses joined to each other.

In the *Vaiśvadeva-parvan*, the hotṛ should recite seventeen *sāmidhenī* verses and nine prayāja-yājyās. In between the usual fourth and fifth prayāja-yājyās he should insert four additional prayāja-yājyās, namely, *duro agna ājyasya vyantu, uṣāsānaktā agna ājyasya vītām, daivyā hotārā agna ājyasya vītām*, and *tisro devīr agna ājyasya vyantu*. The puronuvākyās relating to the ājyabhāgas should be *vārtraghna*. As for the principal divinities, the puronuvākyā and the yājyā relating to Agni should be respectively *agnir mūrdhā...*[2] and *bhuvo yajñasya...*[3]; those relating to Soma, *vṛṣā soma dyumāṁ asi...*[4] and *yā te dhāmāni...*[4]; those relating to Savitṛ, *ā viśvadevaṁ satpatiṁ...*[5] and *yasya prayāṇam anv anya it...*[6]; those relating to Sarasvatī, *pāvakā naḥ sarasvatī...*[7] and *pāvīravī kanyā...*[8]; those relating to Pūṣan, *pūṣan tava vrate vayaṁ...*[9] and *śukram te anyad...*[8]; those relating to *svatavant* Maruts, *ihe 'ha vaḥ svatavasaḥ...*[10] and *pra citram arkaṁ gṛṇate turāya...*[8]; those relating to the Maruts, *maruto yasya hi kṣaye...*[11] and *yūyam asmān nayata vasyo accha...*[12]; those relating to the Viśve Devas, *viśve devāsa āgata...*[13] and *viśve devāḥ śṛṇute 'maṁ havam me...*[14]; and those relating to Dyāvāpṛthivī, *mahī dyauḥ pṛthivī ca...*[15] and *cakṣuṣaḥ pitā...*[16]. The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* should be in the virāṭ metre, (namely, *pre 'ddho agne...*[17] and *imo agne...*[18]). The hotṛ should recite nine anūyāja-yājyās, (that is, the same as the (eleven) anūyāja-yājyās in the Animal-sacrifice, excluding the two, namely, *devo vanaspatiḥ...* and *devam barhir...*.

4. The puronuvākyā and the yājyā relating to the offering of *vājina* should be respectively those mentioned above, (namely, *śaṁ no bhavantu...*[19] and *vāje vāje...*[19]). In connection with the *patnīsaṁyājas*, the yājyā relating to Soma should be *tvaṁ soma kratubhiḥ...*.[20]

ĀŚVALĀYANA [2.15-16]—

1. One, who desires to perform the *Cāturmāsyas*, should, on the preceding day, perform the *iṣṭi* for *vaiśvānara* Agni and Parjanya. The puronuvākyā relating to *vaiśvānara* Agni should be *vaiśvānaro ajījanad agnir no navyasīm matim | kṣmayā vṛdhāna ojasā*; and the yājyā should be *pṛṣṭo divi pṛṣṭo agniḥ pṛthivyām...*. The puronuvākyā and the yājyā relating to Parjanya should be respectively *parjanyāya pra gāyata...* and *pra vātā vānti patayanti vidyuta...*. The puronuvākyās and the yājyās relating to all the principal offerings in all the performances from the setting up of the sacred fires up to this *iṣṭi* should be recited in low tone.

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1. *TBr* 2.4.1.6. 2. *VS* 13.14. 3. *VS* 13.15. 4. *KS* 20,15.
5. *RV* 5.82.7. 6. *VS* 11.6. 7. *VS* 20.84. 8. *TS* 4.1.11.
9. *VS* 34.41. 10. *ṚV* 7.59.11. 11. *VS* 8.31. 12. *ṚV* 5.55.10.
13. *VS* 7.34. 14. *VS* 33.53. 15. *VS* 13.32. 16. *VS* 17.25.
17. *VS* 17.76. 18. *TS* 4.3.13. 19. *VS* 21.10, 11. 20. *TS* 2.6.12.1.

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3. On the morning on which the *Vaiśvadeva-parvan* is to be commenced, after the adhvaryu has said: "Do you recite the verses for the fire being churned out," the hotṛ should stand at a distance of one step to the west of the spot where he would stand at the time of reciting the *sāmidhenī* verses, and, after having uttered *hiṁ*, recite the verses, *abhi tvā deva savitar...*,[1] *mahī dyauḥ pṛthivī...*, and the three verses beginning with *tvām agne puṣkarād adhy...*. He should stop at the end of the first half of the third of the three verses beginning with *tvāṃ agne puṣkarād adhy...*, (namely, *tam u tvā pāthyo...*,) until the adhvaryu gives the further direction. In this way, whenever the hotṛ is required to stop at the end of a verse-half, he should resume only after the adhvaryu gives the further direction. If, even after having stopped at the end of the verse-half (as mentioned above), he finds that the fire is not generated, the hotṛ should recite the hymn beginning with *agne haṁsi ny atriṇaṁ...* over and over again until the fire is generated. As soon as the hotṛ comes to know that the fire is generated (and after the adhvaryu has given the necessary direction), he should resume the recitation with the remaining verse-half (*dhanaṁjayaṁ raṇe raṇe*). If, while he is reciting the hymn, *agne haṁsi...*, the adhvaryu gives that direction, he (= the hotṛ) should join the verse-half (*dhanaṁjayaṁ...*) to the next *praṇava*. (If he is not required to add the hymn) he should join the remaining verse-half to the next verse, namely, *uta bruvantu jantava...*, continue the reciting of the next verse, namely, *ā yaṁ haste na khādinaṁ...*, and stop after the reciting of its first half. (After the adhvaryu has directed him to recite the verses for the fire being deposited into the fire-place, he should recite the other half of that verse, that is, *viśām agniṁ...*), the two verses beginning with *pra devaṁ devavītaye...*, and the verses, *agninā 'gniḥ samidhyate...*, *tvaṁ hy agne agninā...*, and *tam marjayanta sukratum...*, and close with *yajñena yajñam...*.

(To the usual fifteen *sāmidhenī* verses he should add) the two verses, (namely, *pṛthupājā...* and *taṁ sabādho...*). He should recite nine prayāja-yājyās. Before the (usual) last one, he should insert the four prayāja-yājyās, *duro agna ājyasya vyantu*, *uṣāsānaktā 'gna ājyasya vītām*, *daivyā hotārā 'gna ājyasya vītām*, and *tisro devīr agna ājyasya vyantu*. (In this *parvan*, the principal divinities are) Agni, Soma, Savitṛ, Sarasvatī, Pūṣan, *svatavant* Maruts, the Viśve Devas, and Dyāvāpṛthivī. In *Cāturmāsyas*, the puronuvākyā and the yājyā relating to the offering to Savitṛ should be recited in low tone. According to some teachers, those relating to the principal offering bearing the sign of that particular *parvan* should be recited in low tone. The puronuvākyā and the yājyā relating to the offering of a cake on one potsherd to Dyāvāpṛthivī should be recited in low tone. The puronuvākyā and the yājyā relating to Savitṛ should be respectively *ā viśvadevaṁ...* and *vāmam adya savitar...*; those relating to Pūṣan, *pūṣan tava vrate vayaṁ...* and *śukraṁ te anyad yajataṁ...*; and those relating to *svatavant* Maruts,

1. For the mantras employed in connection with the churning out of the fire, reference may be made to *Śrautakośa*, Vol. I, Sanskrit Section, p. 561.

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ihe 'ha vaḥ svatavasaḥ... and *pra citram arkaṁ gṛṇate turāya...*.[1] The puronuvākyā and the yājyā relating to the *sviṣṭakṛt*-offering should be in the virāṭ metre (namely, *pre 'ddho agne...* and *imo agne...*). The number of anūyājas also should be nine. After having recited the usual first anūyāja-yājyā, (namely, *devam barhir vasuvane...*), the hotṛ should recite the six anūyāja-yājyās, namely, *devīr dvāro vasuvane vasudheyasya vyantu, devī uṣāsānaktā vasuvane vasudheyasya vītām, devī joṣṭrī... vītām, devī ūrjāhutī... vītām, devā daivyā hotārā... vītām,* and *devīs tisras tisro devīr vasuvane vasudheyasya vyantu,* (and then recite the usual two anūyāja-yājyās, namely, *devo narāśaṁso...* and *devo agniḥ sviṣṭakṛt...*).

4. After the anūyāja, or the *sūktavāka*, or the *śaṁyuvāka*, one should offer the *vājina* to the Vājins who were not invoked. The puronuvākyā and the yājyā should be respectively *śaṁ no bhavantu vājino haveṣu...* and *vāje vāje 'vata vājino....* The hotṛ should recite the yājyā in one breath, and sitting with upraised knees. He should make the second *vaṣaṭ*-utterance with *agne vīhi* or *vājinasyā 'gne vīhi*. Whenever there are *vaṣaṭ*-utterences even at one calling out, they should be regarded as combined. In that case the hotṛ should follow the *vaṣaṭ*-utterence (with the formula, *vāg ojaḥ saha ojo mayi prāṇāpānau*) twice (at the end). In connection with the second *vaṣaṭ*-utterance he should not pronounce the *āgur* (=*ye yajāmahe*). He should accept the *vājina* to be consumed like the *iḍā* and should invite (by saying) *adhvarya upahvayasva, brahmann upahvayasva, agnīd upahvayasva,* etc. He should partake of the *vājina* by smelling it with the formula, *yan me retaḥ pra sicyate yad vā me apigacchati yad vā jāyate punaḥ | tena mā śivam āviśa tena mā vājinaṁ kuru | tasya te vājipītasyo 'pahūtasyo 'pahūto bhakṣayāmi*. The adhvaryu, the brahman, and the āgnīdhra (should also partake of it by smelling). The sacrificer and others who are initiated in a *sattra* should, however, actually partake of the *vājina*.

(On the next day) one should perform the Full-moon sacrifice, and commence the observance of vows in connection with the *Cāturmāsyas*: He should have the hair on his head divided (and shaved off), and have the hair on his face shaved off; he should sleep on the floor; he should avoid eating honey, meat, and salt and also avoid (sexual intercourse with) a woman and decoration.[2] He may approach his wife at the period. The shaving of the sacrificer's head should take place in connection with all the (four) *parvans* or at the end of the first and the last *parvans*.

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1. Mañcanabhaṭṭa (*Āśv Prayogadīpikā*) supplies the following puronuvākyās and the yājyās for the remaining divinities: *agnir murdhā...* and *bhuvo yajñasya...* for Agni, *soma yās te mayobhuvo...* and *yā te dhāmāni divi...* for Soma, *pāvakā naḥ Sarasvatī...* and *pāvīravī kanyā...* for Sarasvatī, *viśve devāsa ā gata...* and *ye ke ca jmā mahino ahimāyā...* for the Viśve Devas, and *mahī dyauḥ pṛthivī...* and *pra pūrvaje pitarā...* for Dyāvāpṛthivī.

2. The *sūtra* has the word *avalekhana*. The commentator Gārgya Nārāyaṇa says: *keśaprasādhanādīni svairakarmāṇy avalekhanaśabdeno 'cyante*. According to the *Siddhāntibhāṣya* on *ĀśvŚS* it means: *śmaśruvāpanam dantadhāvanam vāsaḥprakṣālanam keśaprasādhanam gātronmardanādi*.

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ŚĀṄKHĀYANA [3.13]—

1. One should commence the performance of the *Cāturmāsyas* on the full-moon day of either Phālguna or Caitra. On the preceding day, he should perform the *Vaiśvānara-pārjanyeṣṭi*. The puronuvākyā and the yājyā relating to Parjanya should be respectively *parjanyāya pra gāyata...* and *yasya vrate... .*[1]

2. On the next day, one should perform the *Vaiśvadeva-parvan*. He should offer oblations to Agni, Soma, Savitṛ, Sarasvatī, Pūṣan, *svatavant* Maruts, the Viśve Devas, and Dyāvāpṛthivī.

3.≐Āśv.〰 As soon as the fire is generated, the hotṛ should recite the verse, *uta bruvantu jantava....* As soon as the fire is taken up in hand, he should recite the verse, *ā yaṁ haste na... .* While the fire is being carried forth to the āhavanīya fire-place, he should recite the next two verses, (beginning with *pra devaṁ devavītaye...*). Thereafter (he should recite the following verses,) beginning with *agninā 'gniḥ samidhyate... .*〰 The hotṛ should recite the two puronuvākyās relating to the two *sadvant* ājyabhāgas, (namely, *tvam agne saprathā...* and *soma yās te...*).〰 The puronuvākyā and the yājyā relating to Savitṛ should be respectively *hiraṇyapāṇim ūtaye...* and *ud īraya kavitamaṁ... .*〰 The oblations to Savitṛ and Dyāvāpṛthivī should be offered with verses recited in low tone.〰 The sacrificer should give away as *dakṣiṇā* a male-calf first born to a cow.〰

4.≐Āśv. One should offer the *vājina*, as laid down before (in connection with the *Dākṣāyaṇa* sacrifice).[2]〰

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1. The commentary on the *sūtra* says that the puronuvākyā and the yājyā relating to *vaiśvānara* Agni should be respectively *ṛtāvānaṁ vaiśvānaraṁ...* and *nābhiṁ yajñānāṁ... .*

2. See: *Śrautakośa*, Vol. I, English Section, Part I, p. 522.

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VARUṆAPRAGHĀSA-PARVAN

BAUDHĀYANA [5.5-9]—

1. Then, after four months (from the performance of the *Vaiśvadeva-parvan*), one should prepare to offer the oblations in connection with the *Varuṇapraghāsa-parvan*. He should arrange for (the following material, namely,) a porcupine's quill having three white straps on it, a razor made of copper, four sets of potsherds, five vessels for cooking rice, as many corn-stirring sticks, milk in two pots turned into curds for *pṛṣadājya* and for curdling the milk, leaves of *śamī*, flour of roasted *karīra* fruit, and a winnowing basket made of reeds. [21.2—As for the winnowing basket made of reeds: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that the winnowing basket should be made of either *darbha*-blades or *kuśa*-blades. Aupamanyava says that it should be as is normally used.] There should be prepared *karambha*-pots of finely pulverized (flour of) slightly roasted barley-grains—one for each person (in the sacrificer's family) *plus* one. One should prepare, from these very pulverized barley-grains, (the figures of) a ram and an ewe. The ram should have horns, the ewe should be without horns. (The bodies of) these two should be covered with white wool. (In this *parvan*) there should be two adhvaryus, (that is, one adhvaryu and the other pratiprasthātṛ). There should be two sets of sacrificial utensils. [21.2—As for the preparation of the sacrificial utensils to be used at the southern sanctuary of the sacred fires: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that they should be made either of gold or of silver. Aupamanyava says that they should be made of the wood of *śamī*.] There should be two sets of sacrificial faggot and *barhis*; there should be two altars. Of the two altars, the northern one should be prepared as in the Animal-sacrifice and the southern one as in the New-moon and the Full-moon sacrifices. The two altars should be in a line on the western side but should not be in a line on the eastern side; they should be separated from each other (on the western side) by a span's length.

On the *upavasatha* day, two groups of calves should be driven away (in connection with the evening milking) for the Maruts and for Varuṇa. The sacrificer should have two milks milked (separately by the adhvaryu and the pratiprasthātṛ) following the procedure connected with the *sāṁnāyya* or without reciting the formulas relating to that procedure, and then observe the *upavasatha*-vow. Then, next morning, after having offered the *agnihotra*, the adhvaryu should spread out the *pṛṣṭhyā*, carry forth the *praṇītā*-water, and pour out paddy for the five *saṁcara* oblations (including) a cake on eight potsherds for Agni (and those for Soma, Savitṛ, Sarasvatī, and Pūṣan), as also for a cake on eleven potsherds for Indra-Agni, *āmikṣā* for the Maruts, *āmikṣā* for Varuṇi, and a cake on one potsherd for Ka. [25.3—With the formula, *kāya* (*juṣṭaṁ nirvapāmi*), he should pour out grains for the oblation to Ka.] With the call given out by the adhvaryu with the words, "O preparer of the oblation-material, come,"

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the sacrificer should release his speech. The rites up to the carrying round of fire should be gone through in the usual manner. At this juncture fire should be carried round the *karambha*-pots, the ram and the ewe, the leaves of *śamī*, the flour of roasted *karīra* fruit, and the winnowing basket made of reeds. [25.1—When, indeed, do the *karambha*-pots have mantras employed (in respect of them) for the first time? One should reply: at the sprinkling with water by means of the hand with the palm turned upwards. One should carry fire round the *karambha*-pots together with the oblations. Which, indeed, is the divinity of the *karambha*-pots? One should reply: the *karambha*-pots have Varuṇa as their divinity. One gets rid of another Varuṇa by means of the sacrifice. So is it said. The verse-quarter, *astam preta sudānavaḥ*—by this it is meant that one should look at his house with this verse.] One should make the cakes form crust, bake them, and cover them with embers mixed with ashes.

2. The two (that is, the adhvaryu and the pratiprasthātṛ) should go towards the east, pour down (in their respective altars) the wash-water for the Āpyas, and carry the *stambayajus*. The adhvaryu should carry the *stambayajus* in respect of the northern altar, the pratiprasthātṛ in respect of the southern altar. While carrying the *stambayajus*, the adhvaryu should go first; while coming back, the pratiprasthātṛ should come back first. [21.2—As for the carrying of the *stambayajus*: Baudhāyana says that these two should carry the *stambayajus* in such a manner that (while doing so) one walks in front of the other. Śālīki says (that they should do so, walking) together (side by side).] [25.1—They should carry the *stambayajus*, while transgressing each other. The pratiprasthātṛ should enfold the adhvaryu while he is proceeding towards (the rubbish-heap) and returning.] The carrying of the *stambayajus* which is prescribed in the *pauroḍāśika* section of the Taittirīya school should be gone through as usual, namely, three times with the relevant formula and the fourth time without reciting any formula. The two (that is, the adhvaryu and the pratiprasthātṛ) should do the first tracing out (of their respective altars). After the earth in both the altars has been dug out, the adhvaryu alone should murmur the *karaṇa*-formula, (namely, *imāṁ narāḥ kṛṇuta...*). The āgnīdhra should take away, three times, the earth from the two dug-out altars. While the āgnīdhra is taking away the earth three times, the adhvaryu alone should trace out the *cātvāla*, following the procedure in respect of the *cātvāla*.[1] He should fill up the *uttaravedi*, following the procedure in respect of the *uttaravedi*.[1] He should prepare a navel (*nābhi*) (on his *uttaravedi*). The two should then carry forth two fires, following the procedure in respect of the carrying forth of the fire.[2]

1. See: The Animal-sacrifice: "The cutting out of the sacrificial post and the preparation of the *uttaravedi*."

2. See: The Animal-sacrifice: "From the formal carrying forth of the fire up to the raising up of the sacrificial post."

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[25.1, 2—Out of the two faggots put on the fire, the adhvaryu should take out his burning faggot and stand up. The pratiprasthātṛ should come up between the āhavanīya fire and the faggot (in the adhvaryu's hand) and take up his (own) faggot. The two should then, turning by the left, carry forth their respective faggots. From there they should turn by the right, and put the two (burning) faggots (as the āhavanīya fires, in their respective fire-places). They should return by the same way by which they had gone. The pratiprasthātṛ should carry the supporting (pan of gravel) between the two altars, and cause it to be carried[1] towards the east.] Only the adhvaryu, after having deposited the fire within the northern altar, should offer the *adhvara*-oblations (with the verses beginning with *agnir yajñaṁ*...). The pratiprasthātṛ, after having deposited the fire within the southern altar, should offer the oblations without reciting any formula. After the fires have been carried to the two āhavanīya fire-places, the two should make the second tracing out of their respective altars, level the ground within them, and hold the two wooden swords across the altars. The adhvaryu alone should give out a call with the words: "Do you two bring forth the *prokṣaṇī*-water, bring hither the sacrificial faggot and *barhis*, wash the two spoons and the ladles clean, wash the ladle for *pṛṣadājya* silently, fasten the girdle round the waist of the sacrificer's wife, and come hither with two vessels of clarified butter and with curds." [25.2—(The āgnīdhra) should carry forth the *prokṣaṇī*-water to be used by the adhvaryu from towards the south of the pratiprasthātṛ and place them (within the adhvaryu's altar). Thus, the pratiprasthātṛ does not have the *prokṣaṇī*-water taken up in front of him.] (The pratiprasthātṛ should himself place his *prokṣaṇī*-water within his altar.) After having brought forth the *prokṣaṇī*-water, the two (that is, the āgnīdhra and the pratiprasthātṛ) should throw away their wooden swords (upon the rubbish-heap), sprinkle themselves with water, place the two sets of the sacrificial faggot and *barhis*, turn by the right, hasten towards the west, and wash their two spoons and ladles clean. The āgnīdhra should wash the ladle for *pṛṣadājya* silently, and fasten the girdle round the waist of the sacrificer's wife. He and the pratiprasthātṛ should then come up with two vessels of clarified butter (and place them within the altars). (The āgnīdhra should also bring) curds (and place it within the northern altar) [25.1—The pratiprasthātṛ, who, after having poured down the water for the Āpyas, has taken out half[2] of the clarified butter out of the total quantity already poured out by the adhvaryu, should cause the sacrificer's wife to recite the relevant formula, (namely, *mahīnām payo 'sy*..., over his portion of the clarified butter).] (The adhvaryu and the pratiprasthātṛ) should purify their respective clarified butters and *prokṣaṇī*-waters.

1. The printed text reads: *upayamanīhāraḥ*. The commentary, *Subodhinī*, on the *BaudhŚS* reads *upayamanī* (°*nīr* ?) *hārayati*.

2. The relevant *Karmānta sūtra*, which is printed on page 543, line 12 of *Śrautakośa* Vol. I, Sanskrit Section, should be read at this stage. In CALAND'S edition as also in the Sanskrit Section of the *Śrautakośa*, Vol. I, the reading is *adhvaryor ājyasya*. CALAND has recorded a variant as ...*ājyasya cā 'rdham*, which is also found in the *Subodhinī*. This reading seems preferable.

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The adhvaryu should take up within the northern altar clarified butter together with *prṣadājya*, following the procedure (in the Animal-sacrifice). The pratiprasthātṛ should take up clarified butter within the southern altar, following the procedure in the New-moon and the Full-moon sacrifices. [21.2—As for the gazing at the clarified butter: Baudhāyana says that the sacrificer should sit down to the south of the (southern) altar which has been prepared as in the New-moon and the Full-moon sacrifices, first gaze at the clarified butter placed within the southern altar, and then (from there only) gaze at the clarified butter placed within the northern altar. Śālīki says that he should sit down at the junction of the two altars (that is, in between the two altars), first gaze at the clarified butter placed within the southern altar, and then gaze at the clarified butter placed within the northern altar. Aupamanyava says that (the two clarified butters should be placed) in the middle (of the two altars, and that the sacrificer should gaze at both of them simultaneously from his own seat).] The two (that is, the adhvaryu and the pratiprasthātṛ) should get up with the *prokṣaṇī*-ladles (in their hands). By means of the hand with the palm turned upwards, they should sprinkle their respective sacrificial faggots with water; they should sprinkle their respective altars with water; they should sprinkle their respective *barhis* with water. After having sprinkled their respective *barhis* placed (within their respective altars) with water, and having poured down (the remaining water within their altars from the southern buttock to the northern buttock) they should take out (from the *barhis*) their respective *prastaras* towards the east. The adhvaryu should, indeed, spread out five-fold *barhis* (that is, five handfuls of *barhis*) within the northern altar; the pratiprasthātṛ (should spread out) three-fold *barhis* within the southern altar. Then, with the *prastaras* in their hands, the two should move up towards the east and lay down (round their respective fires) enclosing sticks of *kārṣmarya*. They should fix fire-sticks upright (in the two eastern corners of their āhavanīya fire-places). They should place *vidhṛtis* across their respective altars. Upon the *vidhṛtis*, they should place their respective *prastaras*. Upon the *prastaras*, they should place their respective *juhū*-ladles. They should place their other ladles upon the *barhis*. They should touch the ladles with, *etā asadan...*, turn by the right, and hasten towards (the gārhapatya fire in) the west.

The adhvaryu (should sit down) to the south and the pratiprasthātṛ to the north (of the gārhapatya fire) and successively take out the oblations from the fire. The adhvaryu should take out from the fire the oblations beginning with the cake on eight potsherds intended for Agni. He should take out, in the usual manner, the oblations up to the cake on twelve potsherds intended for Indra-Agni. The pratiprasthātṛ should take out the *āmikṣā* intended for the Maruts into a white-copper pot or into a goblet, and place (the figure of) the ewe upon (a part of) it. He should then place nearby the leaves of *śamī*, the flour of roasted *karīra*, and (the remnant of) the *āmikṣā*. He should bring the *vājina* and pour it out over (the figure

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of the ewe). In the same manner, the adhvaryu should take out the *āmikṣā* intended for Varuṇa into a white-copper pot or into a goblet, and place (the figure of) the ram upon (a part of) it. He should then place nearby the leaves of *śamī*, the flour of roasted *karīra*, and (the remnant of) the *āmikṣā*. He should bring the *vājina* and pour it out over (the figure of the ram). Then he should take out from the fire the cake on one potsherd, pour out over it ample clarified butter, keeping only its surface uncovered by clarified butter. [25.2—Now the *āmikṣā* intended for the Maruts goes to the southern altar, while it is the seventh among the oblations which are put over the fire. In what way do they become unseparated by this (*āmikṣā*)? The pratiprasthātṛ should take out this (*āmikṣā*) along the front and place it to the south of the oblations without having poured *vājina* over it. (Thereafter, the adhvaryu should take out from the fire the six oblations.) Then (the pratiprasthātṛ) should again place the *āmikṣā* for the Maruts (over the gārhapatya fire), take it down from over the fire, pour *vājina* over it, and place it within the (southern) altar. In this way, these (oblations) remain unseparated.] The two should collect together their respective oblations and place them within their respective altars. The adhvaryu should place according to the usual procedure, within the northern altar, the oblations beginning with the cake for Agni and ending with the cake for Indra-Agni. The pratiprasthātṛ should place within the southern altar the *āmikṣā* for the Maruts. The adhvaryu should place within the northern altar the *āmikṣā* for Varuṇa and the cake on one potsherd for Ka. Then the two should place (their respective) *vājina* vessels upon the rubbish-heap or in the space between the gārhapatya fire and their respective altars.

3. The adhvaryu should churn out the fire, following the procedure of churning out (prescribed for the Animal-sacrifice). He should deposit it (into the fire on the *uttaravedi*) and offer oblation on it (with *agnāv agniś*...). He should then take up a fire-stick from the sacrificial faggot and say to the hotṛ: "Do you recite verses for the fire being kindled." The two (that is, the adhvaryu and pratiprasthātṛ) should put on the fire their respective faggots; they should (however) hold back two fire-sticks (for anūyājas). By means of their respective *vedas*, the two should fan their respective fires. After the *sāmidhenī* verses have been recited by the hotṛ, the adhvaryu and the pratiprasthātṛ should pour out their respective *āghāras* by means of the spoons. The adhvaryu should give out a call with the words: "O āgnīdhra, do you brush up the fires three times each." The fire towards the north should be brushed up; that towards the south should not be brushed up. The pratiprasthātṛ should then ask the sacrificer's wife: "O (sacrificer's) wife, who is your paramour?" (If she has one, naming him, she should say:) "So-and-so." The pratiprasthātṛ should say: "May Varuṇa seize him." "If the sacrificer's wife does not name the paramour though there is one, she will be kept away from her dear kinsmen. (Therefore,) she should point (him out with the words:) 'This is my paramour.' By pointing him out she causes him to be seized by means of Varuṇa's fetters." So says the *Brāhmaṇa*.

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Thereafter the pratiprasthātṛ should place, in the winnowing basket made of reeds, the *karambha*-pots after he has carried fire round them, and hand them over to the sacrificer's wife. The sacrificer's wife should hold them upon her head. The pratiprasthātṛ should then take her out (of the gārhapatya fire-chamber) by the southern door, and, while bringing her round towards the east along the south of the dakṣiṇa fire and along the south of both the altars, should make her recite the verse, *praghāsyān havāmahe*.... To the east of the southern fire and facing towards the west should they (three) stand—namely, the adhvaryu towards the north, the sacrificer to the south (of the adhvaryu), and the sacrificer's wife to the south (of the sacrificer). The sacrificer's wife should give over to the sacrificer (the winnowing basket containing) the *karambha*-pots. The sacrificer should hold them upon his head. He should then recite the puronuvākyā, *mo ṣū ṇa indra pṛtsu*... . Both the sacrificer and his wife should recite the yājyā, *yad grāme yad araṇye*... (and offer them on the fire). At this time, the sacrificer should cast away on the fire the winnowing basket made of reeds. Or after being sprinkled with water, it should be used (for household purpose). [21.2—As for the casting away of the winnowing basket on the fire: Baudhāyana says that one should cast it away. Śālīki says that one should not cast it away. Aupamanyava says that one should sprinkle it with water and use it (for household purpose)]. The sacrificer and his wife should be apart (and go back to their respective places). The adhvaryu should follow them with the verse, *akran karma karmakṛtaḥ*... . The pratiprasthātṛ should brush up the southern fire.

The two (that is, the adhvaryu and the pratiprasthātṛ) should pour out *āghāras* by means of the ladles. The adhvaryu alone should choose the hotṛ. He should choose the hotṛ in the usual manner.. The hotṛ should sit down. Both (the adhvaryu and the pratiprasthātṛ) should await the impulse. Being impelled, the two should take the ladles, and step beyond to the south of their respective fires. The adhvaryu should cause (the āgnīdhra) to announce and (after the latter has responded,) should say to the hotṛ: "Do you recite the yājyā for the Samidhs." At the *vaṣaṭ*-utterance, the adhvaryu and the pratiprasthātṛ should offer (the first prayāja oblation). The adhvaryu should further say to the hotṛ: "Do you recite the yājyā." At the fourth and the eighth prayājas, the adhvaryu and the pratiprasthātṛ should pour out the clarified butter from their respective *upabhṛt*-ladles into their respective *juhū*-ladles. At the eighth prayāja, the adhvaryu should pour out into his *juhū*-ladle all his remaining clarified butter. The pratiprasthātṛ should keep back a little of his clarified butter for the anūyājas. After having offered the nine prayājas, the two should step beyond towards the north, and successively pour out drops of the clarified butter over their respective oblations. The adhvaryu should pour them out over the oblations beginning with the cake for Agni and ending with the cake for Indra-Agni. The pratiprasthātṛ should pour out over the *āmikṣā* for the Maruts. (Thereafter) the adhvaryu should pour out over the *āmikṣā* for Varuṇa and the cake on one potsherd for Ka. Then, after the adhvaryu has said (to the hotṛ: "Do you recite

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the puronuvākya) for Agni," "for Soma," the two (that is, the adhvaryu and the pratiprasthātṛ) should (each) offer two ājyabhāgas. Here, the pratiprasthātṛ should stop.

Then the adhvaryu should successively make the (six) principal offerings. He should proceed in the usual manner up to the cake to Indra-Agni. Here the adhvaryu should stop. Then taking out portions from the *āmikṣā* for the Maruts, the pratiprasthātṛ should say (to the hotṛ): "Do you recite the puronuvākyā for the Maruts." [25.2—It is only on one occasion that the pratiprasthātṛ should cause (the hotṛ) to recite the puronuvākyā for the divinity and give out a call, namely, in connection with the offering of *āmikṣā* to the Maruts. On other occasions, he is to be understood to have (himself) done what the adhvaryu has actually done. When in these rites (the adhvaryu) gives out a call or asks the hotṛ to recite the yājyā, even the pratiprasthātṛ is to be understood to do (these things himself).] As the first portion, the pratiprasthātṛ should take up (in the ladle) the leaves of *śamī*, the flour of the roasted *karīra*, and the *āmikṣā*; as the second portion, he should take up (the remaining) leaves of *śamī*, flour of roasted *karīra*, and *āmikṣā*, and the figure of the ewe. He should pour out clarified butter over the portions. [21.2—As for the taking out of the two portions from the *āmikṣā*: (The view expressed in) the *sūtra* is (that) of Śālīki. In this connection, Baudhāyana, indeed, says that, after having taken out two portions from the *āmikṣā*, the pratiprasthātṛ should place on them (the figure of) the ewe; he should not take out the leaves of *śamī* and the flour of roasted *karīra*; for, these latter are spoken of as the food. Aupamanyava says that, at the last (that is, the second) taking out of the portions, the pratiprasthātṛ should take out the entire quantity of these all (that is, leaves of *śamī* and the flour of roasted *karīra*).] The pratiprasthātṛ should anoint (the remaining portions with the formula, *yad avadānāni te...*). Stepping beyond (to the south), he should cause (the āgnīdhra) to announce, and (after the latter has responded) say (to the hotṛ): "Do you recite the yājyā for the Maruts." At the *vaṣaṭ*-utterance, he should offer the oblation. Here the pratiprasthātṛ should stop. [21.3—As for the offering of the *āmikṣā* for the Maruts: (The view expressed in) the *sūtra* is (that) of Baudhāyana. Śālīki says that one should offer the oblation for the Maruts on the northern āhavanīya fire itself.] Taking out portions from the *āmikṣā* for Varuṇa, the adhvaryu should say (to the hotr): "Do you recite the puronuvākyā for Varuṇa." As the first portion, he should take up the leaves of *śamī*, the flour of roasted *karīra*, and the *āmikṣā*. As the second portion, he should take up (the remaining) leaves of *śamī*, the flour of roasted *karīra*, and the *āmikṣā*, and place (the figure of) the ram upon them. He should pour out clarified butter over them. He should anoint (the remaining portions). Stepping beyond (to the south), he should cause (the āgnīdhra) to announce, and (after the latter has responded) say (to the hotṛ): "Do you recite the yājyā for Varuṇa." At the *vaṣaṭ*-utterance, he should offer the oblation. [27.14—The sacrificer should follow the offering with

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varuṇasyā 'haṁ devayajyayā dharmabhāg bhūyāsam.] In connection with the cake on one potsherd, he should proceed in low tone (with the words), "Do you recite the puronuvākyā for Ka," "Do you recite the yājyā for Ka." [25.3—The adhvaryu should say, "Do you recite the puronuvākyā for Ka." He should say, "Do you recite the yājyā for Ka."] (At the *vaṣaṭ*-utterance, he should offer the oblation to Ka.) [27.14—The sacrificer should follow the offering with *kasyā 'haṁ devayajyayā śaviṣṭho bhūyāsam.*] The adhvaryu and the pratiprasthātṛ should both offer the *sviṣṭakṛt* offerings. The adhvaryu should cut out portions (successively) from the oblations beginning with the cake for Agni. He should do so in the usual manner up to the cake for Indra-Agni. The pratiprasthātṛ should take out a portion from the *āmikṣā* for the Maruts. The adhvaryu should take out a portion from the *āmikṣā* for Varuṇa and from the clarified butter in the small pot of the cake on one potsherd. The adhvaryu and the pratiprasthātṛ should pour out clarified butter over their respective portions two times. They should not anoint (the remaining portions). Stepping beyond the altar, the adhvaryu should cause (the āgnīdhra) to announce, and (after the latter has responded) say (to the hotṛ): "Do you recite the yājyā for *sviṣṭakṛt* Agni." At the *vaṣaṭ*-utterance, the adhvaryu and the pratiprasthātṛ should offer their respective oblations on the eastern half of the northern half of their respective āhavanīya fires and beyond the oblations already offered. Then the two should throw their stirring sticks on their respective fires. [21.3—As for the throwing of the stirring stick pertaining to the *āmikṣā* for the Maruts: Baudhāyana says that one should throw it on the fire. Śālīki says that one should not throw it on the fire.] [25.2—The pratiprasthātṛ should bring the stirring stick pertaining to the *āmikṣā* for the Maruts along the front of the fire on the *uttaravedi* and throw it on the southern fire.] The adhvaryu and the pratiprasthātṛ should then offer drops of clarified butter from the *juhū*-ladle upon the stirring sticks. The two should step beyond towards the north, place the ladles in their respective places, and cut out portions (first) for the *prāśitra* and (then) for the *iḍā*. (In this connection) the adhvaryu should cut out portions from the oblations beginning with the cake for Agni and ending, in the usual manner, with the cake for Indra-Agni. The pratiprasthātṛ should take out portions from the *āmikṣā* for the Maruts. The adhvaryu should take out portions from the *āmikṣā* for Varuṇa and from the clarified butter in the small pot of the cake on one potsherd. He should pour out clarified butter over them. Then the pratiprasthātṛ should proceed towards the northern altar. After the invocation for the *iḍā* has been made, the adhvaryu should give to the āgnīdhra six cuttings (of *iḍā*). All should partake (of the *iḍā*) and sprinkle themselves with water. The adhvaryu should say (to somebody): "Do you bring forth the *prāśitra* for the brahman." The *prāśitra* should be brought forth (for the brahman). The brahman's portion (of the *iḍā*) should also be brought forth towards him together with water and supported by the *veda*. (The sacrificer) should ask for the *anvāhārya* cooked rice. Along with it he should give away *dakṣiṇā*

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(to the officiating priests) according to his desire. The remnants of the oblations should be taken outside the altar.

4. The adhvaryu and the pratiprasthātṛ should place their *vājinas* (within their respective altars). The adhvaryu should give out a call with the words, "O brahman, having put a fire-stick (on the āhavanīya fire) we shall start; O āgnīdhra, do you brush up each one of them once." Then the adhvaryu should stir up the *pṛṣadājya*, take it out into the *juhū*-ladle, step beyond the altar, cause (the āgnīdhra) to announce, and then say (to the hotṛ): "Do you recite the yājyā for the Devas." At the *vaṣaṭ*-utterance, the adhvaryu and the pratiprasthātṛ should offer the oblations. While the adhvaryu addresses the hotṛ a call (each time) with the words, "Do you recite the yājyā," both of them should offer nine anūyājas. They should then step beyond towards the north, place the ladles in their respective places, and separate the ladles with the two *vājavant* verses (*vājasya mā...*, etc.). At the (*sūktavāka* and the) *śaṁyuvāka*, they should put the *prastaras* and the enclosing sticks on the fire, offer the drops of clarified butter in the *juhū*-ladles and the *upabhṛt*-ladles, and discard the ladles. They should ask in the same way (as in the *Vaiśvadeva-parvan*) for two white-copper pots or two goblets having no smearing of clarified butter. The procedure for the offering of the two *vājinas* is similar to (that prescribed in) the *Vaiśvadeva-parvan*. The adhvaryu should turn by the right, hasten towards the west, offer the *patnīsaṁyāja* offerings, go towards the east, fill up the *dhruvā*, and offer three *samiṣṭayajus* oblations as in the Animal-sacrifice. The pratiprasthātṛ should offer on the southern fire one *samiṣṭayajus* oblation as in the New-moon and the Full-moon sacrifices. Then the sacrificer should go through the rites of the pouring out of the *praṇītā*-water and the stepping of the Viṣṇu-steps, but he should not relinquish the vow. The adhvaryu should ask for the vessel of clarified butter together with the spoon, the ladle, (a bunch of) *barhis*, the garments to be worn (by the sacrificer and his wife), the scrapings of the *āmikṣā* for Varuṇa, and the husks of paddy. Taking up (all) this, he should say: "Come, O sacrificer." (The adhvaryu,) after him the sacrificer, and after the sacrificer his wife, should go out, between the *cātvāla* and the rubbish-heap, towards the north and reach a place where there is water. The rite of *avabhṛtha* is well-established (in the *Agniṣṭoma*).[1] [21.3—As for the *avabhṛtha*: (The view expressed in) the *sūtra* is (that) of the two Ācāryas, (namely, Baudhāyana and Śālīki). In this connection, Aupamanyava says that one should proceed for the *avabhṛtha* (only) with the husks of paddy and the scrapings (of the *āmikṣā* for Varuṇa).[2] The

1. See *Śrautakośa*, Vol. II.

2. The *sūtra* apparently implies that while the two Ācāryas, Baudhāyana and Śālīki, regard the cake on one potsherd for Varuṇa, the husks of paddy, and the scrapings of the *āmikṣā* as the oblations, Aupamanyava regards only the latter two as the oblations. But *Subodhinī*, the commentary on the *BaudhŚS*, says that even Baudhāyana and Śālīki regard only the husks and the scrapings as the oblations. The *Subodhinī* gives an optional interpretation, namely, that, while Baudhāyana and Śālīki regard the ritual of the *avabhṛtha*-sacrifice as commencing with the prayājas, Aupamanyava prescribes the omission of the prayājas and other rites preceding the principal offering. It is, however, doubtful whether the actual text would admit of this latter explanation.

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pushing back of the margin of water (by means of one's feet) has been (already) described (in connection with the *Agniṣṭoma*). The bathing has been described. The collecting of fire-sticks (on one's way back) has been described.] [25.2—As for the view which one mentions as that of Aupamanyava, namely, that one should proceed for the *avabhṛtha* with the husks of paddy and the scrapings (of the *āmikṣā* for Varuṇa, it implies that): After having offered the oblation to the principal divinity, one should offer the *viṣṭakṛt* offering. He should then throw away the husks (into water) and push back the margin of the water. The remaining rites are to be gone through in the usual manner.] One should not chant the *sāman*; nor should one recite the formula, *devīr āpa eṣa vo garbhaḥ...*, (which is usually recited at the casting away of the sediment of Soma into water, for, there is no occasion to do so). Then "all should return (to the fire-hall), without looking back, for the purpose of the concealment from Varuṇa."[1] On the way, they should pick up (three) fire-sticks (each) with the formula, *edho 'sy edhiṣīmahi*, (recited three times). Having come back, they should put them on the āhavanīya fire (in the order in which they had been picked up) respectively with the three formulas, *samid asi svāhā*, *tejo 'si svāhā*, and *tejo mayi dhehi svāhā*. All should pray to the āhavanīya fire with the verse, *apo anvacārişaṁ...*[2]. At this stage, the sacrificer should relinquish the vow. He should perform the Full-moon sacrifice and the *vaimṛdha* sacrifice. While he is sitting on his seat, the adhvaryu should divide the hair on his (= the sacrificer's) head by means of a porcupine's quill with the mantras, *yad gharmaḥ paryavartayad...*, etc., and then have the hair shaved off by means of a copper razor, first from the front part of the head, then from the right side, then from the rear part, then from the left side, and then from the top. The sacrificer should follow the shaving with the formula, *śīrṣṇas tad ṛtaṁ...*. (The offerings of) the *Varuṇapraghāsa-parvan* thus end. The sacrificer should recite the formula, *parivatsarīṇāṁ svastim āśāste*.[3]

BHĀRADVĀJA [8.4–10]—

1.=Baudh.~ They should prepare two altars in front of the āhavanīya fire—the adhvaryu should prepare the one towards the north, and the pratiprasthātṛ one towards the south. The east-west length of the two altars should be the same. One altar should be separate from the other (at the buttocks) by thirteen *aṅgulas* or by the length of a span. Whichever rites the adhvaryu performs, the pratiprasthātṛ also should perform. The pratiprasthātṛ should carry the *stambayajus* either along the front or along the rear of the northern altar. Hereafter, he should move about by the same route.~ One should join the two altars together by tracing, by means of the wooden sword, a line from the northern buttock of the southern altar to the southern shoulder of the northern altar. After having gone through the rite of the preparation of the altar up to the second tracing out of the altar (the

1. *TBr* 1.6.5.6. 2. *TS* 1.4.45.3.

3. The hotṛ too should insert in the *sūktavāka* the words, *parivatsarīṇāṁ svastim āśāste* before the words, *divyaṁ dhāmā "śāste*.

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adhvaryu) should prepare the *uttaravedi* within the northern altar, (following the procedure prescribed in connection with the Animal-sacrifice). (The pratiprasthātṛ) should not prepare (the *uttaravedi*) within the southern altar.~ There is one view that both should formally carry forth the sacred fires on the *upavasatha*-day; the other view is that they should do so (on the following day) after the oblations have been placed over the fire.~ The ladles in the southern sanctuary should be made either of the wood of *śamī* or of gold.~ After the pratiprasthātṛ has poured out, without reciting any mantras, the barley for (the preparation of) the *karambha*-pots, both he and the adhvaryu should pour out, with the relevant mantras, the barley for (the preparation of) the figures of the ram and the ewe.~ Both should arrange, with the relevant mantras, two potsherds for roasting the barley-grains for the preparation of the figures of the ram and the ewe. They should roast the barley-grains upon those potsherds. While putting the grains on the potsherds, they should murmur the formula relating to the placing of the oblation on the fire (modified in the plural). While taking them down from over the fire, they should recite the formula relating to the taking down from over the fire (modified in the plural). They should pour out clarified butter over the roasted grains and then take them down from over the fire. At the appropriate time, they should bring them to perfection. Whenever there is occasion for roasting the oblation-material, one should follow this very procedure. The adhvaryu and the pratiprasthātṛ should pulverize the roasted barley-grains with the relevant procedure. Following the appropriate procedure, they should prepare the two *āmikṣās*. The adhvaryu should keep away, at a marked place, the scrapings of the *āmikṣā* for Varuṇa. After the oblations up to the cake for Indra-Agni have been placed over the fire, the sacrificer's wife should prepare out of the barley-grains, which are pulverized while they are not roasted or after they are roasted a little, as many *karambha*-pots as there are sons and grandsons of the sacrificer *plus* one. She should prepare the *karambha*-pots even for women and girls.~ The adhvaryu should prepare the figure of the ram, the pratiprasthātṛ that of the ewe. The ewe should have female organs and the ram should have male organs. Wool of an animal other than a wild goat should be stuck up on the figures by way of hair. If wool does not become available, one should stick up the sprigs of *darbha*. Alternatively the figures of the ram and the ewe should be cooked in a pitcher.~

2.≒Baudh. (After the oblations have been placed over the fire, both the adhvaryu and the pratiprasthātṛ should formally carry forth the fires.) After both have kindled their faggots on the āhavanīya fire, the adhvaryu should say (to the hotr): "Do you recite the verses for the two fires being carried forth." The adhvaryu alone should give out the calls which are common to both. Both the adhvaryu and the pratiprasthātṛ should simultaneously carry forth the fires. They should simultaneously carry forth the *praṇītā*-waters. They should place (their respective) *praṇītā*-waters to the north of the northern fire. (The sacrificer) should relinquish his vow (at

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the proper time) only with regard to the northern fire.〰 Both should take up the clarified butter, following the procedure prescribed in connection with the Animal-sacrifice. This much is the difference: Both should take up clarified butter into their respective ladles for the *prṣadājya* with one from among the formulas relating to the taking up of the clarified butter into the *upabhṛt*. They should then take up curds two times with the formula, *mahīnām payo 'si...*; and then again clarified butter two times, with the last two of the formulas relating to the taking up of the clarified butter into the *upabhṛt*. This procedure should be followed if the sacrificer is performing the sacrifice on the full-moon day of Śrāvaṇa. If it is the full-moon day of the month of Āṣāḍha, both should take up the clarified butter combinedly (that is, mixing up clarified butter and curds beforehand) as prescribed in connection with the Animal-srcrifice.〰 The pratiprasthātṛ should place the figure of the ram upon the *āmikṣā* intended for the Maruts, and the adhvaryu should place the figure of the ewe upon the *āmikṣā* intended for Varuṇa. Both of them should put upon the figures of the ram and the ewe and the *karambha*-pots more than a hundred or a thousand leaves of *śamī* and fruits of *karīra*.〰 The pratiprasthātṛ should place the *āmikṣā* for the Maruts and the *karambha*-pots within the southern altar. The adhvaryu and the pratiprasthātṛ should then transpose the figures of the ram and the ewe placed upon the two *āmikṣās*. (That is to say) the figure of the ewe should be placed upon the *āmikṣā* for the Maruts, and the figure of the ram should be placed upon the *āmikṣā* for Varuṇa.

3.≒Baudh. There is one view that both should churn out fires (and then deposit the fires so generated into their respective āhavanīya fire-places); the other view is that the adhvaryu alone (should churn out fire, but both he and the pratiprasthātṛ should deposit portions of it into their respective āhavanīya fire-places). The adhvaryu should address (the hotṛ) with the words: "Do you recite the verses for the (two) fires being kindled." (Similarly, while giving out a call to the āgnīdhra) in connection with the brushing up of the fires, (the adhvaryu) should make the necessary grammatical modification (by saying *agnī ca* instead of *agnim ca*).〰 The pratiprasthātṛ should ask the sacrificer's wife: "How many paramours have you (*kati te jārāḥ*)?"〰 The adhvaryu should spread clarified butter as base upon the winnowing basket made of reeds, put the *karambha*-pots upon it, and then pour out clarified butter over those pots. The sacrificer should then place the winnowing basket upon his own head, proceed with his wife to the east of the southern āhavanīya fire, and stand there facing towards the west. While his wife is touching him, the sacrificer should offer the *karambha*-pots on the fire.〰 Or the adhvaryu should offer the *karambha*-pots on the fire, with the sacrificer and his wife touching him. While returning to their respective places, the sacrificer and his wife should murmur the formula, *akran karma karmakṛtaḥ...*. Thereafter (the āgnīdhra) should brush up the southern āhavanīya fire.〰 Together with the first portion of the *āmikṣā* for the Maruts, the pratiprasthātṛ should take up the figure of the ewe; with the

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second portion, he should take up the *śamī*-leaves and *karīra*-fruits. After having offered the oblation for the Maruts the pratiprasthātṛ should stop. Together with the first portion of the *āmikṣā* for Varuṇa, the adhvaryu should take up the figure of the ram; with the second portion, he should take up *śamī*-leaves and *karīra*-fruits. He should offer the cake on one potsherd in the usual manner. Thereafter he should offer four oblations of clarified butter respectively with the four formulas, *nabhase svāhā*, *nabhasyāya svāhā*, *iṣāya svāhā*, and *ūrjāya svāhā*.~ With regard to the benedictions relating to the invocation of the *iḍā*, the sacrificer should murmur the formula, *parivatsarīṇāṁ svastim āśāse*. He should give away as *dakṣiṇā* an almost aged bull.

4.≒Baudh~ While partaking of the *vājina* placed towards the south, the sacrificer should recite the formula, *ā tvā viśantv indava ā valgā dhamanīnāṁ rasena me rasam pṛṇa | tasya te vājibhir bhakṣaṁ kṛtasyo 'pahūtasyo 'pahūto bhakṣayāmi*; and while partaking of the *vājina* towards the north, he should recite the formula, *vājinām bhakṣo 'vatu vājo 'smān retaḥ siktam amṛtam balāya | sa na indriyaṁ draviṇaṁ dadhātu mā riṣāma vājinam bhakṣayantaḥ | tasya ta upahūtasyo 'pahūto bhakṣayāmi*. At the time of the discarding of the ladles, both the adhvaryu and the pratiprasthātṛ should deposit their respective ladles upon the prop of the pole of the cart. The adhvaryu alone should offer the *patnīsaṁyāja* oblations. The adhvaryu and the pratiprasthātṛ should (each) offer three *samiṣṭayajus* oblations, following the procedure prescribed in connection with the Animal-sacrifice, (that is, respectively with the three formulas, *yajña yajñaṁ gaccha...*, *eṣa te yajño yajñapate...*, and *devā gātuvido...*).~ They should perform the *avabhṛtha* by means of the husks and the scrapings of the *āmikṣā* for Varuṇa. They should go through the entire rite of the *avabhṛtha* (prescribed in connection with the Soma-sacrifice) except for the chanting of the *sāman*, the murmuring of the mantras to be recited on the way, and the consuming (through breath) of the sediment of Soma. The husks should take the place of sediment of Soma. The adhvaryu should take up the scrapings also of the cake on one potsherd. He should pour out grains for a cake on one potsherd to Varuṇa. He should offer the cake together with the scrapings. Or, one should not go through the rite of the *avabhṛtha* as prescribed in connection with the Soma-sacrifice. He should merely cast away the husks and the scrapings into water without reciting any mantra. The sacrificer and his wife should change the garments and come out. They should give away those (wet) garments to whomsoever they wish.~

ĀPASTAMBA [8.5–8]—

1≒Bhār. After four months, on the full-moon day either of Āṣāḍha or of Śrāvaṇa, one should move away and perform the *Varuṇapraghāsaparvan*. It has been said in the *Bahvṛca-Brāhmaṇa* that one should perform this *parvan* at a place, where grass has grown considerably.~ There should be prepared, in front of the gārhapatya fire-place, two altars of equal lengths

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running east-west.[1] ~ (The adhvaryu alone) should give out calls, using singular number; the brahman should respond to the calls, using dual number. The distance between the two altars (that is, between their buttocks) should be two or three or four or thirteen *aṅgulas*, or as much as would allow a chariot or a ploughshare to pass through it, or of the measure of a span. The pratiprasthātṛ should move between the two altars. When the pratiprasthātṛ is carrying the *stambayajus* along the rear of the northern altar, he should not do so along the front of the adhvaryu.[2] ~ Whatever is to be uttered by speech, the adhvaryu alone should utter. Or, he alone should give out such calls as relate to the rites to be performed simultaneously. He alone should perform such rites as relate to a common object. ~ The adhvaryu and the pratiprasthātṛ should carry forth two fires from the gārhapatya fire, following the procedure prescribed in connection with the Animal-sacrifice. They should not make the *udyata* offering. The pratiprasthātṛ should take his fire between the two altars to the front of the southern altar. The adhvaryu should take his fire, along the north of the northern altar, towards the east. First, the adhvaryu should deposit his fire upon the *uttaravedi*, then the pratiprasthātṛ should deposit his fire in his fire-place. The two should add fuel to their respective fires and then fetch the twig. ~ If the *Varuṇapraghāsa-parvan* is proposed to be completed within one day, one should have only the morning-milking. One should prepare *āmikṣā* by adding common curds to that milk. ~ The adhvaryu should pour out barley for the preparation of all the oblations. Or, he should pour out barley for the preparation of the oblation of cooked flour for Pūṣan, the *karambha*-pots, and the figures of the ram and the ewe, and paddy for the preparation of other oblations. ~ Or, on the preceding day, the sacrificer's wife should remove the husks of barley-grains, heat those grains a little over the dakṣiṇa fire, and prepare the *karambha*-pots. At this very stage, she should prepare the figures of the ram and the ewe. This is the view of the Vājasaneyins. After the adhvaryu has placed over the fire the oblations up to the cake for Indra-Agni, the pratiprasthātṛ should place the figure of the ewe on eleven potsherds, and then the adhvaryu should place the figure of the ram on eight potsherds. ~

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1. Dhūrtasvāmin in his bhāṣya on *ĀpŚS* 8.5.4 says that the northern altar should not be like the one in the Animal-sacrifice. He, however, says that, according to some teachers, it should be like the one in the Animal-sacrifice. Rudradatta in his commentary on the same *sūtra* expressly says that both the altars should have the form of the one in the New-moon and the Full-moon sacrifices. CALAND takes the two words *same prācī* as two separate adjectives qualifying the word *vedī* and translates: "Two altars, equal and directed towards the east." The word *prācī* is, however, to be related to the word *same* because, as explained by Dhūrtasvāmin, the two altars should not have equal breadth. The northern altar would be broader on account of its *uttaravedi*. The passage in *MS* 1.10.13, *same prācī bhavataḥ / samau hī 'mau prāñcau hastau*, also goes against CALAND's explanation.

2. The *sūtra* reads: *stambayajur haran nā 'dhvaryum abhipariharati*. CALAND seems to have read ...*harann adhvaryum*... .

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2.≒Bhār. After the cake on one potsherd for Ka is placed on the fire, both should pour down the water for the Āpyas and then carry forth their respective fires. Such is the view of the Vājasaneyins.〰 The procedure with regard to the taking up of *pṛṣadājya* should be modified as follows: The adhvaryu should take up clarified butter into the *pṛṣadājyadhānī* once with the formula, *mahīnām payo 'si*.... (With the same formula) he should take up curds two times and (with the same formula) again take up clarified butter two times. If the sacrifice is being performed on the full-moon day of Śrāvaṇa, he should take up clarified butter (already) mixed (with curds).〰

3.≒Bhār.〰 Alternatively the adhvaryu or the pratiprasthātṛ should offer the *karambha*-pots.〰 After having offered the cake on one potsherd, the adhvaryu should offer an oblation of clarified butter with the formula representing the names of the four months (*nabhaś ca nabhasyaś ca*, etc.). It is the view of some teachers that the adhvaryu and the pratiprasthātṛ should cut out portions of the *iḍā* separately. But they should not do so.〰 The sacrificer should give away a full-grown bull as *dakṣiṇā*. If he wishes, he may give away something more. According to some teachers, he should give away a cow as *dakṣiṇā*.

4.≒Bhār. With regard to the benedictions in the *sūktavāka*, the sacrificer should murmur *parivatsarīṇāṁ svastim āśāse*.〰 The remnants of the two *vājinas* should be mixed together and should be partaken of, as before, in the northern sanctuary. All should partake of the *vājina* with the formula, *ā mā viśantv indava ā galgā dhavanīnāṁ rasena me rasam pṛṇa / tasya te vājibhir bhakṣaṁkṛtasya vājibhiḥ sutasya vājipītasya vājinasyo 'pahūtasyo 'pahūto bhakṣayāmi*. One should complete the sacrifice in the usual manner, excluding the rite of the *pūrṇapātra*. Instead of the rite of the *pūrṇapātra*, one should go through the rite of the *avabhṛtha* as prescribed in the Soma-sacrifice. He should take up into the *juhū*, the *upabhṛt*, and the *dhruvā* four spoonfuls of clarified butter each.〰 According to some teachers, one should offer a cake on one potsherd to Varuṇa. One should not offer the oblation of clarified butter with the verse, *āyurdā agne...*[1]; one should not recite the verse relating to the proceeding (for the *avabhṛtha*, namely, *uruṁ hi rājā...*[2]); and one should not chant the *sāman*. For the *avabhṛtha*, one should proceed in any direction. According to some teachers, one should not proceed towards the north. According to still others, one should perform the sacrifice, facing towards that quarter towards which he intends proceeding for the *avabhṛtha*. One should proceed to a spot where the water of the river is steady. In the absence of it, one should go to any other water-reservoir. Near the water he should prepare an altar by strewing sacrificial grass and place the oblations therein. Or he should not prepare any altar at all. As soon as he sees the water, he should murmur the verse, *śataṁ te rājan....*[2] With *abhiṣṭhito varuṇasya pāśaḥ*, all should stand by the margin of the water. The *avabhṛtha* rites should be

1. *TS* 3.3.8.1. 2. *TS* 1,4.45.1.

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performed standing and entering into water. The adhvaryu should throw a *darbha*-blade into the water and pour out an *āghāra* by means of the spoon. If there already exists a *darbha*-blade on the water, he should make offerings upon it. He should give out a call with the words: "O āgnīdhra, do you brush up the water three times." The āgnīdhra should brush up the water three times with the formula, *āpo vājajito vājaṁ vaḥ sariṣyantīr vājaṁ jeṣyantīr vājinīr vājajito vājajityāyai sammārjmy apo annādā annādyāya.* The adhvaryu should pour out an *āghāra* by means of the ladle with the verse, *agner anīkam apa ā viveśa...*[1]. The sacrificer should follow this with the formula, *vāg asy āgneyī saptanakṣayaṇī...*[2]. There should be no choosing of the hotṛ. The adhvaryu should offer the prayāja-oblations excluding the one relating to Barhis and then offer the *apsumant* ājya-bhāgas. He should take up into the ladle a portion of the scrapings of the *āmikṣā*, and offer it to Varuṇa. He should take up the remaining quantity of the scrapings and offer them to Agni-Varuṇa as the *viṣṭakṛt* oblation. One may not perform the subsequent rites. Or he should pour out into the *juhū* the clarified butter from the *upabhṛt* and offer the anūyājas, excluding the one relating to Barhis. The adhvaryu should give out the first call with the words: "Do you recite the yājyā for the two gods," (*devau yaja*) and the next one with the words: "Do you recite the yājyā (*yaja*)." He should fill up a vessel with the husks, and drown it into the water (with *samudre te hṛdayam...*[1]). Or, one should not perform the *avabhṛtha* rite as prescribed in the Soma-sacrifice; one should throw away the husks and the scrapings into the water without reciting any mantra. With *imaṁ viṣyāmi...*[3], the sacrificer's wife should untie the girdle fastened round her waist. The sacrificer should recite over the *avabhṛtha* the formula, *devīr āpo....*[4] Both the sacrificer and his wife should enter the water with the formula, *sumitrā na āpa...*[1] and bathe without dipping their heads into the water, but sprinkling them. They should wash clean each other's back. If they so desire, they should give away their (wet) garments to whomsoever they like. They should pray to the sun with the verse, *ud vayaṁ tamasas pari...*[4]; and, with *pratiyuto varuṇasya pāśaḥ*, they should push back the margin of the water. (On their way back the sacrificer and the priests) should take up fire-sticks, return without looking back and restraining speech, and offer on the āhavanīya fire the fire-sticks with the formulas beginning with *edho 'sy edhiṣīmahi...*[1], and pray with the verse, *apo anvacāriṣaṁ...*[1]. Thereafter the sacrificer should perform the Full-moon sacrifice. As prescribed before, he should have his hair on the head moistened and divided (and shaved off). Or he should have all his hair shaved off. The beginning of the mantra should be modified as *yad gharmaḥ paryavartayat...* etc. Or, the sacrificer should first perform the *avabhṛtha* and then have his hair shaved off, consign the sacred fires into the kindling woods, move away, churn out new fire, and perform the Full-moon sacrifice. The *Varuṇapraghāsa* is a

1. *TS* 1.4.45.1-3. 2. *TS* 1.6.2.2. 3. *TS* 1.1.10.2. 4. *TS* 4.1.7.4.

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sacrifice (whose norm is the Soma-sacrifice); so it is not proper to offer the *agnihotra* upon the *uttaravedi*. So says the *Vājasaneya Brāhmaṇa*.[1]

SATYĀṢĀḌHA [5.2; 6.8]—

1.≐Āp.〰 (To the east of the āhavanīya fire) where the fires are to be carried forth, two altars, of the same length running east-west, should be prepared. The distance between the shoulders and between the buttocks of the two altars should be three or four or thirteen *aṅgulas*.〰 While going to the rubbish-heap, the pratiprasthātṛ should proceed along the front of the northern altar.〰 The pratiprasthātṛ should pour out barley in connection with the preparation of the figure of the ewe assigned to the Maruts; and the adhvaryu should do so in connection with the preparation of the figure of the ram assigned to Varuṇa. Thereafter the adhvaryu should pour out paddy for the cake on one potsherd intended for Ka. Or he should pour out barley in connection with the preparation of all the oblations. He should moisten the barley with the remnant of the *prokṣaṇī*-water and then pound them.〰 The pratiprasthātṛ should place the figure of the ewe assigned to the Maruts upon eleven or twelve potsherds.〰

2.≐Āp.〰 If the *parvan* is being performed on the full-moon day of Āṣāḍha, the adhvaryu and the pratiprasthātṛ should take up *pṛṣadājya* as (in the *Vaiśvadeva-parvan* already performed) on the full-moon day of Phālguna (that is to say, they should take up *pṛṣadājya* from curds and clarified butter mixed together). If it is being performed on the full-moon day of Śrāvaṇa, they should spread out clarified butter as base, take up curds upon it two times, and then pour out clarified butter over the curds once.〰

3.≐Āp.〰 Immediately after having offered to Ka the oblation of the cake on one potsherd, the adhvaryu should offer four oblations respectively with the four formulas, representing the names of months, *nabhaś ca svāhā*, *nabhasyaś ca svāhā*, *iṣaś ca svāhā*, and *ūrjaś ca svāhā*. In the place of these formulas, he may optionally recite the formulas, *nabhase svāhā*, *nabhasyāya svāhā*, etc.〰

4.≐Āp.〰 After having invited one another, all the officiating priests, together with the sacrificer, should partake of the *vājina* in the southern sanctuary of sacred fires, with the formula, *yan me retaḥ prasicyate yan ma ājāyate punaḥ / yad vā me pratitiṣṭhati tena mā vājinaṁ kuru tasya te vājin vājibhir bhakṣaṁkṛtasya madhumata upahūtasyo 'pahūto bhakṣayāmi*. In the northern sanctuary, they, excepting the pratiprasthātṛ, should partake of the *vājina* with the formula, *ā mā viśantv indava ... te vājin vājibhir bhakṣaṁkṛtasya madhumata upahūtasyo 'pahūto bhakṣayāmi*.〰

VAIKHĀNASA [8.9–14]—

1.≐Āp.〰One should prepare two altars of equal lengths running east-west in front of the gārhapatya fire-place. The pratiprasthātṛ should prepare the altar towards the south, following the procedure prescribed in connec-

1. See *ŚBr* 2.5.2.46.

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tion with the New-moon and the Full-moon sacrifices. The adhvaryu should prepare the altar towards the north, following the procedure prescribed in connection with the Animal-sacrifice.〰 The distance between the shoulders and between the buttocks of the two altars should be four or thirteen *aṅgulas*.[1]〰 After having poured out paddy for the *saṁcara* oblations, the adhvaryu should pour out paddy for the cake on eleven potsherds to be offered to Indra-Agni. Together with the *āmikṣā* for the Maruts, the pratiprasthātṛ should pour out barley for preparing the figure of the ewe assigned to the Maruts. Together with the *āmikṣā* for Varuṇa, the adhvaryu should pour out barley for preparing the figure of the ram assigned to Varuṇa. Thereafter he should pour out paddy for the cake on one potsherd to be offered to Ka.〰

2.≒Āp.〰 The pratiprasthātṛ should spread out *vājina* as base into the goblet, pour out upon it the *āmikṣā* for the Maruts, and then place upon that *āmikṣā* the figure of the ram. Similarly the adhvaryu should spread out *vājina* as base into the goblet, pour out upon it the *āmikṣā* for Varuṇa, and then place upon that *āmikṣā* the figure of the ewe.〰 The adhvaryu should place both the *vājinas*, (namely, his own and that of the pratiprasthātṛ,) upon the rubbish-heap.

3.≒Āp.〰 There is an alternative that the pratiprasthātṛ should first ask the question to the sacrificer's wife and then bring her forth.〰 After having offered the *karambha*-pots, one should also put the winnowing basket on the fire.〰 While going back to their respective places, after the offering of the *karambha*-pots, the sacrificer and his wife should murmur the verse, *akran karma karmakṛtaḥ*.... Or the adhvaryu should recite this verse.

4. ≡ Āp.

MĀNAVA [1.7.3–4; 5.2.15.28]—

1.≒Bhār.〰 The pratiprasthātṛ should tie his sacrificial grass and also his sacrificial faggot only once, (that is to say, there should be no inner tyings).〰 The pratiprasthātṛ should arrange a separate set of sacrificial implements. He should arrange ladles with the spoon being the fifth, two vessels, the wooden sword, and the *veda*. The rites up to the pouring out of the paddy should be gone through in the usual manner. After having poured out the five *saṁcara* oblations, the adhvaryu should pour out paddy for the cake on twelve potsherds to be offered to Indra-Agni and for the cake on one potsherd to be offered to Ka.〰

2.≒Bhār. The adhvaryu should keep back the wipings of the flour, and at a distance of three *prakramas* or at a suitable distance in the front of the āhavanīya fire-place, he should fix up a peg to mark the *pṛṣṭhyā*. He should then prepare an altar six cubits in length and four cubits in breadth towards the west and three cubits in breadth towards the east commencing the rite with the taking up of the *veda*. In the eastern half of the altar,

1. According to this *sūtra*, the northern altar would be quadrangular, and the distance between the two buttocks and the two shoulders of the southern altar would be equal.

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leaving out (the front) one-third portion, he should prepare the *uttaravedi* which is one *aratni* in measure on each of the four sides. In the front of the rubbish-heap, at a distance of one *prakrama* from the altar, he should dig out the ground, sprinkle it with water, and measure the *cātvāla* by means of the yoke-pin. He should trace out four lines—to the south with the formula, *taptāyanī me 'si*,[1] to the west with *vittāyanī me 'si*,[1] to the north with *avatān mā nāthitam*,[1] and to the east with *avatād vyathitam*[1]. He should sit down towards the east, facing towards the west, and then dig up the *cātvāla* with the formula, *agne aṅgiraḥ...*[1]. With *āyunā nāmne 'hi...*,[1] he should take up the (dug-out) earth. He should stand up, facing towards the east, and throw away that earth (four times) at the place of the *uttaravedi* with the formulas beginning with *vasavas tvā harantu...*[1]. (While throwing away the earth) the second time, he should modify the formula as *...yo dvitīyasyām...*[1], and, (while throwing away the earth) the third time, as *...yas tṛtīyasyām ..*[1]. In all other respects, he should follow the procedure as at the first time. At the fourth time, (he should throw away the earth) without reciting any mantra. With the formula, *vider agne...*[1], he should dig up the *cātvāla*, square in size and up to the knee in depth, and heap up on the spot fixed for the *uttaravedi* the earth so dug out. With *devebhyaḥ śundhasva*, he should sprinkle it with water. With *devebhyaḥ śumbhasva*, he should decorate it with sand. With *āpo ripraṁ nirvahata*, he should flush out the water on the navel to the north-east. The pratiprasthātṛ should prepare an altar at a distance of one cubit towards the south. He should go through all the rites up to the second tracing out of the altar. The two altars should be equal in length running east-west. Their breadth should be so much as would accommodate the oblations. The brahman should draw a line, by means of the wooden sword, from the front of the āhavanīya fire-place to the southern buttock (of each of the two altars). There should be one common rubbish-heap. (The pratiprasthātṛ) should carry the *stambayujus* along the rear of the northern altar. After having consecrated the *prokṣaṇī*-water, the adhvaryu, facing towards the east and with the formulas beginning with *indraghoṣās tvā purastād vasubhiḥ pāntu*,[2] should sprinkle the *uttaravedi* with water (from the west towards the east) by means of the hand with the palm turned upwards. Proceeding by the right to the other quarters, he should do similar sprinkling respectively with the following formulas. Coming back anti-clockwise, he should pour out the remaining water to the south of the *uttaravedi* with the formula, *pitṝṇām bhāgadheyīḥ stha*. He should take up five spoonfuls of clarified butter into the ladle and pour out *āghāras* upon the navel, over a piece of gold, with the formulas beginning with *siṁhīr asi sapatnasāhī svāhā*.[2] He should offer (five oblations) —the first upon the right shoulder, the second upon the left buttock, the third upon the right buttock, the fourth upon the left shoulder, and the fifth in the middle. With *bhūtebhyas tvā*, he should raise the ladle. Both the

1. See *Agniṣṭoma : mahāvedikaraṇam uttaravedinivapanaṁ ca.*
2. See *Agniṣṭoma : agnipraṇayanādihavirdhānapravartanāntam.*

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adhvaryu and the pratiprasthātṛ should put on the āhavanīya fire faggots for being carried forth. The adhvaryu should lay down, round the navel, enclosing sticks of *pūtadāru*—the one in the middle with *viśvāyur asi...*[1], the one towards the south with *dhruvakṣitir asi...*[1], and the one towards the north with *acyutakṣid asi...*[1]. With the formula, *agner bhasmā 'sy agneḥ purīṣam asi*, he should place upon the navel the following substances, namely, *pūtadāru*, bdellium, *keru*, a kind of fragrant grass, and wool between the horns of a sheep, whose wool was not previously sheared off. He should touch these substances with *vibhrāḍ bṛhat pibatu...*. Out of the earth from the *cātvāla*, he should prepare a support for the faggot. The pratiprasthātṛ should prepare a similar support out of the earth from the altar. The adhvaryu should give out a call with the words: "Do you recite verses for the fire or for the two fires being carried forth." After the hotṛ has recited (the first verse) three times, both the adhvaryu and the pratiprasthātṛ should lift up their respective fires. The adhvaryu should hand over his fire to the āgnīdhra, and offer an oblation on the remaining āhavanīya fire with the formula, *yat te pāvaka cakṛmā kaccid āgaḥ pūrvo yaḥ sann aparo bhavāsi | ghṛtena tvaṁ tanvaṁ vardhayasva mā mā hiṁsīr adhigatam purastāt svāhā*. After the adhvaryu has taken back his fire in his hand, both he and the pratiprasthātṛ should carry forth their respective fires towards the east with the formula, *prācīm anu pradiśam...*[2]. When the hotṛ begins reciting the verse, *ūrṇāvantam...*, the adhvaryu should deposit his fire upon the substances with the formula, *yajñaḥ pratyaṣṭhāt sumatau matīnāṁ yatrā "vahanti kavayaḥ purūṇi | dīrgham āyur yajamānāya vindā 'thā "sīdasva mahate saubhagāya*. (At this very time) the pratiprasthātṛ should sprinkle the eastern half of the southern altar with water by means of the hand with the palm turned downwards, and then deposit his fire nearer (to the adhvaryu's āhavanīya fire). With *manuṣvat tvā nidhīmahi... devāyate yajamānāya svāhā*[3], both the adhvaryu and the pratiprasthātṛ should put a fire-stick each on their respective fires. With *agneḥ kulāyam asi*, the adhvaryu should pour down the earth intended for support to the south of the āhavanīya fire. The adhvaryu and the pratiprasthātṛ should strew *ulapa*-grass round their respective āhavanīya fires and offer (on these fires) *pūrṇāhutis* with the verse, *sapta te agne...*[2]. The pratiprasthātṛ should draw, by means of the wooden sword, a line from the northern buttock of the southern altar up to the southern shoulder of the northern altar.~ Both the adhvaryu and the pratiprasthātṛ should pour down into their respective altars the wash-water of the flour, and then perform the second tracing out of their respective altars.~ (After the ladies filled with clarified butter have been placed within the altar) the pratiprasthātṛ should (sit down) to the north of the gārhapatya fire, and prepare out of the flour of the unroasted barley-grains mixed with curds, *karambha*-pots, which are of the measure of the phalanx of the thumb, which have only one elevation

1. See *Āgniṣṭoma: agnipraṇayanādihavirdhānapravartanāntam*.
2. *MS* 1.6.2.
3. *KS* 2.9.

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each, and which are in number as many as the members of the sacrificer's household *plus* one. He should place the pots on the winnowing basket, with *śamī*-leaves put upon them. (The adhvaryu) should prepare (out of the flour of barley-grains) the figure of a ram, showing all possible male signs on that figure. The pratiprasthātṛ should prepare the figure of an ewe, showing on that figure all possible female signs. Both the adhvaryu and the pratiprasthātṛ should wash wool and fix that wool respectively on the figure of the ram and the figure of the ewe.〰 The adhvaryu should keep back the scrapings of the *āmikṣā* for Varuṇa (for being used at the *avabhṛtha*). Both the adhvaryu and the pratiprasthātṛ should spread out the flour of *karīra* upon their respective *āmikṣās*.〰

3.≒Bhār.〰 After the northern fire has been brushed up, the pratiprasthātṛ should go towards the gārhapatya fire-place and ask the sacrificer's wife: "O sacrificer's wife, how many paramours have you?" (and then add:) "If you tell a lie, your beloved will perish."〰 The sacrificer's wife should recite the verse, *praghāsyān havāmahe...*.〰 While standing towards the north, the sacrificer should murmur the verse, *mo ṣū ṇa indrā 'tra...*.〰 The sacrificer should give away a couple of cow and bull by way of *dakṣiṇā*.

4.≒Āp. The two should offer *vājina*. The remnants of the two *vājinas* should be brought together and the relevant officiating priests should partake of the same. The adhvaryu should offer the *patnīsaṁyājas*. He should make the sacrificer's wife recite in connection with the two *vedas* the formula in a modified form (that is, by using the dual number). The sacrificer should follow this (handing over of the *veda*) with the relevant formula, (namely, *nir dviṣantaṁ...*,) suitably modifying it. The rites up to the offering of the *samiṣṭayajus* oblations should be gone through in the usual manner. The adhvaryu should pour out clarified butter in the *dhruvā* three times, and offer the (three) *samiṣṭayajus* oblations respectively with the three formulas, *yajña yajñaṁ...*[1], *eṣa te yajño...*[1], and *devā gātuvido...*[1]. The pratiprasthātṛ (should offer the three *samiṣṭayajus* oblations) on the southern fire. The remnants of clarified butter should be brought together. The pratiprasthātṛ should take the ladle, the spoon, and the vessel of clarified butter; the āgnīdhra should take the husks and the scrapings (of the *āmikṣā*); and the adhvaryu should take the ladle. While leaving the *cātvāla*, all should recite the verse, *uruṁ hi rājā...*[2].〰 The *avabhṛtheṣṭi* should be brought to an end with the offering of the *sviṣṭakṛt*. All should cause the water from the margin to flow with the formula, *vicṛtto varuṇasya pāśaḥ*. With the formula, *pratyasto varuṇasya pāśaḥ*, they should push the water back. With the formula, *namo varuṇasya pāśāya*, they should pay obeisance (to Varuṇa's bond). With the three formulas beginning with *dhāmno dhāmno...*[3], all should sprinkle themselves with water beyond the cowshed.〰 Both the adhvaryu and the pratiprasthātṛ should cast away the *barhis* on the fires. The sacrificer should murmur the formula, *parivatsarīyāṁ svastim āśāse*.

1. *MS* 1.3.38. 2. *MS* 1.3.39. 3. *MS* 1.2.18.

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The sacrifice should be concluded in the usual way. Immediately after this, the sacrificer should perform the Full-moon sacrifice. With the mantras beginning with *yad gharmaḥ paryavartayad antāt pṛthivyā adhi / tenā 'ham asya brahmaṇā nivartayāmi jīvase / agnis tigmena...*, one should go through the rites of shaving as prescribed (in connection with the *Vaiśva-deva-parvan*).

VĀRĀHA [1.7.2]—

1.≒Bhār.∾ One should formally carry forth the fire on the preceding day.∾ The pratiprasthātṛ should go along the front of the northern altar and deposit his fire; he should arrange his utensils in between the two altars.∾ After the adhvaryu has poured out paddy, the pratiprasthātṛ should pour out barley without reciting any mantra. The pratiprasthātṛ should prepare *karambha*-pots out of the flour of unroasted barley-grains.∾ Out of the remaining dough, the adhvaryu and the pratiprasthātṛ should prepare respectively the figure of a ram and the figure of an ewe.∾

2.≒Bhār. After the two altars have been traced out for the second time, (the adhvaryu) should join the two altars with a line drawn by means of the wooden sword from the northern buttock of the southern altar to the southern shoulder of the northern altar.∾ At the time of the taking out of their respective *āmikṣās* both the adhvaryu and the pratiprasthātṛ should spread over those *āmikṣās* the flour of *karīra*.∾

3.≒Bhār. The adhvaryu should keep back the scrapings of the *āmikṣā* intended for Varuṇa.∾ Together with the second portion of *āmikṣā* for Varuṇa, the adhvaryu should take up the figure of the ram. The sacrificer should murmur the formula, *iḍāvatsarīyāṁ svastim āśāse*. He should give away a couple of cow and bull as *dakṣiṇā*.

4. The adhvaryu should bring together (the remnants of) the two *vājinas* and consume them. The pratiprasthātṛ should remain by his side. After the *patnīsaṁyāja* oblations have been offered, the adhvaryu alone should offer the *samiṣṭayajus* oblations, following the procedure prescribed in connection with the Animal-sacrifice. The pratiprasthātṛ should cause his ladle to flow out on the fire without reciting any mantra.∾

KĀTYĀYANA [1.3.21; 5.3–5; 5.2.8, 19]—

1. On the full-moon day of Āṣāḍha, one should consign the gārhapatya fire into the kindling woods with the formula, *ayaṁ te yonir...*,[1] and go elsewhere. There he should churn out a new fire and start the performance of the *Varuṇapraghāsa-parvan*. On the preceding day, the adhvaryu should pound barley and roast the barley-grains over the dakṣiṇa fire. He should then pulverize them into flour, (mix curds into that flour), and prepare *karambha*-pots. He should prepare as many *karambha*-pots as there are residents in the sacrificer's family *plus* one. By the term 'residents', one should, however, understand the offspring of the sacrificer, because the injunction in the scripture is to that effect. (The conclusion is that, even though the sacrificer

1. *VS* 3.14.

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has no offspring, or has one child or two children, he should prepare) three (in minimum) because of the normalcy (of the injunction in the scripture: *ŚBr* 2.5.2.14). Out of the same dough, he should prepare figures of a ram and an ewe. He should take up the wool of an animal other than a wild goat, wash it, and attach it to those figures. If wool is not available, he should attach blades of *kuśa*. Two altars should be prepared in front of the āhavanīya fire-place. The distance between these two altars should be of the measure of a span or of the palm of the hand. The altar towards the north should be of the measure of a chariot. (The altar towards the south should be prepared as usual.) There is an alternative view that the northern altar should be seven or six *aratnis* in length, four *aratnis* in breadth towards the west, and three *aratnis* in breadth towards the east. In the middle towards the east, the adhvaryu should fix up a peg. Or he should prepare the northern altar so as to be as big as necessary. In connection with the preparation of the two altars, the rites from the taking up of the wooden sword up to the levelling of the dug-up lines in the altar should be gone through. There should be only one rubbish-heap. (While carrying the *stambayajus*) the pratiprasthātṛ should proceed (towards the rubbish-heap) along the rear of the (northern) altar. Within the northern altar the adhvaryu should prepare the *uttaravedi*. He should leave enough space to the east of the rubbish-heap for moving about, and then measure out the *cātvāla* by means of the yoke-pin. He should place (to the east of the rubbish-heap) the yoke-pin with its top pointing towards the north, and should again place to the east of that line the yoke-pin with its top pointing towards the north; he should further place it to the south and then again to the north with its top pointing towards the east; he should draw the lines by means of the wooden sword with the formulas beginning with *taptāyanī*....[1] With the formula, *vided agnir*...,[1] he should dig up (the ground for) the *cātvāla*, while the sacrificer has touched him. With *agne aṅgira*...,[1] he should carry the dug-up earth by means of (the wooden sword and) his (left) hand. With *yo 'syām*...,[1] he should pour out that earth near the peg towards the east. As in the case of the rubbish-heap, the āgnīdhra should carry the earth without reciting any mantra. (While pouring out the earth) the second time and the third time, (the adhvaryu) should respectively recite the formulas, *yo dvitīyasyām*...[1] and *yas tṛtīyasyām*....[1] At the fourth time, with the formula, *anu tvā devavītaye*, he should pour out as much earth as is necessary. With *siṁhy asi sapatnasāhī devebhyaḥ kalpasva*[1], he should level up the altar. The *uttaravedi* should be of the measure of the yoke-pin or as large as one-third of the altar or even slightly larger. In the centre of the *uttaravedi*, should be prepared a navel, square in size and of the measure of a span. With *siṁhy asi sapatnasāhī devebhyaḥ śundhasva*,[1] he should sprinkle the *uttaravedi* with water by means of the hand with the palm turned upwards, and with *siṁhy asi sapatnasāhī devebhyaḥ śumbhasva*,[1] he should spread out sand on it. He should then cover the *uttaravedi*. He should take five spoonfuls of clarified butter.

1. See *Agniṣṭoma : mahāvedikaraṇam uttaravedinivapanaṁ ca.*

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Then he should carry forth two fires by means of two faggots supported (by sand). Each of these faggots should consist of a number of fire-sticks (more than twenty-one) and should be tied up at three places. (Instead of carrying forth the two faggots), the adhvaryu should divide the entire (āhavanīya fire into two portions and carry those portions forward), because this is an original injunction. (It is again argued that) the carrying forth of the two faggots (is the rule here), because it has the authority of the Soma-sacrifice. (But that is not correct.) (The carrying forth of the entire āhavanīya fire) is an original injunction, because (the word *praṇayana* is not used here as) a substantive. The mention in the scripture of the carrying forth is purposeful because of the specific injunction of the carrying forth of the fire on the *uttaravedi* itself. Taking up clarified butter and *prokṣaṇī*-water and the two fires, the adhvaryu should say: "(O hotṛ), do you recite the verses for the two fires being carried forth; O pratiprasthātṛ, do you follow (the fires) with a line drawn by means of the wooden sword." After (the hotṛ) has recited (the first verse) three times, both the fires should be carried to their respective altars. The pratiprasthātṛ should draw by means of the wooden sword a line up to the (southern) buttock of the (northern) altar or up to the *uttaravedi*[1]. The adhvaryu should stand between the two altars facing towards the north and sprinkle with water, by means of his hand with the palm turned upwards, the *uttaravedi* in all the quarters respectively with the formulas beginning with *indraghoṣas tvā...*[2]. He should pour out outside the southern shoulder of his altar the water remaining after sprinkling, with the formula, *idam aham taptaṁ vār...*[2]. If he desires to practise *abhicāra*, he should insert after the word *vār* the word *amum* (that is, the name of the person against whom he wants to practise the *abhicāra*). Gazing at gold, he should offer, in a transverse order upon the buttocks and the shoulders of the navel, oblations of clarified butter, which is taken up in five spoonfuls: (first) upon the southern shoulder, then on the (northern) buttock, then on the (southern) buttock, then on the (northern) shoulder, and lastly in the centre, respectively with the formulas beginning with *siṁhy asi svāhā*.[2] With *bhūtebhyas tvā*, he should raise the ladle, and then lay down round the navel enclosing sticks of *petudāru*, with the formulas beginning with *dhruvo 'si...*[2]. With *agneḥ purīṣam*, he should place upon the navel the following substances, namely, bdellium, a kind of fragrant grass, and wool from the head of a ram. If the wool from the head is not available, he should take the wool from any other part. He should place the fire upon these substances. (The pratiprasthātṛ) should dig up (his fire-place), sprinkle it with water by means of the hand with the palm turned downwards, and deposit the fire. The adhvaryu (and the pratiprasthātṛ) should pour down the (sand used as) support just near the fire. After the carrying

1. Karka, in his *bhāṣya* on *KātŚS* 5.4.9, says that the pratiprasthātṛ should draw such line in a Soma-sacrifice, not in the *Cāturmāsyas*.

2. See *Agniṣṭoma*: *agnipraṇayanādihavirdhānapravartanāntam*.

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forth of the fires, they should go through the subsequent rites (like the adding of fuel to the sacred fires). The sacrificer should commence the sacrificial vow if it was not commenced earlier. In addition to the usual (= *saṁcara*) oblations, (there should be the following oblations): a cake to Indra-Agni, *āmikṣās* to Varuṇa and to the Maruts, and a cake on one potsherd to Ka. The clarified butter should be poured out separately for the adhvaryu and the pratiprasthātṛ. (At the pouring out and the placing over the fire) the clarified butter of the pratiprasthātṛ should be towards the south of that of the adhvaryu.

2. Before taking up clarified butter into the *dhruvā*, the adhvaryu should take up *pṛṣadājya* that is, clarified butter mixed with curds, taken in five spoonfuls with the formula, *jyotir asi* ...[1]. In all sacrifices *pṛṣadājya* (should be taken) for the anūyāja-oblations. The *pṛṣadājyadhānī* should be placed with the formula pertaining to the *upabhṛt*. The adhvaryu should, however, place the *pṛṣadājya* within the altar with the formula, *priyeṇa dhāmnā*...[2], because it has been mentioned in an unspecified manner (in the *ŚBr* 1.3.4.14). The *pṛṣadājya* may be taken after the taking up of clarified butter into the *dhruvā*, because it is required later than the latter. (But this is not the correct view. One should take up the *pṛṣadājya* prior to the taking up of clarified butter into the *dhruvā*.) The pratiprasthātṛ should also take up *pṛṣadājya*. (This view is not correct.) The pratiprasthātṛ should not take up *pṛṣadājya*. He should also not perform any of the following sacrificial acts: the carrying forth of the *praṇītā*-water, the fastening of the girdle round the waist of the sacrificer's wife, the churning out of the fire, the causing of the āgnīdhra to announce and the responding, the giving out of calls, the causing of the sacrificer to recite mantras, the providing of a seat for the hotṛ, the choosing of the hotṛ, the cutting of the *prāśitra*, the applying of clarified butter to the hotṛ's phalanx, the cutting out of portions of the *avāntareḍā*, the offering of oblations on the gārhapatya fire, and the *avabhṛtha*. He should perform all other acts, following the adhvaryu, in the southern altar. The adhvaryu should instil the two *vājinas* and put *karīra* fruits together with *śamī*-leaves upon the two *āmikṣās* and also the figures of the ram and the ewe. He should put the figure of the ram upon the *āmikṣā* intended for the Maruts, (and the figure of the ewe upon the *āmikṣā* intended for Varuṇa). He should place all the oblations (except the *karambha*-pots) within the northern altar. The pratiprasthātṛ should place the vessel of clarified butter and the *āmikṣā* intended for the Maruts within the southern altar.

3.=Bhār. After the call has been given out for the brushing up of the fire, but while the fires have not yet been brushed up, the pratiprasthātṛ should bring in the sacrificer's wife. While he is going to do so, he should ask her: "With whom have you had intercourse?" Thereupon she should mention the names of all her paramours. Or she should take up as many blades of *darbha* as she has paramours. There is a scriptural text (*ŚBr*

1. *VS* 5.35. 2. *VS* 2.6.

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2.5.2.20) which says that, if the sacrificer's wife does not mention the names of her paramours, the sacrificer's kinsmen suffer harm. The pratiprasthātṛ, while leading the sacrificer's wife (towards the āhavanīya), should make her recite the verse, *praghāsino...*. The pratiprasthātṛ should bring her along the south. The sacrificer's wife should (proceed along the front of the altars,) enter by the *tīrtha* way, and further proceed along the front of the northern altar or along the rear of the same. She should then place upon her head the winnowing basket containing the *karambha*-pots, and, facing towards the west, offer them on the southern fire with the verse *yad grāme...*. Or the sacrificer and his wife should offer the *karambha*-pots. The sacrificer should murmur the verse, *mo ṣū ṇa indrā 'tra...*. While taking the sacrificer's wife back to her seat, the pratiprasthātṛ should make her recite the verse, *akran karma...*. After the pratiprasthātṛ has returned to his own place, the rites beginning with the brushing up of the fires and ending with the ājyabhāga-offerings should be gone through. The pratiprasthātṛ should keep his two ladles held in his hand. The adhvaryu should proceed with the principal offerings. At the time of the offering of the two *āmikṣās*, the two should transpose the figures of the ram and the ewe (put upon them). The adhvaryu should take up the figure of the ram either with the first or with the second portion (of the *āmikṣā* for Varuṇa). After the offering of the *āmikṣā* to Varuṇa, the adhvaryu should take up both the ladles in his left hand, hold the garment of the pratiprasthātṛ with his right hand, and, address the hotṛ with the words : "Do you recite the puronuvākyā for the Maruts."~ The sacrificer should give away, as *dakṣiṇā*, a milch-cow, or a horse, or six or ten cows.

4.≒Bhār. Both the adhvaryu and the pratiprasthātṛ should separate the ladles.~ In the southern altar, the pratiprasthātṛ should offer the *samiṣṭayajus*-oblations without reciting any mantras.~ The adhvaryu should draw the scrapings of the *āmikṣā* for Varuṇa with the verse, *avabhṛtha...*[1]. The sacrificer and his wife should take bath without drowning their heads under water. They should cleanse each other's back.~ All should return by the same way by which they had gone, and put fire-sticks on the āhavanīya fire with the formula, *devānāṁ samid asi*. The sacrificer's wife should put a fire-stick on the gārhapatya fire, without reciting any mantra. (After having gone through the remaining rites) the sacrificer should consign the sacred fires into the kindling woods, return to his home, churn out fire, spread out the fires, and perform the Full-moon sacrifice.

LĀṬYĀYANA [5.1.1–10]—

1. When the *stambayajus* is being carried, the brahman should sit down upon his seat with the relevant formula. When the adhvaryu begins tracing out the *cātvāla*, the brahman should go there and, after the tracing out has been completed, return to his seat.

2. While the adhvaryu and the pratiprasthātṛ are carrying forth their respective fires, the brahman should follow them (along the south of the

1. *VS* 8.27.

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sanctuary). When the adhvaryu addresses him with the words, "O brahman, do you draw a line by means of the wooden sword," the brahman should go forth digging up the earth, from the āhavanīya fire-place up to the southern buttock of the northern altar, by means of the wooden sword. If there is only one altar,[1] he should go forth digging up the earth (from the āhavanīya fire-place) up to the centre of the altar[2]. He should place the wooden sword at its proper place, go along the west of the two altars, and sit down without reciting any mantra, while the fires are being deposited. This procedure should be followed at the carrying forth of the fire in any sacrifice.

4. When the officiating priests set out for the *avabhṛtha*, the brahman should pass along the front of both the fires and the *cātvāla*. In all *haviṣ*-sacrifices, the brahman should go by this very route for any rite to be performed to the north of the sanctuary of the sacred fires. In the Animal-sacrifice, he should pass even along the front of the sacrificial post and the *śāmitra*-enclosure[3]. After having reached the spot for the *avabhṛtha*, (as soon as the *Avabhṛtheṣṭi* is over,) all should go through the rites prescribed in connection with the Soma-sacrifice[4], namely, those beginning with the rite of sprinkling themselves with water (and ending with the rite of putting fire-sticks on the fire).

DRĀHYĀYAṆA [13.1.1–12] ≡ Lāṭ.

VAITĀNA [8.17–23]—

1. One should perform the *Varuṇapraghāsa-parvan* on the full-moon day of Āṣāḍha.

2. While the adhvaryu and the pratiprasthātṛ are carrying forth the fires, the brahman should follow them reciting the verse, *agne prehi*.... He should sit down by the side of the southern fire. He should go in front of the southern fire and offer an oblation on the northern fire, and then offer an oblation on the southern fire.

3. After the question: "Who is your paramour," has been put to the sacrificer's wife, all persons should sprinkle her with water, with the verse, *idam āpaḥ pravahatā 'vadyaṁ*.... One should offer the (*saṁcara*) oblations (to the divinities) up to Pūṣan, and also to Indra-Agni, Varuṇa, the Maruts, and Ka. The brahman should follow the offering to Varuṇa with *varuṇo 'pām*..., and that to Ka with *ya ātmadā*...[5].

4. One should go through the *avabhṛtha*, following the procedure prescribed in connection with the Soma-sacrifice. The sacrificer should stand between the two altars and go through the rite of Viṣṇu-steps.

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1. For example, in the *Sākamedha-parvan* and the Animal-sacrifice.

2. The last word of *LāṭŚS* 5.1.4, *āvedi*, has to be joined to the next *sūtra*. See, in this connection, *DrāhŚS* 13.1.5. The commentator of *LāṭŚS*, however, interprets differently.

3. The translation follows the commentary on *DrāhŚS* 13.1.11. The commentator of *LāṭŚS* interprets differently.

4. *LāṭŚS* 2.12.9–15.

5. One should follow the offering to Indra-Agni (with the relevant verse) as in the New-moon and the Full-moon sacrifices and that to the Maruts as in the *Vaiśvadeva-parvan*.

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THE DUTIES OF THE *HOTṚ* IN CONNECTION WITH THE *VARUṆAPRAGHĀSA-PARVAN*

BHĀRADVĀJA [8.9.13]—

The hotṛ should modify the *sūktavāka* as *parivatsarīṇāṁ svastim āśāste divyaṁ dhāmā ''śāste.*

ĀPASTAMBA HAUTRA PARIŚIṢṬA [2.5.1]; ĀPASTAMBA [8.7.8; 8.8.7]—

1. The duties of the hotṛ in connection with this *parvan* are similar to those in connection with the *Vaiśvadeva-parvan.* Two similar altars should be prepared towards the east. The adhvaryu should move about in the northern altar, and the pratiprasthātṛ in the southern altar.

2. In connection with the carrying forth of the fires towards the two altars (one after another), the hotṛ should repeat the reciting of the relevant verses[1].

3. The churning out of the two fires and the reciting of the *sāmidhenī* verses should be done, following the procedure prescribed in connection with the Animal-sacrifice. There are nine prayājas and nine anūyājas. The puronuvākyās and the yājyās relating to all the offerings from the two ājyabhāgas up to the offering to Pūṣan should be the same as in the *Vaiśvadeva-parvan.* The puronuvākyā and the yājyā relating to the offering to Indra-Agni should be respectively *indrāgnī rocanā divaḥ...* and *śnathad vṛtram uta....* There is a view that the yājyā (relating to this offering) should be *pra carṣaṇibhyaḥ....* The puronuvākyā and the yājyā relating to the offering to the Maruts should be respectively *maruto yasya hi...* or optionally *yajñair vā yajñavāhase...* and *śriyase kam bhānubhiḥ...*; those relating to the offering to Varuṇa should be respectively *ava te heḍo...* and *ud uttamaṁ varuṇa...*; and those relating to the offering to Ka should be respectively *kayā naś citra...* and *ko adya yuṅkte...*, which should be recited in a low tone. The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* offering should be respectively *agne naya supathā...* and *ā devānām api....*

4. In the *sūktavāka*, the hotṛ should say: *parivatsarīṇāṁ svastim āśāste divyaṁ dhāmā ''śāste....* The puronuvākyā and the yājyā relating to the offering of the *vājina* should be respectively *śaṁ no bhavantu...* and *vāje vāje....* The *avabhṛtha* should be performed. Optionally there should be no altar. The rites of the *avabhṛtha* should be performed, standing and entering into the water. The pronouncement of the *pravaras* of the sacrificer should be omitted. The hotṛ should recite the (four) prayāja-yājyās, omitting the one pertaining to Barhis. The puronuvākyās relating to the two ājyabhāgas should be *apsumant*, namely, *apsv agne...* and *apsu me somo...*[2]. The puronuvākyā and the yājyā relating to the offering to Varuṇa should be

1. The *sūtra* reads : *agipraṇayanam āvṛttiḥ.* This does not seem to accord with the statement in *ĀpŚS* 8.5.22, namely, that both the adhvaryu and the pratiprasthātṛ should carry forth the fires (simultaneously).

2. *TBr* 2.5.8.6.

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respectively *imam me varuṇa...* and *tat tvā yāmi...*; and those relating to the *sviṣṭakṛt*, *tvaṁ no agne...* and *sa tvaṁ no agne...*. The sacrificer and his wife should wash each other's back. The hotṛ should pray to Sūrya with *ud vayaṁ tamasas pari...*[1]. With the formula, *pratiyuto varuṇasya pāśaḥ*, he should push back the water on the margin. While returning to the fire-hall, he should pick up a fire-stick. He should not look back; he should return silently. He should put the fire-stick on the āhavanīya fire with the formula, *edho 'sye 'dhiṣīmahi*. He should pray (to the āhavanīya fire) with *apo 'nvacāriṣaṁ...*[2].

SATYĀṢĀḌHA [5.2] ≡ Bhār.

VAIKHĀNASA [8.13] ≡ Bhār.

MĀNAVA [5.1.3.12–27]—

2. At the time of the carrying forth of the fires, the hotṛ should sit down to the rear of the āhavanīya fire. After the adhvaryu has addressed the hotṛ with the words: "Do you recite the verses for the fire being carried forth," the hotṛ should recite the verse, *pra devaṁ devyā dhiyā...*, three times. At the third time, he should stop at the verse-half. After the adhvaryu has offered an oblation (on the portion of the āhavanīya fire which has been left over, with the formula, *yat te pāvaka...*), the hotṛ should stand up reciting the other verse-half, namely, *havyā no vakṣad ānuṣak*. (Joined to this verse-half he should recite the verse, *ayam u ṣya pra devayuḥ...*,) recite the verse-half, *ayam agnir uruṣyati...*, and then stop. He should follow the fires being carried forth. At the time of the depositing of the two fires he should first recite the remaining verse-half, *sahasaś cit sahīyān...*, and then the following five verses. He should close with the last verse, namely, *tvaṁ dūtas tvam u naḥ...*.

3. From the churning out of the fire (up to the two ājyabhāgas), the hotṛ should adopt the procedure as in the *Vaiśvadeva-parvan*. The puronuvākyās relating to the two ājyabhāgas should be *rayimant*, namely, *agninā rayim...* and *gayasphāno amīvahā...*. (The puronuvākyās and the yājyās) relating to the five (*saṁcara*) oblations (have been already mentioned in connection with the *Vaiśvadeva-parvan*). The puronuvākyās and the yājyās relating to the offerings to the next four divinities should be the eight consecutive verses beginning with *indrāgnī rocanā divaḥ...* (up to *ko adya yuṅkte...*). The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* should be respectively *piprīhi devaṁ...* and *agne yad adya...*.

4.≒Āp. The hotṛ should recite the mantras relating to the *avabhṛtha* rite in a humming tone.〰 In the last prayāja-formula, he should substitute the words, *svāhā 'gnīvaruṇau hotārau*, in the place of *svāhā devā ājyapā*.〰 The puronuvākyā and the yājyā relating to the offering to Varuṇa should be respectively *ud uttamaṁ varuṇa...* and *ava te heḍo...*.〰 He should recite *ye yajāmahe 'gnīvaruṇau sviṣṭakṛtāv ayāṣṭām agnīvaruṇāv agneḥ priyā dhāmāny ayāṣṭāṁ somasya priyā dhāmāny ayāṣṭāṁ varuṇasya priyā dhāmāny ayāṣṭāṁ*

1. *TS* 4.1.7.4. 2. *TS* 1.4.45.3.

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devānām ājyapānām priyā dhāmāni yakṣato 'gnīvaruṇayor hotroḥ priyā dhāmāni yakṣataḥ svau mahimānāv āyajeyātām ejyā iṣaḥ kṛṇutāṁ tāv adhvarā jātavedasau juṣetāṁ haviḥ, and should join to it the yājyā relating to the *sviṣṭakṛt*, namely, *sa tvaṁ no agne....*

VĀRĀHA PAR. [Ākulapāda 2] ≡ Mān.

KĀTYĀYANA HAUTRA PARIŚIṢṬA [3.5–7]—

2. The *hautra* in the *Varuṇapraghāsa-parvan* should be (generally) similar to that in the *Vaiśvadeva-parvan*. The difference is given below: At the carrying forth of the fires, the hotṛ, standing towards the west of the gārhapatya fire, should touch his heart without reciting any mantra, throw away *darbha*-blades from his seat towards the south-west, and then sit down upon his seat. (After the adhvaryu has addressed him) he should recite the eight verses relating to the carrying forth of the fires. He should recite the first verse sitting upon his seat, and the next seven while following the fires being carried forth. These eight verses are as follows: *pra devaṁ devyā dhiyā...*[1], *ayam u ṣya pra devayur...*[1], *ayam agnir uruṣyaty...*[1], *iḍāyās tvā...*[2], *agne viśvebhiḥ...*[1], *sīda hotaḥ sva u...*[3], *ni hotā hotṛṣadane...*[3], and *tvaṁ dūtas tvam u naḥ...*[1]. He should stop after having recited the first half of the fourth verse. After having seen the fire deposited by the adhvaryu upon the *uttaravedi*, he should recite (the second half of that verse) joining to it the following verses.

3. In connection with all the oblations ending with the cake to Indra-Agni, the hotṛ should recite the puronuvākyās and the yājyās as prescribed before[4]. He should then recite *imam me varuṇa śrudhī...*[5] and *tat tvā yāmi brahmaṇā...*[6] respectively as the puronuvākyā and the yājyā relating to the offering of *āmikṣā* to Varuṇa, *maruto yad dha vo divaḥ...*[7] and *arā ive 'd acaramā aheva...*[8] as those relating to the offering of *āmikṣā* to the Maruts, and *hiraṇyagarbhaḥ samavartatā 'gre...*[9] and *yaḥ prāṇato nimiṣato...*[10] as those relating to the offering to Ka.

4. In the *avabhṛtheṣṭi*, there should be no reciting of the *sāmidhenī* verses and no invocation to the divinities. The hotṛ should recite the prayāja-yājyās and the anūyāja-yājyās, excluding the one relating to Barhis. The puronuvākyās relating to the two ājyabhāgas should be *apsumant*, (namely, *apsv agne sadhiṣ ṭava...*[11] and *apsu me somo abravīd...*[12]). Or they should be such as the sacrificer may desire. The puronuvākyā and the yājyā relating to the offering to Varuṇa should be respectively *imam me varuṇa...* and *tat tvā yāmi...*; and those relating to *sviṣṭakṛt* should be respectively

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1. *TS* 3.5.11. 2. *VS* 34.15. 3. *VS* 11.35, 36.

4. The puronuvākyās and the yājyās relating to the five *saṁcara*-oblations should be the same as those prescribed in connection with the *Vaiśvadeva-parvan*. The puronuvākyā and the yājyā relating to the offering to Indra-Agni should be the same as those prescribed in connection with the New-moon sacrifice, namely, *indrāgnī avasā gataṁ...* (*RV* 7.94.7) and *gīrbhir viprāḥ pramatim icchamānāḥ...* (*RV* 7.93.4).

5. *VS* 21.1. 6. *VS* 21.2. 7. *KS* 21.13; *MS* 4.10.4. 8. *RV* 5.58.5.
9. *VS* 25.10. 10. *VS* 25.11. 11. *VS* 12.36. 12. *RV* 1.23.20.

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tvaṁ no agne...[1] and *sa tvaṁ no agne...*[1]. The first alternative (in connection with the procedure of the *avabhṛtha*) is to offer only six offerings excluding the two ājyabhāgas and the two anūyājas; the other is to offer ten offerings, (namely, four prayājas, two ājyabhāgas, the principal offering, the *sviṣṭakṛt* offering, and the two anūyājas). One should follow either of these two alternative procedures.

ĀŚVALĀYANA [2.17]—

2. On the fourth full-moon day after the *Vaiśvadeva-parvan*, one should perform the *Varuṇapraghāsa-parvan*. The hotṛ should take his seat at the rear of the altar prepared according to the model in the New-moon and the Full-moon sacrifices, and, after the adhvaryu has addressed him (with the words, "Do you recite the verses for the fire being carried forth"), recite the following verses relating to the carrying forth of the fire, namely, the three verses beginning with *pra devaṁ devyā dhiyā...*, the verse, *iḷāyās tvā pade vayaṁ...*, and the first half of the verse, *agne viśvebhiḥ svanīka devair...*, (after which he should stop). He should recite the first verse (from among the three verses beginning with *pra devaṁ devyā...*)—sitting, three times, and in low tone, each time together with the *praṇava* having the same length. In the case of the change of pitch, he should finish the last verse with *praṇava*, and recite the next without breathing in. Thus the reciting secures the continuity of breath. So is it said. While following the fire to be deposited within the northern altar, the hotṛ should recite the remaining (three) verses. If the sacrificer is a Rājanya or a Vaiśya, the hotṛ should recite as the first verse, respectively the verses, *imaṁ mahe vidathyāya śūṣaṁ...* and *ayam iha prathamo dhāyi dhātṛbhiḥ...*. Standing to the rear of the northern altar, (the hotṛ should recite the second half of the verse, *agne viśvebhiḥ svanīka devaiḥ...*). In a Soma-sacrifice, the hotṛ should stand to the rear of the *uttaravedi* (and finish the reciting). After the fire has been deposited within the altar, the hotṛ should recite the two verses, *sīda hotaḥ sva u loke cikitvān...* and *ni hotā hotṛṣadane vidānaḥ...*. He should close the reciting with the latter of these two verses. He should sit on the very same seat and release his speech with *bhūr bhuvaḥ svaḥ*. In other sacrifices where he has to follow (the adhvaryu) while reciting verses, (he should act similarly). If he is addressed while he is standing, he should release his speech also while standing.

3. This sacrifice is similar to the *Vaiśvadeva-parvan* from the churning out of the fire onwards. In place of the oblations beginning with the sixth, prescribed in connection with that *parvan*, those for Indra-Agni, the Maruts, Varuṇa, and Ka are to be offered in this *parvan*. The puronuvākyā and the yājyā relating to Indra-Agni should be respectively *indrāgnī avasā gataṁ...* and *śnathad vṛtram uta sanoti vājam...*; those relating to the Maruts, *maruto yasya hi kṣaye...* and *arā ive 'd acaramā ahe 'va...*; those relating to Varuṇa, *imam me varuṇa śrudhī...* and *tat tvā*

1. *VS* 21.3, 4.

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yāmi brahmaṇā vandamānaḥ...; and those relating to Ka, *kayā naś citra ābhuvad...* and *hiraṇyagarbhaḥ samavartatā 'gre...*.

4. At (the partaking of) the *vājina*, the pratiprasthātṛ should be the third (to be invited by the hotṛ). After the conclusion of the *iṣṭi*, all should go out for the *avabhṛtha*. One may or may not perform the *avabhṛtha*. We shall describe the procedure in connection with the *avabhṛtha* in the sequel[1]. Two months after the *Varuṇapraghāsa-parvan*, one should perform an Animal-sacrifice for Indra-Agni.

ŚĀṄKHĀYANA [3.14]—

1. If one has commenced the performance of the *Cāturmāsyas* on the full-moon day of Phālguna, he should perform the *Varuṇapraghāsa-parvan* on the full-moon day of Āṣāḍha. If he has commenced the performance of the *Cāturmāsyas* on the full-moon day of Caitra, he should perform the *Varuṇapraghāsa-parvan* on the full-moon day of Śrāvaṇa. As prescribed in connection with the *Vaiśvadeva-parvan*, one should pour out material for and prepare the oblations for the (five) divinities up to Pūṣan. Thereafter he should pour out material for and prepare the cake for Indra-Agni, *āmikṣā* for Varuṇa and for the Maruts, and the cake for Ka.

2. Two portions are taken out of the āhavanīya fire and carried forth. (After the adhvaryu has addressed him, the hotṛ) should recite, sitting, the first of the three verses beginning with *pra devaṁ devyā...*. While following (the fires being carried forth), he should recite the next two verses, joining them to the preceding verse. While the fires are being deposited in the fire-places, he should recite the verse, *iḷāyās tvā pade vayaṁ...*. Thereafter, he should recite the remaining four verses relating to the carrying forth of the fires, namely, *agne viśvebhiḥ svanīka...*, *sīda hotaḥ...*, *ni hotā hotṛṣadane...*, and *tvaṁ dūtas tvam u naḥ...*. He should release his speech, standing at the spot where he had sat and recited the first verse. The hotṛ should perform his duties at the northern altar.

3. The puronuvākyā and the yājyā relating to the *āmikṣā* for Varuṇa should be respectively *imam me varuṇa...* and *tat tvā yāmi...*; those relating to the *āmikṣā* for the Maruts, *maruto yad dha vo...* and *yūyam asmān nayata...*; and those relating to the cake for Ka, *hiraṇyagarbhaḥ samavartatā 'gre...* and *yaḥ prāṇato...*[2]. (In all cases) the verses relating to the offering to Ka should be recited in low tone. The sacrificer should give away, as *dakṣiṇā*, a couple of cow and bull.

4. The hotṛ should spread out (the *darbha*-blades in) the *veda* used by the adhvaryu. The *avabhṛtha* should be performed with the scrapings of the *āmikṣā* for Varuṇa, following the procedure prescribed in connection with the Soma-sacrifice. The hotṛ should recite *uruṁ hi rājā...* and *śataṁ te rājan bhiṣajaḥ...* respectively as the puronuvākyā and the yājyā relating to Varuṇa. He should recite (the verses relating to the churning out of the fire) as prescribed in connection with the *Vaiśvadeva-parvan*.

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1. *ĀśvŚS* 6.13. 2. *ṚV* 10.121.3.

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SĀKAMEDHA-PARVAN

BAUDHĀYANA [5.10–17]—

1. One is required to perform a sacrifice with the *Sākamedha* oblations four months after (the performance of the *Varuṇapraghāsa-parvan*). He should arrange for the following materials, namely, a porcupine's quill with three straps, a razor made of red iron, four sets of potsherds for sacrificial cakes, four vessels for cooking rice, as many corn-stirring sticks, and curds for preparing *pṛṣadājya*. On the day preceding the full-moon day, he should offer a cake on eight potsherds to *anīkavant* Agni at sun-rise. This *iṣṭi* should be concluded in the well-established manner. [21.3—As for the offering of the cake to *anīkavant* Agni: The view of the two teachers, namely, Baudhāyana and Śālīki, is that one should make the washing clean of his palms (with the formula, *karmaṇe vām*...) coincide with the sun-rise. Aupamanyava says that one should make the taking up of a handful of the oblation-material (coincide with the sun-rise). Aupamanyavīputra says that one should make the offerings as soon as the rays of the sun become visible (on the horizon). This (variation in connection with the injunction should be regarded as being applicable) in the case of the *sāṁtapaneṣṭi* and also of the *kraiḍineṣṭi*.] Then, at noon, one should offer cooked rice to the *sāṁtapana* Maruts. This *iṣṭi* should be concluded in the well-established manner. On this very day (in the evening) calves should be driven away (from the mother-cows, in connection with the oblation to be offered) to the *gṛhamedhin* Maruts.

After the evening *agnihotra* has been offered, the adhvaryu should cook over the gārhapatya fire, in the milk of all the cows, rice for the *gṛhamedhin* Maruts, pour out clarified butter over that cooked rice, and take it down from over the fire towards the north. Then he should wash the pan clean, pour out clarified butter in it as base, and then scoop out (the cooked rice) on it (in such a way that the rice remains) loosely spread out. [21.3—As for the reciting or the non-reciting of the mantras (in connection with the oblation for the *gṛhamedhin* Maruts): Baudhāyana says that the rites relating to this oblation should be accompanied by the relevant mantras. Śālīki says that the rites should be gone through silently. As for the pouring out of paddy for the oblation to the *gṛhamedhin* Maruts: Baudhāyana says that it should be done in a vessel with the strainers put across it, and in the accompaniment of relevant mantras. Śālīki says that (it should be done) in a vessel without the strainers put across it, and silently. As for the cooking of the rice to be offered to the *gṛhamedhin* Maruts: Baudhāyana says that one should cook it in milk. Śālīki says (that one should cook it) in water. As for the using of the splinters (as enclosing sticks): Baudhāyana says that one should use them (as such). Śālīki says that one should not.] One should make a hollow in the cooked rice (spread out in the pan), pour out ample ghee into it, and then place (the pan) within the altar. [21.3—As for the placing of the cooked rice for the *gṛhamedhin* Maruts: Baudhāyana says that

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one should place it on the *barhis* formally cut out. Śālīki says (that one should place it) on any *kuśa*-blades which have not been used before.] Then he should offer two ājyabhāgas (each to Agni and to Soma) respectively (uttering the calls) *agnaye...* and *somāya....* He should pour out clarified butter into the *juhū* as base, and, while cutting out a portion from the front half of the cooked rice, address (the hotṛ with the words): "Do you recite the puronuvākyā for the *gṛhamedhin* Maruts." After having cut out a portion from the front half, he should cut out a portion from the rear half. He should pour out clarified butter over (the portions so cut out). He should anoint (the remaining oblation with the formula, *yad avadānāni te...*). Thereafter, after having stepped beyond and after having caused (the āgnīdhra) to announce, he should say (to the hotṛ): "Do you recite the yājyā for the *gṛhamedhin* Maruts." At the *vaṣaṭ*-utterance, he should offer the oblation. [21.3—As for the offering of the oblation to the *gṛhamedhin* Maruts: Baudhāyana says that one should offer it with mantras recited in low tone. Śālīki says (that one should do so with mantras recited) in loud tone.] Then he should make the *sviṣṭakṛt* offering. The sacrifice to the *gṛhamedhin* Maruts should conclude with the *iḍā*. [21.3—As for the putting of the splinters (used as enclosing sticks) on the fire: Baudhāyana says that one should put them on the fire. Śālīki says that one should not.] [25.2—Now this sacrifice to the *gṛhamedhin* Maruts should begin with the two ājyabhāgas and should be concluded with the *iḍā*. In it there should be no *prāśitra*. One should put on the fire the splinters, used as enclosing sticks, after having first besmeared them silently.] One should keep back the scrapings of cooked rice for being offered as *pūrṇadarvya*-oblation. One should cook auxiliary rice for (feeding) the women-folk and children (in the sacrificer's family). [21.3—As for the cooking of the auxiliary rice: Baudhāyana says that one should cook it over the anvāhāryapacana fire. Śālīki says (that one should do so) over the fire fetched from the village.] (The sacrificer's kinsmen) should be fed. They should put collyrium in their eyes. They should anoint their bodies. One should release the calves. On that night, one should tether only that calf which sucks its mother-cow as well as that cow whose calf is dead.

In the latter part of the night, the adhvaryu should offer the morning-*agnihotra* with the milk of a cow having a calf. He should wash the *darvī* clean, pour out clarified butter into it as base, and put in it the entire scrapings of cooked rice. He should pour out clarified butter over it two times. The adhvaryu should recite the (following) puronuvākyā, namely, *pūrṇā darvi parā pata...*. He should recite the (following) yājyā, namely, *dehi me dadāmi te...*, (call the bull with the words,) "O bull, come," and should offer the oblation at the bull's bellowing. There is the other view that (the adhvaryu should offer the oblation) at the utterance of *hiṁ* by the brahman. He should offer that oblation on the gārhapatya fire, while the sacrificer has touched him, with the above-mentioned verse ending with *svāhā*. [21.3—As for the offering of *pūrṇadarvya*: (The view expressed in)

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the *sūtra* (is that) of the two teachers, (namely, Baudhāyana and Śālīki). Gautama says that one should utter the *vyāhṛtis*, and make the offering at the brahman's utterance of *hiṁ*.]

2. Then, the adhvaru should strew the *pṛṣṭhyā*, carry forth the *praṇītā*-water, and, at sunrise, pour out paddy for a cake on seven potsherds to the *krīḍin* Maruts. This *iṣṭi* should be concluded in the well-established manner. Immediately thereafter, one should strew the *pṛṣṭhyā*, carry forth the *praṇītā*-water, and pour out paddy for the five *saṁcara*-oblations beginning with a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra-Agni, cooked rice to Indra, and a cake on one potsherd to Viśvakarman. He should cause the cakes to form crust, bake them, cover them over with ashes (by means of the *veda*), go towards the east, pour down the wash-water for the Āpyas, and then carry the *stambayajus*. This (that is, the carrying of the *stambayajus*) has been prescribed in the *pauroḍāśikakāṇḍa* of the Taittirīya school. (It should be done) three times with the relevant formula and the fourth time silently. The adhvaryu should then make the first tracing out of the altar. He should murmur the *karaṇa*-formula, (namely, *imāṁ narāḥ kṛṇuta*...). He should dig up (the ground for the altar). From the spot so dug up, the āgnīdhra should take away (the earth) three times. While the āgnīdhra is taking away (the earth) three times, the adhvaryu should trace out the *cātvāla*, following the procedure relating to the *cātvāla* (as prescribed in connection with the Animal-sacrifice). (With the earth from the *cātvāla*) he should prepare the *uttaravedi*, following the procedure relating to the *uttaravedi* (as prescribed before). Having formed the navel upon the *uttaravedi*, he should carry forth the fire, following the procedure relating to (the carrying forth of) the fire (as prescribed before). As soon as (the *uttaravedi* has become) equipped with fire, he should make the second tracing out of the altar. He should then press the ground for the altar (by means of the wooden sword), fix up the wooden sword across, and give out the call (to the āgnīdhra) with the words: "Do you place the *prokṣaṇī*-water, keep the sacrificial faggot and the *barhis*, cleanse the spoon and the ladles, (cleanse) the ladle for *pṛṣadājya* without reciting any mantra, fasten the girdle round the waist of the sacrificer's wife, and come hither with clarified butter and curds." After the *prokṣaṇī*-water has been brought forth (and placed within the altar by the āgnīdhra), he should cast away the wooden sword upon the rubbish-heap and sprinkle himself with water. (The āgnīdhra) should keep the sacrificial faggot and the *barhis*, turn by the right, hasten towards the west, cleanse the spoon and the ladles, (cleanse) the ladle for *pṛṣadājya* without reciting any mantra, fasten the girdle round the waist of the sacrificer's wife, and go thither with clarified butter and curds. The adhvaryu should purify the clarified butter and the *prokṣaṇī*-water and go through the remaining rites, excluding the offering of *vājina*, in the manner of the *Vaiśvadeva*-oblations. [27.14—The sacrificer should follow the offering of the cake on one potsherd to Viśvakarman with the formula, *viśvakarmaṇo 'haṁ devayajyayā viśvāni karmāṇy avarundhīya*.] The sacrificer

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should go through the rites of disposing of the *praṇītā*-water and the stepping of the Viṣṇu-steps. He should not relinquish the sacrificial vow.

3. The sacrificer who is about to perform the *Mahāpitṛyajña* should arrange for the following material: paddy, barley, six potsherds, a pot half filled with milk of a cow which suckles an adopted calf, two new vessels, a stem of sugar-cane, three tri-leafs of *palāśa*, *barhis* (that is, blades of *darbha*) with roots, sacrificial faggot consisting of fire-sticks longer than the usual ones, curtain, mattress and pillow, collyrium and ointment, fringes of a garment, wooden sword, two pitchers filled with water, and (the other usual) sacrificial implements. [25.2—If (the milk of) a cow which suckles an adopted calf is not available, one should milk a cow which is newly pregnant.] [21.4—As for the *barhis* for the *Mahāpitṛyajña*: Baudhāyana says that the (*darbha*-blades to be used as) *barhis* should be (endowed) with roots and that the formula with which the adhvaryu is asked to touch himself (namely, *sahasravalśā*...) should not be recited. Śālīki says that the *barhis* should be so cut that some portion is left out at the bottom, and that the formula prescribed for touching oneself is essential. Aupamanyava says that one should cut it leaving out only the roots.] [25.3—Now (as regards) this *Mahāpitṛyajña*: How should this sacrifice be commenced? One should fetch the *barhis* with the formula, *devānām pitṝṇām pariṣūtam asi devapitṛbarhir mā tvā 'nvaṅ mā tiryak parva te rādhyāsam.*] The adhvaryu should strew sacrificial grass round the gārhapatya fire. To the north of that fire, he should place the following objects one after another: mattress and pillow, collyrium and ointment, fringes of a garment, wooden sword, the pitchers filled with water, and (the other usual) sacrificial implements. Then, wearing the sacred cord over the left shoulder and under the right arm, he should sit down to the north of the gārhapatya fire. [25.3—He should wash his hands, strew sacrificial grass round the gārhapatya fire, wash the sacrificial utensils, and arrange them properly. He should seat the brahman to the south (of the gārhapatya fire), deposit the water-pots towards the north at this very stage, place the wooden sword to the rear of the gārhapatya fire, and place a pan upon the wooden sword. He should pour out paddy into that pan. He should go through the rites beginning with the taking up of the winnowing basket and ending with the pouring down of the wash-water for the Āpyas.]

He should pour out four handfuls of paddy by means of the *agnihotra*-ladle with the strainer placed across it, with the formula, *devasya tvā savituḥ prasave 'śvinor bāhubhyām pūṣṇo hastābhyāṁ somāya pitṛmate juṣṭaṁ nirvapāmi.* He should pour out four handfuls of barley repeating the same formula (substituting in its concluding part the words,) *pitṛbhyo barhiṣadbhyo juṣṭaṁ nirvapāmi.* He should again pour out four handfuls of barley repeating the same formula (substituting in its concluding part the words,) *pitṛbhyo 'gniṣvāttebhyo juṣṭaṁ nirvapāmi.* Only in respect of (the pounding of) the paddy, from among these, should he give out a call to the preparer of the oblation-material (with the words: "O preparer of the oblation-material,

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come"). (While the paddy is being pounded) one should lift up the barley. [21.4—As for the injunction that the adhvaryu should give out a call to the preparer of the oblation-material only in respect of (the pounding of) the paddy from among these and that one should lift up the barley (while the paddy is being pounded): (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Baudhāyana, indeed, says that (various) acts in respect of the barley (also), beginning with the pouring out into the mortar should be accompanied with the relevant mantras. The call to be given out to the preparer of the oblation-material should, however, be combined (with the one given in respect of the paddy).] With the call given out to the preparer of the oblation-material, the sacrificer should release his speech. The adhvaryu should go through the rites up to the pouring out (of the rice-grains on the lower crushing stone) in the usual manner. After having poured out the rice-grains, he should arrange six potsherds in the southern half of the gārhapatya fire. He should then pound the barley-grains in the mortar having first applied water to them, place an earthen pan upon the gārhapatya fire, and roast those barley-grains in that pan. He should roast them and should cause them to be discoloured and deformed. Half of those roasted barley-grains should be kept back. The other half should be turned into flour. The adhvaryu should collect the flour (of rice-grains) in a pan, mix it with water, prepare a cake, and place it on six potsherds. Towards the north (of it), he should draw out (by means of the fire-stirring stick) embers mixed with ashes. He should place upon them a new vessel, pour out clarified butter (into that vessel) over the strainer, and then pour out the roasted barley-grains (into that vessel) over the strainer. He should then ask for a pot half filled with milk of a cow which suckles an adopted calf. [21.4—As for the injunction that he should ask for a pot half filled with milk of a cow which suckles an adopted calf: (The view expressed in) the *sūtra* (is that) of Baudhāyana.[1] Śālīki says that if (the milk of such a cow is) less (than required), one should augment it with water.] The adhvaryu should then pour out the flour of roasted barley-grains into that pot of milk over the strainer and churn (the mixture) by means of the stem of sugar-cane. It is said in the *Brāhmaṇa*: "One should churn it turning the stem of sugar-cane (always) by the right; one should churn it (with the hands,) not with any implement." One should then draw out towards the north (of it) embers mixed with ashes and place (the pot of the churned milk) upon them. He should cause the cake to form crust, cover it over with ashes, and at that very stage, pour down water for the Āpyas. [21.4—As for the pouring down of water for the Āpyas: Baudhāyana says that one should pour down water for the Āpyas to the rear of the gārhapatya fire. Śālīki says that one should do so in front of the same and leaving some distance. Aupamanyava says that one should do so either to the rear

1. The commentary, *Subodhinī*, states Baudhāyana's view that, if the milk of one such cow is not available in the required quantity, one should supplement it with the milk of another such cow.

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or in front.] [25.3—One should pour down water for the Āpyas along the rear of the gārhapatya fire.]

Towards the south, there should be prepared a level piece of ground. The adhvaryu should trace out upon it a rectangular altar. He should not dig it up. [21.4—As for the preparation of the altar: Baudhāyana says that one should go out of the fire-hall and prepare the altar in the south-east. Śālīki says that one should prepare it in the south-east (but) within the fire-hall itself. Aupamanyava says that one should prepare it round the anvāhāryapacana fire.] In the centre of the altar, he should enkindle the anvāhāryapacana fire. [21.4—As for the enkindling of the anvāhāryapacana fire: Baudhāyana says that one should enkindle the anvāhāryapacana fire in its own place (and then deposit it). Śālīki says that one should put a faggot on the anvāhāryapacana fire and carry it forth and deposit it.[1]] The adhvaryu should carry the *stambayajus*. This is prescribed in the *pauroḍāśikakāṇḍa* of the Taittirīya school. (One should carry it) three times with the relevant formulas and the fourth time silently. [25.3—(The usual formulas in this connection should be modified as) *apahato 'raruḥ pṛthivyai devapitṛyajanyai* and *apahato 'raruḥ pṛthivyā adevapitṛyajanaḥ*. One should make similar modifications in such rites where Devas and Pitṛs occur together.] The adhvaryu should then make the first tracing out of the altar. He should murmur the *karaṇa*-formula, (namely, *imāṁ narāḥ kṛṇuta*...). He should dig up (the ground for the altar). From the spot so dug up, the āgnīdhra should take away (the earth) three times. As soon as the āgnīdhra has taken away (the earth) three times, the adhvaryu should make the second tracing out of the altar. He should press the ground of the altar (by means of the wooden sword), fix up the wooden sword across, and then give out the call (to the āgnīdhra) with the words, "Do you place the *prokṣaṇī*-water, deposit the sacrificial faggot and the *barhis*, cleanse the spoon and the ladles, and come hither with clarified butter." After the *prokṣaṇī*-water has been brought forth (by the āgnīdhra), the adhvaryu should cast away the wooden sword (upon the rubbish-heap) and sprinkle (himself and the wooden sword) with water. (The āgnīdhra) should place the sacrificial faggot and the *barhis*, turn by the right, hasten towards the west, and cleanse the spoon and the ladles. He should then come over with clarified butter. The adhvaryu should purify the clarified butter and the *prokṣaṇī*-water and take up into each of the ladles, with the usual procedure, five or six spoonfuls of clarified butter. [21.4—As for the taking up of spoonfuls of clarified butter: Baudhāyana says that five spoonfuls or six spoonfuls should be taken up. Śālīki says that only six spoonfuls should be taken up.] He should take up the *prokṣaṇī*-water. He should sprinkle the sacrificial faggot with water by means of the hand with the palm turned upwards. He should sprinkle the altar; he should sprinkle the *barhis*. He should sprinkle with water the *barhis* which has been placed

1. Thus, according to Baudhāyana, the entire anvāhāryapacana fire is to be deposited into the new altar and the cooking of the anvāhārya rice is to be done on that fire. According to Śālīki, the anvāhāryapacana fire is to remain in its place.

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(within the altar), pour down (the remaining water within the altar), and take out towards the east the *prastara* of *darbha*-blades having roots, silently. [21.4—As for the reciting or the non-reciting of mantras in connection with the *prastara*: Baudhāyana says that the taking out (from the *barhis*) as also the placing (within the altar) of the *prastara* should be done silently, but that the other rites in connection with it should be accompanied by the relevant formulas. Śālīki says that (the cutting up and) the gathering up in a pile and the placing (within the altar) of the *prastara* should be done silently, but that the other rites should be accompanied by the relevant formulas. Aupamanyava says that all rites up to the placing (within the altar) of the *prastara* should be performed silently, and that the other rites should be accompanied by the relevant formulas.] With the sacred cord worn over the right shoulder and under the left arm, he should go round the fire three times by the left, spreading out the *darbha*-blades. At first close to (the fire), then away (from it); and again away (from it). [21.4—As for the injunction that he should go round the fire three times by the left, spreading out the *darbha*-blades: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that he should spread out the *darbha*-blades held in the position in which they are grown (that is, holding them at the top). As for the spreading out of the *darbha*-blades upon the altar: (The view expressed in) the *sūtra*, namely, that the adhvaryu should spread out the *darbha*-blades with the formula, *devapitṛbarhir ūrṇāmradasaṁ tvā stṛṇāmi svāsasthaṁ devebhyaḥ pitṛbhyaḥ*, (is that) of Baudhāyana. Śālīki says that (while spreading out the *darbha*-blades upon the altar), one should merely recite *ūrṇāmradasaṁ tvā stṛṇāmi*.] Then, with the sacred cord worn over the left shoulder and under the right arm, he should go round the fire three times in the opposite direction (that is, by the right). With the *prastara* in hand, he should lay down two enclosing sticks, namely, the middle one and the one towards the south. [21.5—As for the laying down of the enclosing sticks: (The view expressed in) the *sūtra*, (is that) of Śālīki. In this connection, Baudhāyana, indeed, says that one should lay down all the enclosing sticks, but that, while a sacrifice relating to the Pitṛs is being performed, he should put the enclosing stick, which was laid towards the north, by the side of the southern enclosing stick.] He should fix up two fire-sticks perpendicularly. He should place the two *vidhṛtis* crosswise. Upon the two *vidhṛtis* he should place silently the *prastara* having roots. Upon the *prastara*, he should place the *juhū*. He should place the other two ladles upon the *barhis*. He should touch the ladles with the formula, *etā asadan...*, turn by the right, hasten towards the west, and take out the oblations from over the fire in the proper order, (namely, cake, roasted barley-grains and *karambha*). He should spread out clarified butter as base (in the pan), put the cake in it, and pour out clarified butter over it. He should also put the roasted barley-grains and the *karambha* in the pan, and pour out clarified butter over them. [21.5—As for the taking out of the oblations from over the fire: (The view expressed in) the *sūtra* (is that) of Baudhāyana.

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Śālīki says that one should take them out in the order in which they were cooked, (namely, roasted barley-grains, *karambha*, and cake.)] The oblations should be taken up and carried one by one. The adhvaryu should place the cake within the altar towards the south; the roasted barley-grains towards the north (of the cake); and the *karambha* towards the north (of the roasted barley-grains). [21.5—As for the movement of the oblations and of the adhvaryu: Baudhāyana says that it should be along the south. Śālīki says that it should be along the north.] Towards the south (of the oblations) the adhvaryu should place (within the altar) the piece of cloth to be used as curtain, the mattress and the pillow, the collyrium and the ointment, the fringes of a garment, and the wooden sword. Towards the north (of the oblations, he should place) the two pitchers of water. The brahman and the sacrificer should take their seats towards the south, and the adhvaryu and the āgnīdhra towards the north.

4. Then taking up a fire-stick from the faggot, the adhvaryu should address (the hotṛ) with the words: "Do you recite the verse for the fire being kindled for the sake of the Devas and the Pitṛs." He should put the entire faggot on the fire either at once (with the utterance of the first *praṇava*(or in three parts (respectively with the three *praṇavas* uttered at the recitation of the verse). He should keep back one fire-stick (for the anūyāja). He should fan the fire by means of the *veda* (at the proper time). After the *sāmidhenī* verse has been recited (by the hotṛ three times), the adhvaryu should pour out one *āghāra*-libation by means of the spoon. After the fire has been brushed up, he should pour out the other *āghāra*-libation by means of the two ladles. Thereupon, without allowing the two ladles to touch each other, he should step beyond towards the north, pour out the clarified butter from the *juhū* into the *dhruvā*, place the two ladles (in their respective places), and choose the hotṛ. Then he should cause the āgnīdhra to announce with *o śrāvaya* (and after the latter has responded with) *astu śrauṣaṭ*, he should choose the hotṛ with the formula, *agnir devo hotā devān pitṝn yakṣat sīda*. [21.5—As for the choosing of the hotṛ: (The view expressed in) the *sūtra* (is that) of the two teachers, (namely, Baudhāyana and Śālīki). Aupamanyava says that (it should end with) *vidvāṅś cikitvan* (*sīda*).] The hotṛ should take his seat. The adhvaryu should wait for the impulse (from the hotṛ). Being impelled (by the hotṛ) he should take up the two ladles, step (towards the south), cause the announcement, and say (to the hotṛ), "Do you recite the yājyā for the Samidhs." At the *vaṣaṭ*-utterance, he should offer the oblation. Saying to the hotṛ: "Do you recite the yājyā," at each offering, he should offer four prayājas, excluding the one relating to Barhis, step beyond towards the north, and pour out the clarified butter remaining in the *juhū* over the oblations in the proper order. Then (again stepping towards the south) he should offer the two ājyabhāgas, respectively giving out the calls, *agnaye*... and *somāya*.... Thereafter, he should step beyond towards the north and place the two ladles in their respective places. The officiating priests and the sacrificer should wear their sacred cords over

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the right shoulders and under the left arms. The officiating priests should walk round. The oblations should also be carried round. The adhvaryu should place the cake towards the north and the *karambha* towards the south. The roasted barley-grains should remain in their original place itself. The brahman and the sacrificer should take their seats towards the north, the adhvaryu and the āgnīdhra towards the south. [21.5—As for the injunction that the officiating priests should walk round and that the oblations should also be carried round: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that the oblations should not be carried round (but all the officiating priests should walk round). Aupamanyava says that the oblations should not be carried round, and only the adhvaryu and the āgnīdhra should walk round.] [25.3—As for the injunction that the officiating priests should walk round: The adhvaryu should remain close to the fire (while walking towards the south along the front); then the sacrificer (should go towards the north along the outside of the adhvaryu's route); then the brahman (should go towards the north along the outside of the sacrificer's route); and then the āgnīdhra (should go towards the south along the outside of the brahman's route). Or the āgnīdhra should remain close to the fire (while walking towards the south); then the sacrificer (should go towards the north); then the brahman (should go towards the north); and then the adhvaryu (should go towards the south). As for the injunction that the oblations should be carried round: The cake should be carried (towards the south) along the front of the roasted barley-grains, and the *karambha* along the rear of the roasted grains.] Then the *paitṛka* altar should be curtained off. A door should be kept towards the north. Whoever is strong, unto him the adhvaryu should say: "Do you go round (this altar) by the left, three times, pouring out water in a continuous stream by means of this pitcher." That man should do so. He should put down the pitcher and again go round (the altar) three times in the opposite direction (that is, by the right). The adhvaryu should pour out clarified butter as base into the *juhū*, and, while cutting out a portion from the eastern half of the cake, say to the hotṛ: *somāya pitṛmate 'nu svadhā*. He should take out a portion from the eastern half of the cake, (a portion) from the eastern half of the roasted barley-grains, and (a portion) from the eastern half of the *karambha*. He should pour out clarified butter over (these portions from the three oblations). He should anoint the oblations from which he has cut out the portions (with the formula, *yad avadānāni te...*). Having cut out the portions while he is to the south of the altar, he should step beyond towards the north. He should cause (the āgnīdhra) to announce with *o svadhā*. (The āgnīdhra) should respond with *astu svadhā*. [21.5—As for causing (the āgnīdhra) to announce: Baudhāyana says (that the adhvaryu should do so with) *o svadhā*. Śālīki says (that he should do so with) *ā svadhā*. Aupamanyava says (that he should do so with) *svadhā*.] (The adhvaryu should say to the hotṛ) *somam pitṛmantaṁ svadhā*. The *āgūr* (to be uttered by the hotṛ) should be either *ye svadhā* or *ye svadhāmahe*. (The hotṛ) should utter *svadhā namaḥ* instead of

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vaṣaṭ. At that utterance, (the adhvaryu) should offer the oblation. He should pour out clarified butter as base into the *juhū*, and, while taking out a portion from the middle of the roasted barley-grains, say to the hotṛ: *pitṛbhyo barhiṣadbhyo 'nu svadhā*. He should take out a portion from the middle of the roasted barley-grains, (a portion) from the middle of the *karambha*, and (a portion) from the middle of the cake. He should pour out clarified butter over those portions. He should anoint the oblations from which he has cut out the portions. Having cut out the portions while he is to the south of the altar, he should step beyond towards the north. He should cause (the āgnīdhra) to announce with *o svadhā*. (The āgnīdhra) should respond with *astu svadhā*. (The adhvaryu should say to the hotṛ) *pitṝn barhiṣadaḥ svadhā*. The *āgūr* (to be uttered by the hotṛ) should be either *ye svadhā* or *ye svadhāmahe*. (The hotṛ) should utter *svadhā namaḥ* in place of *vaṣaṭ*. At that utterance, (the adhvaryu) should offer the oblation. The adhvaryu should pour out clarified butter as base into the *juhū*, and, while cutting out a portion from the rear half of the *karambha*, say (to the hotṛ): *pitṛbhyo 'gniṣvāttebhyo 'nu svadhā*. He should cut out a portion from the rear half of the *karambha*, (a portion) from the rear half of the cake, and (a portion) from the rear half of the roasted barley-grains. He should pour out clarified butter over those portions. He should anoint the oblations from which he has cut out the portions. Having cut out portions while he is to the south of the altar, he should step beyond towards the north. He should cause (the āgnīdhra) to announce with *o svadhā*. (The āgnīdhra) should respond with *astu svadhā*. (The adhvaryu should say to the hotṛ *pitṝn agniṣvāttān svadhā kuru*. The *āgūr* (to be uttered by the hotṛ) should be either *ye svadhā* or *ye svadhāmahe*. (The hotṛ) should utter *svadhā namaḥ* instead of *vaṣaṭ*. At that utterance, (the adhvaryu) should offer the oblation. The adhvaryu should pour out clarified butter as base into the *juhū*, and, while cutting out a portion from the southern half of the cake, say (to the hotṛ): *agnaye kavyavāhanāya sviṣṭakṛte 'nu svadhā*. He should cut out a portion from the southern half of the cake, (a portion) from the southern half of the roasted barley-grains, and (a portion) from the southern half of the *karambha*. He should pour out clarified butter over those portions two times. He should not anoint the oblations from which he has cut out the portions. Having cut out the portions while he is to the south of the altar, he should step beyond towards the north. He should cause (the āgnīdhra) to announce with *o svadhā*. (The āgnīdhra) should respond with *astu svadhā*. (The adhvaryu should say to the hotṛ) *agniṁ kavyavāhanaṁ sviṣṭakṛtaṁ svadhā kuru*. The *āgūr* (to be uttered by the hotṛ) should be either *ye svadhā* or *ye svadhāmahe*. (The hotṛ) should utter *svadhā namaḥ* instead of *vaṣaṭ*. At that utterance, (the adhvaryu) should offer the oblation on the south-eastern portion (of the fire), beyond the earlier oblations. He should throw on the fire the stirring stick and the section of sugarcane. He should offer on these two the clarified butter remaining in the ladle.

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Then the adhvaryu should step towards the south and place the two ladles in their respective places. (The sacrificer and the officiating priests) should wear their sacred cords over the left shoulders and under the right arms. The officiating priests should walk round. The oblations should be carried round. The adhvaryu should place the cake towards the south, and the *karambha* towards the north. The roasted barley-grains should remain in their original place. The brahman and the sacrificer should take their seats towards the south (of the altar), and the adhvaryu and the āgnīdhra towards the north. Then the adhvaryu should cut out a portion as the *prāśitra*, and then cut out portions for the *iḍā*. After the *iḍā* has been invoked, he should give to the āgnīdhra his portion in six cuttings. The officiating priests and the sacrificer should consume their respective portions from the *iḍā* by smelling them, and then put them down upon the *barhis*. The officiating priests and the sacrificer should wear their sacred cords over the right shoulders and under the left arms. [25.3—The remnants of the oblations, after they have been carried round (to their original places), should be taken away one by one.[1]] (The sacrificer) should mix up the cake, the roasted barley-grains, and the *karambha* in the pan (and make three balls out of the mixture). He should offer those three balls, each placed upon a trileaf of *palāśa*, respectively on the three corners (of the *paitṛka* altar). (He should place a ball) on the southern buttock (of the altar) with *etat te tatā 'sau ye ca tvām anu*; on the southern shoulder with *etat te pitāmahā 'sau ye ca tvām anu*; and on the northern shoulder with *etat te prapitāmahā 'sau ye ca tvām anu*. (In these three formulas, one should substitute for the word *asau* respectively the names of the father, the grandfather, and the great-grand-father.) [21.5—(The procedure in connection with) the offering of the balls has been explained (already)[2].] The sacrificer should wipe off the wipings on the northern buttock (of the altar) with *eṣā yuṣmākam iyam asmākam imāṁ vayaṁ jīvā jīvanto 'nusaṁcaranto bhūyāsma*. He should say *atra pitaro yathābhāgam mandadhvam*. The officiating priests and the sacrificer should step up towards the north, wear their sacred cords over the left shoulders and under the right arms, and pray to the āhavanīya fire with *susaṁdṛśaṁ tvā vayam... yojā nv indra te haro3m*, holding their breath as long as possible. They should pray to the gārhapatya fire with *akṣann amīmadanta... yojā nv indra te haro3m*, holding their breath as long as possible. Then they should wear their sacred cords over the right shoulders and under the left arms and approach the anvāhāryapacana fire. They should pray to that fire with *akṣan pitaro 'mīmadanta pitaro 'tṛpanta pitaro 'mīmṛjanta pitaraḥ / pareta pitaraḥ somyā3ḥ*, holding their breath as long as possible. Whoever is strong, unto him the adhvaryu should say: "Do you go round the *paitṛka* altar by the left, three times, pouring out water in a continuous stream by means of this pitcher." That man should do so. He should then put down the pitcher and again go round (the altar) three times in the

1. The commentary *Subodhinī* adds that the ladles should also be similarly carried round.
2. See *Śrauta kośa*, Vol. I, English Section, Part I, p. 481.

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opposite direction (that is, by the right). The sacrificer should arrange the mattress and the pillow as if for the enjoyment of the Pitṛs, and offer the collyrium and the ointment. [21.5—(The procedure in connection with) the collyrium and the ointment has been explained (already).[1]] He should offer garments. He should then pray to the Pitṛs with the six *namaskāra* formulas.[2] He should beg them for a heroic son.[2] He should raise them[2] and cause them to return[2] and then call back his own mind with the three formulas, *mano nv āhuvāmahe...*, *ā na etu manaḥ punaḥ...* and *punar naḥ pitaro manaḥ....* Then he should put on the fire the balls together with the trileafs of *palāśa*. [21.5—(The procedure in connection with) the putting of the balls on the fire has been explained (already).[1]] The curtain should be removed. The officiating priests and the sacrificer should then wear their sacred cords over the left shoulders and under the right arms. The adhvaryu should say: "O brahman, we are about to start; after the fire-stick has been put on the fire, do you, O āgnīdhra, brush up the fires each once." He should take up the *juhū* and the *upabhṛt*, step beyond (towards the south), cause (the āgnīdhra) to announce, and (after the latter has responded,) say to the hotṛ: "Do you recite the yājyā for the two Devas." At the *vaṣaṭ*-utterance, he should offer (the first anūyāja). (In connection with the second anūyāja, he should simply say: "Do you recite the yājyā." He should offer two anūyājas, excluding the one to Barhis, step beyond towards the north, place the two ladles in their respective places, and then separate the two ladles with the *vājavant* verse. With (the *sūktavāka* and) the *śaṁyuvāka*, he should put on the fire the *prastara* and the enclosing sticks respectively, drop (on the fire the clarified butter from) the ladles, and then discard them. At this very stage, he should offer the *samiṣṭayajus* offering. The various sacrificial objects should be lifted up by pairs. The officiating priests and the sacrificer should wear their sacred cords over the left shoulders and under the right arms (if they had not already done so) and pray to the gārhapatya fire with the *prājāpatya* verse, namely, *prajāpate na tvad etāny anyo....* At this stage, the adhvaryu should murmur another verse, namely, *yad antarikṣam pṛthivīm uta dyām....* Thus comes to an end the *Mahāpitṛyajña*. [25.3—In the *Pitṛyajña*, as also in the Animal-sacrifice and the Soma-sacrifice, one should omit all the mantras prescribed (in the norm) to be recited by the sacrificer except when there is a specific injunction about their occurrence therein.]

5. While the adhvaryu is here occupied (with his duties in connection with the *Mahāpitṛyajña*), the pratiprasthātṛ should prepare on the gārhapatya fire cakes on one potsherd each for Tryambaka, as many in number as there are members in the sacrificer's family *plus* one. He should take them down from over the fire without having poured out clarified butter over them, collect them in a shallow earthen vessel or in a pan or in the cavity

1. See *Śrautakośa*, Vol. I, English Section, Part I, p. 481.

2. See *Śrautakośa*, Vol. I, English Section, Part I, p. 483, where the words "in a reverse order" should be regarded as omitted.

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of a withered fruit, and sit down by their side. [21.5—As for the recital or the non-recital of mantras in connection with the preparing of the cakes for Tryambaka: Baudhāyana says that the preparing of the cakes should be accompanied by the relevant mantras. Śālīki says (that they should be prepared) silently. Aupamanyava says that they (should be prepared silently and) should be baked on a single (big) potsherd.] [25.3—When, indeed, should (the material for) the cakes for Tryambaka be poured out? After having taken down the oblations (in the *Mahāpitṛyajña*) from over the fire. In the case of one whose cakes for Tryambaka are to be prepared in the accompaniment of the relevant mantras, the adhvaryu should pour out the oblation-material with *rudrāyā 'mbikāyai juṣṭaṁ nirvapāmi.*] The adhvaryu should ask for blue and red threads, a side-leaf from a *palāśa* trileaf, a fire-brand from a neighbouring house, and a pitcher full of water. [21.5—As for the bringing of one fire-brand: Baudhāyana says that one should take it out from the anvāhāryapacana fire. Śālīki says (that one should take it out) from a fire in the village.] Taking up all this, one should pray to the gārhapatya fire with the formula, *yāvanto gṛhyāḥ smas....* [21.5—As for the injunction that, taking up all this, one should pray to the gārhapatya fire: Baudhāyana, indeed, says that this formula is to be recited by both—by the adhvaryu and by the sacrificer. Śālīki says that it is to be recited by the sacrificer alone.]

Then, (the sacrificer, his kinsmen, and the adhvaryu) should go towards the north and proceed in that particular direction where a crossway with busy traffic is clearly seen. If such a crossway is not to be seen (nearby), they should go in a cart or a chariot (until they reach such a crossway). The adhvaryu should put down the fire-brand (in the middle of the crossway, add fuel to it, make the fire flare up,) and strew *darbha*-blades round that fire. He should then cut out one portion from each of the cakes intended for Tryambaka, put those portions on the side-leaf of *palāśa* trileaf, and offer all the portions on the fire simultaneously with the mantra *eka eva rudro na dvitīyāya tastha....* He should throw away the side-leaf of the *palāśā* trileaf on the usual track of the cattle of one whom he hates. If he does not hate any person, he should thrust it into a rat's hole. He should then hand over one of these cakes for Tryambaka each to the sacrificer's kinsmen. He should hand over two to the sacrificer. Patting their right thighs, the sacrificer and his kinsmen should go round the fire by the right, three times, (each time) with the verse, *tryambakaṁ yajāmahe sugandhim puṣṭivardhanam / urvārukam iva bandhanān mṛtyor mukṣīya mā 'mṛtāt.* Having gone round the fire once, they should stand towards the north, toss up the cake in the air, and catch it with the formula, *bhagāya tvā.* In the very same manner, they should go round the fire the second time; in the same manner, the third time. [21.5—As for the tossing up (and the catching) of the cakes for Tryambaka: (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Baudhāyana, indeed, says that one should go round the fire three times without break, and thereafter toss up (and catch) the cake three times, each time with the formula, *bhagāya tvā.*]

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(A girl) who desires a husband, should go round the fire by the left, three times, (each time) patting her left thigh and reciting the verse, *tryambakaṁ yajāmahe sugandhim pativedanam / urvārukam iva bandhanād ito mukṣīya mā pateḥ.* She should go round the fire once, stand towards the north, toss up the cake in the air, and catch it with the formula, *bhagāya tvā.* In the very same manner, she should go round the fire the second time; in the same manner, the third time. Each one of the sacrificer's kinsmen should then put the cake in the cavity of the sacrificer's hands with the formula, *prajayā tvā saṁsṛjāmi māsareṇa surām iva.* The sacrificer should put those cakes in the cavity of his wife's hands with the formula, *prajayā tvā paśubhiḥ saṁsṛjāmi māsareṇa surām iva.* The sacrificer's wife should hand them over to her daughter, who is desirous of good luck, with the formula, *bhageṇa tvā saṁsṛjāmi māsareṇa surām iva.* [21.6—As for the injunction that each one of the sacrificer's kinsmen should put the cake in the cavity of the sacrificer's hands: (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Baudhāyana, indeed, says that one should put the cake with the formula only in the cavity of the sacrificer's hands. (The cakes should be handed over) silently to the wife, and the daughter who is desirous of good luck.]

One should then put those cakes within a basket, fasten that basket with blue and red threads, and tie it up either to the trunk of a dry tree or to that part of a tree from which it branches off. [21.6—As for the injunction that one should put those cakes within a basket, fasten that basket with blue and red threads, and tie it up either to the trunk of a dry tree or to that part of a tree from which it branches off: The former alternative (is prescribed) by Baudhāyana, the latter by Śālīki.] [25.3—What, indeed, constitutes the *sviṣṭakṛt* offering in connection with the cakes for Tryambaka? That one fastens those cakes within the basket (and ties them up itself constitutes the *sviṣṭakṛt*).] The sacrificer and his kinsmen should pray with the formula, *eṣa te rudra bhāgas...*, holding the breath as long as possible. They should sprinkle the water from the pitcher (between themselves and the tree), throw away the pitcher, and return without looking back. [21.6—As for the pouring down of water from the pitcher: Baudhāyana says that one should pour it down by the right. Śālīki says (that one should pour it down) as prescribed in the *Brāhmaṇa*, (that is to say, round himself).] They should wash their hands and feet, and return by the same route by which they had gone. After having returned, the adhvaryu should offer cooked rice to Aditi. "Aditi, indeed, is this (earth); in her do they find support." So says the *Brāhmaṇa.* [27.14—(The sacrificer should follow the offering to Aditi with the formula,) *adityā ahaṁ devayajyayā 'ṁhaso mucyeya.*] This sacrifice should be concluded in the usual manner. At this stage, the sacrificer should relinquish the vow. He should perform the Full-moon sacrifice and the *Vaimṛdha* sacrifice. While the sacrificer is sitting on his seat, the adhvaryu should divide the hair on the sacrificer's head by means of the porcupine's quill having three straps, and shave his

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hair by means of a copper razor with the mantra, *ya imām mahīm pṛthivīm ṛtubhiḥ paryavartayad yo asyāḥ pṛthivyās tvaci....* The sacrificer should follow the shaving of his hair with the formula, *śīrṣṇas tad ṛtaṁ tat satyaṁ tad vrataṁ tac chakeyaṁ tena śakeyaṁ tena rādhyāsam.* (The hair) on the front side (should be shaved off) first, then (that) on the right side, then (that) on the back side, then (that) on the left side, and finally (that) on the top. The offerings of the *Sākamedha-parvan* thus end. The sacrificer should recite the benediction formula, *idāvatsarīṇāṁ svastim āśāste.*[1]

BHĀRADVĀJA [8.11–22]—

1.≒Baudh.~ In connection with the cooked rice to be offered to *gṛhamedhin* Maruts, the adhvaryu should drive away all the calves without reciting any mantra. After having prepared the *veda*, he should prepare the altar. He should not fetch the sacrificial grass and faggot, nor should he carry forth the *praṇītā*-water. He should strew *darbha*-blades round the fires, wash his hands clean, and then arrange the sacrificial utensils. He should strew *ulapa*-grass (on the *pṛṣṭhyā*), prepare the strainers, and give out a call with the words: "O sacrificer, do you restrain speech." The adhvaryu should also restrain his speech and touch all the sacrificial utensils. (He should pour out paddy in connection with) the rice to be cooked in the milk of all the cows for being offered to *gṛhamedhin* Maruts in the evening. He should place the strainers upon the vessel and have all the cows milked into that vessel. He should not purify the milk. He should pour out into that vessel rice-grains without having first purified them. He should cook auxiliary rice either over the gārhapatya fire or over the dakṣiṇa fire. Thereafter he should do the first tracing out of the altar. He should go through the rites up to the giving out of the call, in the usual manner. In the call beginning with *prokṣaṇīr āsādaya*, he should not include the words, *idhmābarhir upasādaya*. He should go through the rites up to the taking up of clarified butter, in the usual manner. He should take up clarified butter only in the *dhruvā*. He should recite the relevant formula over the *prokṣaṇī*-water. He should ask for the brahman's consent. After having sprinkled the altar, he should pour down the remaining *prokṣaṇī*-water. He should recite the relevant formula (namely, *sūryas tvā purastāt pātu...*) over the āhavanīya fire. He should place the *dhruvā* and the spoon within the altar. He should recite the formula (*etā asadan...*) modified as *eṣā 'sadat....* He should recite over the clarified butter in the *dhruvā* the formula, *viṣṇv asi vaiṣṇavaṁ dhāmā 'si prājāpatyam*. In the *Sāṁtapanīyeṣṭi* one should not put the *prastara* on fire; one should perform the *Gṛhamedhīyeṣṭi*, keeping intact the *barhis* already spread out for the *Sāṁtapanīyeṣṭi*. This is the view of some teachers. After the rice is properly cooked, the adhvaryu should take it down from over the fire towards the north. He should take out in a pot the crust from the cooked rice and keep it apart. He should scoop out the cooked rice in three separate vessels. He should keep the

1. The hotṛ also should insert in the *sūktavāka* the words, *idāvatsarīṇāṁ svastim āśāste*, before the words, *divyaṁ dhāmā 'śāste*.

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cooking-vessel, without taking out the scrapings. He should also allow the cooked rice-grains to remain stuck to the scooping ladle. He should purify the three (separate) parts of the cooked rice respectively with the three feet of the verse in the *gāyatrī* metre, (namely, *devo vaḥ savito 'tpunātv...*), and pour out clarified butter over them. He should place all the three vessels within the altar. After night-fall he should offer the oblation to *gṛhamedhin* Maruts. In this *iṣṭi*, there should not be any recital of the *sāmidhenī* verses or the offering of the prayājas and the anūyājas. The adhvaryu should fan the fire by means of the *veda*, and give out a call with the words, "O āgnīdhra, do you brush up the fire three times." The āgnīdhra should brush up only the āhavanīya fire three times. The adhvaryu should then choose the hotṛ. After having offered the two ājyabhāgas, he should say (to the hotṛ): "Do you recite the puronuvākyā for *gṛhamedhin* Maruts." The adhvaryu should pour out clarified butter as base into the *juhū*. He should take up two portions from each of the three parts of the cooked rice. If the sacrificer is a *pañcāvattin*, the adhvaryu should take up three portions from each of the three parts of the cooked rice. He should pour out clarified butter over them. He should step beyond the altar, cause (the āgnīdhra) to announce, and (after the āgnīdhra has responded) give out a call to the hotṛ with the words: "Do you recite the yājyā for *gṛhamedhin* Maruts." At the *vaṣaṭ*-utterance, he should offer the oblation. For the *viṣṭakṛt* offering, he should take up one portion from each of the three parts of the cooked rice. He should take up a portion from each of the three parts for *iḍā*. After the *iḍā* has been invoked, the officiating priests and the sacrificer should partake of the *iḍā*. The officiating priests should give over the remaining cooked rice to all those kinsmen of the sacrificer, who desire to partake of it. If there remains sufficient quantity of cooked rice, it should be given over also to persons other than the sacrificer's kinsmen. The sacrificer's wife should consume a little portion either out of the *gṛhamedhīya* cooked rice or out of the auxiliary rice. All should spend this night happily in one another's company. If necessary, one should cook more auxiliary rice. Cows should be immolated (if necessary). The adhvaryu should then commence the rites in connection with the *Krīḍinīṣṭi*. In the latter part of the night, he should tether the calves of the *agnihotra*-cow as also of the cow which suckles an adopted calf. Before the offering of the morning-*agnihotra*, he should make the *pūrṇadarvya* offering. He should pour out clarified butter as base into a ladle, put into it the crust and scrapings of cooked rice and also the cooked grains sticking to the scooping ladle. If (at the time of offering the oblation) the bull does not low, the brahman should acquiesce to the adhvaryu's proposed action with the words: "Do you make the offering." The sacrificer should give away to brahman the bull at whose lowing the offering had been made. (After this, the morning-*agnihotra* should be offered.)

2. Baudh. After sunrise, the adhvaryu should have the cow suckling an adopted calf milked. He should offer a cake on seven potsherds

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to *svatavant* Maruts. He should go through the remaining rites in the usual manner. He should then commence the rites in connection with the *Mahāhavis*. In this sacrifice, he should go through all the rites prescribed in connection with the *Varuṇapraghāsa-parvan* except the *avabhṛtha*, the offering of *āmikṣā*, and the preparation of the southern altar. He should go through all the rites up to the pouring out of the oblation-material, in the usual manner. He should go through the rites up to the *āghāra* libation to be made by means of the ladle, in the usual manner. He should offer the *āghāra* libation by means of the ladle, with the formula, *agne ver hotraṁ ver dūtyam | ūrdhvo adhvarāyā 'sthāt | avatāṁ tvā dyāvāpṛthivī yajñe asmin | bhava tvaṁ dyāvāpṛthivī yajñe asmin | sviṣṭakṛd indrāya devebhyo bhava | juṣāṇo asya haviṣo ghṛtasya vīhi svāhā*[1]. He should offer a cake on one potsherd (to Viśvakarman), following the procedure prescribed in connection with the offering of a cake on one potsherd, and then offer the oblations respectively with the (next) four formulas, representing the names of months, namely, *sahase svāhā*, *sahasyāya svāhā*, *tapase svāhā*, and *tapasyāya svāhā*. In the benediction-formula to be recited at the invocation of the *iḍā*, the sacrificer should insert the words, *idāvatsarīṇāṁ svastim āśāse*. He should give away the first calf borne by a cow as *dakṣiṇā* in this sacrifice. The sacrifice should be concluded as usual.

3. Baudh. One should commence the rites in connection with the *Pitṛyajña*. Towards the south-east of the dakṣiṇa fire, the adhvaryu should prepare a rectangular altar of the measure of the sacrificer. Its four corners should point towards the four quarters, and its sides towards the four intermediate quarters. One should hang a curtain round the altar, arranging for a door near the corner towards the north. After the ground for the altar has been dug up and levelled, the adhvaryu should fetch a portion of the dakṣiṇa fire and deposit it in the centre of the altar. This fire should serve the purpose of the āhavanīya fire in this sacrifice. Whenever the word *deva* (meaning a divinity) occurs (in any case) in the mantras, one should utter the word *pitṛ* (in the corresponding case) after that word. There is also a view that one should recite the mantras without any modification. The adhvaryu should go through the rites up to the fetching of the sacrificial grass in the usual manner. He should cut out the *darbha*-blades either together with the roots or leaving the roots. (The fire-sticks in) the sacrificial faggot, to be used in the *Pitṛyajña*, should be longer than the usual ones, and the *barhis* also should be longer than the usual one. The adhvaryu should go through the rites up to the pouring out of the oblation-material, in the usual manner. With his sacred cord worn over the right shoulder and under the left arm, he should pour out the oblation-material towards the south of the cart. Or he should do so towards the north of the cart, with his sacred cord worn over the left shoulder and under the right arm. He should offer a cake on six potsherds to *pitṛmant* Soma, roasted grains

1. See *KS* 9,5.

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to *barhiṣad* Pitṛs, and the flour of roasted grains kneaded in the milk of the cow suckling an adopted calf, to *agniṣvātta* Pitṛs. All these oblations should be of barley. The adhvaryu should moisten the barley a little with the *prokṣaṇī*-water and then pound it. He should go through all the rites up to the threshing of the grains, in the usual manner. He should divide the threshed grains into three parts, place a pan upon the dakṣiṇa fire, and roast one part of the threshed grains on it.~ He should place another pan on the dakṣiṇa fire for roasting the grains. He should collect the oblation-materials in three separate vessels and purify them. He should pour out water on the flour (for the cake), and pour the flour of roasted barley-grains into the milk of the cow suckling an adopted calf. He should prepare the *mantha* (that is, the mixture of the flour and the milk) measuring half a potful. After having kneaded the flour (of the cake), he should, facing towards the south, churn the *mantha* by means of the stem of sugarcane, without directly touching the *mantha*, and turning the stem by the left. He should cause the *mantha* to stick to the stem of sugarcane. After having placed the cake upon the potsherds (for baking), he should roast the barley-grains, over the dakṣiṇa fire. He should keep them over the fire until the (other) oblations are taken down from over the fire, in such a way that they do not burn. He should then do the second tracing out of the altar. He should go through the rites up to the taking up of clarified butter, in the usual manner. Sitting down towards the south of the gārhapatya fire, he should take up clarified butter—four spoonfuls into each of the three ladles. Until the oblations are placed within the altar, the ladles should remain at this very place. He should go through the rites up to the spreading out of the *barhis*, in the usual manner. He should hold the (bunch of) *darbha*-blades at their tops and spread them out round the fire by the left, three times. Thereafter, he should go round the fire three times in the opposite direction (that is, by the right), without spreading out *darbha*-blades, with the verse, *ayā viṣṭhā janayan...*[1], holding the remaining *darbha*-blades upwards. These should be regarded as the *prastara*.~ He should not place the two *vidhṛtis*. He should place the *prastara* within the altar, without reciting any mantra. He should place the (three) ladles and the (three) oblations within the altar one by one. He should first place the fire, then the pitcher full of water, then the (ladles of) clarified butter, and then the oblations. Or he should bring the oblations to perfection (and place them within the altar) one by one.

4.=Baudh. The sacrificer and the officiating priests should wear their sacred cords over the left shoulders and under the right arms. The adhvaryu should say to the hotṛ: "Do you recite the verses for the fire being enkindled for the sake of the Devas and the Pitṛs." The adhvaryu should put the entire faggot on the fire either in one bunch or in three parts. After having poured out the *āghāra* by means of the spoon, he should give out the call to the āgnīdhra with the words: "O āgnīdhra, do you brush up the enclosing sticks and the fire three times each." The adhvaryu should go through the

1. *TS* 1.7.12.2.

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rites up to the choosing of the hotṛ, in the usual manner. He should cause the āgnīdhra to announce and (after the āgnīdhra has responded,) say: "Do you take your seat, O hotṛ (*sīda hotaḥ*)." This itself is the formula in connection with the choosing of the hotṛ. (That is to say,) the adhvaryu should not pronounce the *pravaras*, nor should he recite the (normal) formula relating to the choosing of the hotṛ. He should offer four prayājas, excluding the one relating to Barhis. After the ājyabhāgas have been offered, the sacrificer and the officiating priests should wear their sacred cords over the right shoulders and under the left arms. According to some teachers, at this time the *paitṛka* altar should be curtained. The places of the ladles of clarified butter, the oblations, and the officiating priests should be changed. The adhvaryu should place the *upabhṛt* towards the south of the *juhū*, and the *dhruvā* towards the south of the *upabhṛt*. He should place the roasted grains towards the south of the cake, and the *mantha* towards the south of the roasted grains. The *juhū* and the cake should be retained in their original places. The brahman and the sacrificer should remain in their original seats. The adhvaryu should say to the hotṛ, *somāya pitṛmate 'nu svadhā*. He should pour out clarified butter as base into the *juhū*. If the sacrificer is a *pañcāvattin*, the adhvaryu should cut out six portions; if he is a *caturavattin*, five. If he has to cut out six portions, at each principal offering he should cut out two portions from the relevant principal oblation. After taking up a portion from the cake, he should take up a portion from the roasted grains, and then from the *mantha*. Finally he should pour out clarified butter over those portions. Going towards the north, he should cause the āgnīdhra to announce with *ā svadhā*. The āgnīdhra should respond with *astu svadhā*. The adhvaryu should say to the hotṛ, *somam pitṛmantaṁ svadhā*. (At the *vaṣaṭ*-utteranace, he should make the offering.) He should say to the hotṛ, *barhiṣadbhyo 'nu svadhā* (in connection with the second principal offering). He should pour out clarified butter as base into the *juhū*, take up a portion from the roasted grains, then a portion from the *mantha*, and then a portion from the cake, and lastly pour out clarified butter over those portions. Going towards the north, he should cause (the āgnīdhra) to announce with *ā svadhā*. The āgnīdhra should respond with *astu svadhā*. The adhvaryu should say to the hotṛ, *pitṝn barhiṣadaḥ svadhā*. (At the *vaṣaṭ*-utterance, he should make the offering.) After saying *pitṛbhyo 'gniṣvāttebhyo 'nu svadhā*, the adhvaryu should pour out clarified butter as base into the *juhū*, first take up a portion from the *mantha*, then a portion from the cake, and then a portion from the roasted grains, and finally pour out clarified butter over those portions. Going towards the north, he should cause the āgnīdhra to announce with *ā svadhā*. The āgnīdhra should respond with *astu svadhā*. The adhvaryu should say to the hotṛ, *pitṝn agniṣvāttān svadhā*. (At the *vaṣaṭ*-utterance, he should make the offering.) According to some teachers, one should make the offering only of the portions of one specific principal oblation, without taking up with them the portions of other principal oblations.

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After saying *agnaye kavyavāhanāya sviṣṭakṛte 'nu svadhā*, the adhvaryu should pour out clarified butter as base into the *juhū*. In the case of a *caturavattin* sacrificer, the adhvaryu should take up for the *sviṣṭakṛt* one portion from the southern half of each of the oblations; in the case of a *pañcāvattin* sacrificer, he should take up two portions from each of the oblations. He should pour out clarified butter over those portions. Going towards the north, he should cause (the āgnīdhra) to announce with *ā svadhā*. The āgnīdhra should respond with *astu svadhā*. The adhvaryu should say to the hotṛ, "*agniṁ kavyavāhanaṁ sviṣṭakṛtaṁ svadhā*." (At the *vaṣaṭ*-utterance, he should make the offering.) While taking up portions for the *iḍā*, he should first take up a portion from the *mantha* and then from the other two oblations. According to some teachers, he should take up the *mantha* for the *iḍā*. The hotṛ, the adhvaryu, the brahman, the āgnīdhra, and the sacrificer should consume the *iḍā* only by smelling it. The adhvaryu should take up the pitcher of water and go round the āhavanīya fire by the left, three times, pouring down water from the pitcher in an unbroken stream with (the three formulas, beginning with) *śundhantām pitaraḥ*. Thereafter, he should go round the fire three times in the opposite direction (that is, by the right), with the verse, *ayā viṣṭhā janayan...*, without pouring down water. (The sacrificer) should mix up the remnants of all the three oblations and prepare three balls out of that mixture. He should place one ball each on the three corners of the altar. He should place the balls on the western, the southern, and the eastern corners—and in this order. Or he should place them in the reverse order. He should place the balls with the formulas, *etat te tata...*, etc., as prescribed in connection with the *Piṇḍa-pitṛyajña*. He should wipe out the wipings from the hand on the northern corner (without reciting any formula).~~ With *amīmadanta pitaraḥ somyāḥ*, all should go away. With *pareta pitaraḥ somyāḥ...*, they should again come back. They should pick out fringes of a garment or a piece of wollen cloth without reciting any mantra, put them on the balls with the formula, *etāni vaḥ pitaro vāsāṁsy ato nā 'nyat | pitaro mā yūḍhvam*, and then return to their respective places. The rites from the anointment up to the praying to the gārhapatya fire should be gone through as prescribed in connection with the *Piṇḍapitṛyajña*. According to some teachers, water should be poured down round the āhavanīya fire at this stage. The sacrificer and the priests should wear their sacred cords over the left shoulders and under the right arms. The places of the ladles and the officiating priests should be changed.~~ The sacrificer's wife should not be present at the *Mahāpitṛyajña*. The *patnīsaṁyāja* oblations should not be offered. The *samiṣṭayajus* oblations should also not be offered. The *iṣṭi* should be concluded in the usual manner. According to some teachers, it should come to an end with the *śaṁyuvāka*.

5. (The adhvaryu) should pour out oblation-material for as many cakes on one potsherd each as the *karambha*-pots (in the *Varuṇapraghāsa-parvan*, that is to say, for as many cakes as the number of persons in the sacri-

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ficer's family *plus* one). He should arrange the potsherds in the northern half of the gārhapatya fire and bake the cakes on them. He should take down the cakes from over the fire, either after having first poured out clarified butter over them or without having done so. He should put them in a basket or in two or in three baskets. According to some teachers, one should carry them in a lid of a box. One should take out from the dakṣiṇa fire a fire-brand, which is issuing smoke and which is turned downwards. All should proceed towards the north-east. The adhvaryu should place one cake upon the earth dug out by a rat, with the formula, *yāvanto gṛhyāḥ smas tebhyaḥ kam akaram*.... At the crossway, he should put down the fire-brand, add fuel to it, and make the fire flare up. He should strew *darbha*-blades round that fire. He should pour out clarified butter as base upon the middle or the side-leaf of a *palāśa* trileaf, take upon it a portion from each of the cakes on one potsherd, pour out clarified butter over those portions, and offer them on the fire, with the formula, *eṣa te rudra bhāgaḥ*.... The sacrificer should follow the offering with the two formulas beginning with *bheṣajaṁ gave 'śvāya*. Each member of the sacrificer's family should go round the crossway by the right, three times, with the verse, *tryambakaṁ yajāmahe*.... A daughter (in the family), who is desirous of a husband, should recite, while going round, the formula, *tryambakaṁ yajāmahe... pativedanam | ...bandhanād ito mukṣīya mā pateḥ* After each perambulation, each one should toss up in the air the cake in his (or her) hand and then catch it with the formula, *bhagaḥ stha bhagasya vo lapsīya*. Each time he (or she) should hand it over to the sacrificer (and then take it back). Then they should also hand over the cakes to the daughter, who is desirous of a husband (and take them back). According to some teachers, they should hand over the cakes to anybody's daughter, who is desirous of a husband, while, according to others, they should hand them over only to the sacrificer's daughter, who is desirous of a husband. One should put all those cakes in a basket, and hang that basket on a tree beyond the cowshed. All should pray (to Rudra), three times, with the formula, *eṣa te rudra*..., each time holding the breath as long as possible. Then they should sprinkle water round that tree, and sprinkle their own bodies with water with the formula, *sumitrā na āpa oṣadhayaḥ santu*.... They should take up fire-sticks and return without looking back. With the formulas, *edho 'sy edhiṣīmahi*,[1] *samid asi*, and *tejo 'si tejo mayi dhehi*, they should put the fire-sticks on the āhavanīya fire and pray to that fire with *apo anv acāriṣaṁ*...[1]. The sacrificer's wife should put the fire-sticks in her hand on the gārhapatya fire and pray to that fire. After returning, the adhvaryu should offer rice cooked in ghee to Aditi. The procedure in connection with this offering has been explained through the procedure of a similar offering in the *Agnyādheya*, except for the granting of a boon. According to some teachers, the sacrificer should give away to the adhvaryu a white horse as *dakṣiṇā*. All the *iṣṭis* in the *Sākamedha-parvan*, except the *Anīkavatīṣṭi* and the *Krīḍinīṣṭi*, should be

1. *TS* 1.4.45.3.

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performed on the same day. After the *iṣṭi* for Aditi is over, the adhvaryu should divide the sacrificer's hair and shave it off. The rites relating to the dividing and the shaving off of hair and the observance of the vow have been already laid down.

ĀPASTAMBA [8.9-19]—

1.≒Bhār.∾ The adhvaryu should have the cow milked without using the twig-strainer. There is another view that one should drive away the calves by means of a twig having leaves, go through the rite of having the cow milked, using the strainers as in the New-moon sacrifice, and then cook rice (for *gṛhamedhin* Maruts) in that milk.∾ The adhvaryu should (arrange) a vessel instead of potsherds. He should pour out four or more handfuls of paddy. Instead of arranging the potsherds, he should place the vessel for cooking rice on the fire with the first of the formulas prescribed for the arranging of the potsherds. He should modify that formula as *dhruvo 'si pṛthivīm...*[1]. Instead of purifying the flour, he should purify the rice-grains. Instead of placing the oblation over the fire, he should have all the sacrificer's cows milked, and cook rice in that milk.∾ He should place the two *vidhṛtis* within the altar and then place the *dhruvā* and the spoon thereupon. He should recite the formula (*etā asadan...tā viṣṇo...*) modified as *etāv asadatām... tau viṣṇo....* At the time of taking down the cooked rice from over the fire, he should put away the crust and scoop out the cooked rice in as many pans as there are the sacrificer's kinsmen. If there is more cooked rice, he should scoop it out in more pans. He should purify the cooked rice which has been scooped out, bring it to perfection, pour out clarified butter over it, and then place it within the altar. Auxiliary rice should be cooked over the dakṣiṇa fire for the sacrificer's wife. Clarified butter should not be poured out over it. It is the view of the Vājasaneyins that one should scoop out the cooked rice only in two pans. (In this case) he should take out a portion from the rice in the southern pan for *gṛhamedhin* Maruts and a portion from the rice in the northern pan for the *sviṣṭakṛt*. He should make hollows in both (the pans of) rice and pour out (ample) clarified butter (into those hollows). One should take up (portions of) this clarified butter (for oblation, for spreading out as base, and for pouring out over the oblations); or one should take up clarified butter from the vessel of clarified butter (for these purposes): Such is the view of the Vājasaneyins. In this case, (that is, when one adopts one of the two alternatives mentioned above), one should not take up any clarified butter in the *dhruvā*. After the two ājyabhāgas have been offered, the adhvaryu should pour out clarified butter as base into the *juhū*. He should take up in it portions of the cooked rice in all the pans and offer them (as oblation) to *gṛhamedhin* Maruts. He should take up one portion each from the northern half of the cooked rice in all the pans and offer them as the *sviṣṭakṛt* oblation. He should not keep back the *prāśitra* and the sacrificer's portion.∾

1. *TS* 1.1.7.6.

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2.≒Bhār. One should offer a cake on seven potsherds either to *krīḍin* Maruts or to *svatavant* Maruts.〰 There is a view that (in the *Mahāhavis*) one should offer cooked rice to *vṛtrahan* Indra instead of to Indra. The adhvaryu should offer the *āghāra* by means of the ladle with the formula, *agne ver hotraṁ ver dūtyam ūrdhvo adhvare 'sthāt...*[1]. The sacrificer should follow the *āghāra* with the formula, *vāg asy āgneyī...*. After the offering of the cake on one potsherd, the adhvaryu should offer an oblation with the formula representing the names of the four months beginning with *sahaś ca sahasyaś ca...*. The sacrificer should give away a cow or a steer as *dakṣiṇā*.〰 (With regard to the *sūktavāka*) the sacrificer should murmur the (additional) formula, *idāvatsarīṇāṁ svastim āśāse*. The adhvaryu should throw away into water the chaff of the grains used for the oblation to Indra-Agni. The *iṣṭi* should be concluded in the usual manner.

3.≒Bhār. Immediately (after the *Mahāhavis*) one should commence the performance of the *Pitryajña*. Having prepared the *veda*, the adhvaryu should prepare a rectangular altar, of the measure of the sacrificer, in the front of the dakṣiṇa fire.〰 The ground of the altar should be scratched; but it should not be dug up. The ground should not be scratched (from the west) towards the east, because this is a sacrifice for the Pitṛs; nor towards the south, because this is a sacrifice (for the Devas). Because this is a sacrifice intended for the Devas as well as the Pitṛs, one should scratch the ground towards the direction intermediate between the east and the south. So says the *Brāhmaṇa*.〰 At the time of the pouring out of the oblation-material, one should hang a curtain on all sides of the altar. He should arrange for a door on the northern side.〰 According to some teachers, one should offer clarified butter to *pitṛmant* Soma, cake on six potsherds to *barhiṣad* Pitṛs, roasted grains to *agniṣvātta* Pitṛs, and *mantha* either to *kavyavāhana* Agni or to Yama or to *aṅgirasvant pitṛmant* Yama. One should use a pitcher as the container for *prokṣaṇī*-water.〰 At the time of the taking up of clarified butter, the adhvaryu should sit down towards the north of the gārhapatya fire and take up four spoonfuls of clarified butter into each of the ladles.〰 After having spread out the *barhis*, he should hold the remaining *darbha*-blades in his hand, and, (without reciting any mantra and) without spreading out the *darbha*-blades, go round (the altar) by the left three times.〰 He should lay down only the middle and the northern enclosing sticks; or he should lay down all the three enclosing sticks. If he lays down all the three enclosing sticks, he should, at the time of the invocation of the divinities or after he has heard the hotṛ recite the words *paridhīṁr aporṇu* (forming part of the puronuvākyā for the offering to *pitṛmant* Soma), place the southern enclosing stick upon the middle one. At the time of taking down the roasted grains from over the fire, he should take them down, divide them into two halves with the relevant formula, and then pour out clarified butter over one half. He should crush the other half, following the usual procedure. He should take up half a pot of milk of a cow suckling an

1. *KS* 9.5.

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adopted calf and put that flour into that milk. Facing towards the south and without touching it with the hand, he should churn that mixture by the left by means of either a stem or a section of sugarcane. He should cause the *mantha* to stick to the stem of the sugarcane.

4.≒Bhār. One should reverse the position of the curtain hung round the altar. According to some teachers, the brahman and the sacrificer should not change their places. The scriptures of the Bahvṛcas and the Vājasaneyins prescribe the causing to announce and the response without the word *svadhā*. The *Pitṛyajña* should be performed with the mantras recited to oneself. With the procedure (similar to that for the offering to *pitṛmant* Soma), the adhvaryu should offer oblations to *barhiṣad* Pitṛs and *agniṣvātta* Pitṛs. The *sviṣṭakṛt* should be offered to *kavyavāhana* Agni. At the principal offering, the adhvaryu should first take up the portion of the oblation intended for that principal divinity to whom the offering is to be made. The procedure of cutting up of the portions of the oblations should also be similar. At the cutting up of portions for the *iḍā*, the adhvaryu should take up into the *mantha* portions from the other two oblations. Or he should take up only the *mantha* for the *iḍā*. He should hand over the *mantha* to the hotṛ. The latter should smell it. Then the brahman, the adhvaryu, the āgnīdhra, and the sacrificer should successively smell it. Or the sacrificer should not smell it. There is also the view that the *mantha* should be divided into equal parts and each (of the persons mentioned above) should consume one part by smelling it. After having smelt the *mantha*, the officiating priests should wipe out upon the *barhis* the portion of the *mantha* sticking to the hand. The adhvaryu should mention, following the names of the Pitṛs, the three ancestors beyond the sacrificer's great-grand-father (that is, from the fourth to the sixth). He should mention the sixth ancestor with reference to the first ball; the fifth with reference to the second ball; and the fourth with reference to the third ball. The officiating priests should pray to the āhavanīya fire either with the verse, *susaṁdṛśaṁ tvā vayam...*, which is addressed to Indra, or with the two verses beginning with the same. At this stage (that is, after having prayed to the gārhapatya fire) some teachers prescribe the consuming (of the *iḍā*) and the sprinkling round of the altar with water. The adhvaryu should return (to the altar) reciting the verse in the paṅkti metre, namely, *yad antarikṣam pṛthivīm... .* At the time of the *sūktavāka*, the officiating priests and the sacrificer should wear their sacred cords round the necks.

5.≒Bhār. While the adhvaryu is pouring out the oblation-material for the cakes on one potsherd, the sacrificer should murmur the formula, *yāvanto gṛhyāḥ smas tebhyaḥ kam akaram.* With the formula, *paśūnāṁ śarmā 'si...*, the adhvaryu should put all the cakes within a basket. He should draw out a smouldering fire-brand from the dakṣiṇa fire with the formula, *eka eva rudro na dvitīyāya tasthe*, and go towards the north-east. On his way, he should place one cake upon the earth dug out by a rat, with the formula, *ākhus te rudra paśus taṁ juṣasva*. If the sacrificer hates some person, the adhvaryu

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should modify this formula as *asau te paśus...*, substituting the name of that person for the word *asau*. If the sacrificer does not hate any person, the adhvaryu should recite the formula, *ākhus te paśus...*[1].~ With the two formulas, *bheṣajaṁ gave 'śvāya...* (and *subheṣajaṁ...*), he should pour out water round the fire. The sacrificer should murmur the formula, *avā 'mba rudram adimahy...*. (All kinsmen of the sacrificer should take up one cake each.) With the verse, *tryambakaṁ yajāmahe...*, they should go round the fire three times.~ Each of them should toss up in the air the cake in his hand, catch it, and put it into the cavity of the sacrificer's hands with *tryambakaṁ yajāmahe...*. He should take it back from the sacrificer's hands with the formula, *bhagaḥ stha bhagasya vo lipsīya*. In this way he should put the cake into the sacrificer's hands three times. Even maidens other than the sacrificer's daughter, who are desirous of husbands, should similarly put the cakes into the sacrificer's hands with the same verse (*tryambakaṁ yajāmahe...*), modifying it as prescribed before. According to some teachers, all should put the cakes into the cavity of the sacrificer's hands, having each time gone round the fire. One should then enclose all those cakes within one or two or three baskets, and hang them on one or two or three trees with the formula, *eṣa te rudra bhāgas...*. Or one should enclose the cakes within two baskets, tie them up by means of a string to a wooden pole, and place them either upon the trunk of a withered tree or upon an anthill. Thereafter, all should recite the formula, *avatatadhanvā pināka hastaḥ kṛttivāso3m*, holding the breath as long as possible. They should do so three times. Water should be poured round, and all should return without looking back and without reciting any mantra.~ In the sacrifice for Aditi, a white horse or a bull, which is either wholly white or is white on one side, is prescribed as *dakṣiṇā*. This sacrifice should be concluded in the usual manner. A sacrificer, who is desirous of strong eye-sight, should offer a cake on eleven potsherds to Agni-Viṣṇu. If he is desirous of *brahman*-splendour, he should offer cooked rice to Bṛhaspati; if of cattle, he should offer cooked rice to Indra; if of progeny, he should offer cooked rice to Sarasvatī; and if of stability, he should offer cooked rice to Pūṣan. He should perform subsequently a sacrifice in accordance with one of the desires mentioned here, and conclude it in the usual manner.~ After having performed the Full-moon sacrifice, he should have the hair on his head moistened and divided (and shaved off). Or he should have all his hair shaved off.

SATYĀṢĀḌHA [5.3–5; 6.8]—

1.=Bhār.~ In the afternoon, the adhvaryu should drive away all the calves (of the sacrificer's cows) in connection with the offering of cooked rice to *gṛhamedhin* Maruts. Some teachers say that one should drive away the calves without reciting any mantra.~ At the time of the placing of the sacrificial utensils, the adhvaryu should arrange a vessel for cooking rice and

1. If the sacrificer has an enemy but does not hate him, one should recite the formula, *ākhus te rudra paśus...*. (See the commentaries of Dhūrtasvāmiṅ and Rudradatta).

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three vessels (for scooping out the cooked rice).〰 He should take up the wooden sword and accomplish the rite of *stambayajus* within the altar itself wherein the *barhis* has been already spread out.〰 He should recite over the clarified butter in the *dhruvā* the formula, *viṣṇv asi vaiṣṇavaṁ dhāma prājāpatyam.*〰

2.≐Āp. One should offer a cake on seven potsherds to *krīḍin* Maruts.〰 The paddy for the cake intended for Indra-Agni should be pounded separately, and the adhvaryu should keep back the husks. If the *parvan* is being performed on the full-moon day of Kārttika, the adhvaryu should take up the *pṛṣadājya* as (in the *Varuṇapraghāsa-parvan* performed) on the full-moon day of Āṣāḍha. If it is being performed on the full-moon day of Mārgaśīrṣa, he should take it up as (in the *Varuṇapraghāsa-parvan* performed) on the full-moon day of Śrāvaṇa. He should offer the *āghāra* by means of the ladle with the formula, *agne ver hotraṁ ... adhvareṣṭhā | avatāṁ tvā ... dyāvāpṛthivī ava sviṣṭakṛd indrāya....* After the cake on one potsherd has been offered to Viśvakarman, he should offer an oblation of clarified butter with the four formulas out of the formulas representing the names of months beginning with *sahaś ca sahasyaś ca....* Or he should offer four oblations with the four formulas, *sahase svāhā, sahasyāya svāhā*, etc. He should accomplish the *avabhṛtha* by means of the husks of rice-grains used for the oblation to Indra-Agni. (In this connection) he should go through the rite consisting merely of approaching water and throwing away the husks into it.

3.≐Bhār.〰 The adhvaryu should tie up two or three enclosing sticks with the sacrificial faggot. He should arrange the necessary utensils at the time of the placing of the utensils. He should put down six potsherds for the cake for *pitṛmant* Soma, a (big) potsherd for roasting the barley-grains for *barhiṣad* Pitṛs, and a vessel made of the wood of *varaṇa* tree or an earthen pan for the *mantha* for *agniṣvātta* Pitṛs.〰 According to some teachers, one should offer clarified butter to *pitṛmant* Soma and *mantha* to Yama (instead of to *agniṣvātta* Pitṛs).〰 After threshing, the adhvaryu should divide the barley-grains into two parts with the formula prescribed in connection with such division and crush one part into flour for the cake.〰 The sacrificer's wife should remain within the house itself, and gaze at the clarified butter.〰 The adhvaryu should sit down near the gārhapatya fire and take up clarified butter. He should take up clarified butter, four spoonfuls each into all the ladles; or he should take two spoonfuls into the *upabhṛt.*〰 He should take up a smouldering fire-brand out of the dakṣiṇa fire and carry it towards the rear. He should carry it towards the south along the rear of the gārhapatya fire and the front of the āhavanīya fire and deposit it within the altar.〰

4.≐Bhār.〰 The adhvaryu should pour out clarified butter as base into the *juhū* and then take up into it a portion from the cake. He should clasp the roasted grains and the *mantha.* If the sacrificer is a *caturavattin*, the

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adhvaryu should pour out clarified butter over the oblation two times; if a *pañcāvattin*, three times.~ When, while reciting the puronuvākyā (relating to *pitṛmant* Soma) the hotṛ utters the words, *paridhīñr aporṇu*, the adhvaryu should take away the southern and the northern enclosing sticks and lay them down by the side of the middle enclosing stick.~ According to some teachers, the principal oblation of the *mantha* may be optionally offered to the divinity of the *sviṣṭakṛt* offering (namely, *kavyavāhana* Agni). The adhvaryu should not take up portions for the *prāśitra*. He should take up the portions for the *iḍā* similarly (that is, in the same manner in which he has taken up portions from the principal oblations for each of the principal offerings). According to some teachers, he should take up the entire quantity of the *mantha* or a portion from the *mantha*. He should keep back a small quantity of the *mantha* for smelling, and then mix up the remnants of the oblations with the *iḍā*.~ All should return with the formula, *akṣan pitaro 'mīmadanta*.... The hotṛ should smell the *mantha*; then the adhvaryu, the brahman, the āgnīdhra, and the sacrificer should smell it successively. According to some teachers, the hotṛ should smell the *mantha*, and then pour it down within the altar.~ The adhvaryu should lay down the enclosing sticks at their original places.~

5.=Bhār.~ The cakes on one potsherd each should be cooked over the southern half of the gārhapatya fire.~ While proceeding towards the north-east along the west of the gārhapatya fire, the adhvaryu should pray to the gārhapatya fire with the formula, *yāvanto gṛhyāḥ smas*... .~ All should pray with the two formulas, *bheṣajaṁ gave 'śvāya*... (and *avā 'mba rudram adimahy*...).~ One should catch the cake with the formula, *bhagavaḥ stha bhagasya vo lipsīya*.~ The sacrificer's daughter, who is desirous of a husband, should go round in the reverse direction. While doing so, she should recite the verse, *tryambakaṁ yajāmahe...pativedanam | ...mṛtyor mukṣīya mā pateḥ*. At the time of the first two circumambulations, the male kinsmen should put the cakes in the sacrificer's hands, and, at the time of the third, in the hands of the sacrificer's daughter who is desirous of a husband. If the sacrificer has no daughter who is desirous of a husband, they should put the cakes in the sacrificer's hands at all the three circumambulations.~ All should sprinkle themselves with water beyond the cowshed.~ The next day, the sacrificer should perform the Full-moon sacrifice. Having gone outside, or not having gone outside, the adhvaryu should moisten the sacrificer's hair.~

VAIKHĀNASA [9.1-12]—

1.=Sat.~ Instead of arranging the potsherds the adhvaryu should place the vessel for cooking rice over the fire with the formula, *dhruvo 'si*.... Instead of purifying the flour he should purify the rice-grains.~ After having placed the two *vidhṛtis* within the altar, he should place the *prastara*.~ He should scoop out cooked rice in as many pans as there are kinsmen; or he should do so only in three pans.~ The sacrificer's wife should cook over the dakṣiṇa fire auxiliary rice for

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herself and for the children in the household, and scoop it out in two pans. The adhvaryu should make hollows in the rice in both the pans and pour into those hollows ample ghee. He should then place the two pans within the altar.〰 (For offering the *pūrṇadarvya* oblation) the adhvaryu should spread clarified butter as base into a ladle, put into it the scrapings and the crust of the cooked rice, and (the grains of boiled rice which had remained stuck to) the corn-stirring stick which was kept without cleansing, and pour out clarified butter over it two times.〰

2. ≡ Āp.

3.≒Āp.〰 Towards the south-east of the dakṣiṇa fire the adhvaryu should prepare a rectangular altar, four *aratnis* in length as well as in breadth or of the measure of the sacrificer, and having its corners pointing towards the quarters.〰 One should hang a curtain on all its sides, leaving a door at the northern corner.〰 With the usual formula prescribed in connection with the placing of the oblation over the fire (namely, *gharmo 'si viśvāyuḥ*) or with that formula modified as *gharmā stha viśvāyuṣaḥ*, the adhvaryu should put the grains into a pan for roasting.〰 There is an alternative that he should take up only two spoonfuls of clarified butter into the *upabhṛt*. At the time of spreading the sacrificial grass round the altar, he should wear his sacred cord over the right shoulder and under the left arm.〰 Wearing his sacred cord over the left shoulder and under the right arm, he should go round three times in the reverse direction.〰 He should draw out a fire-brand from the dakṣiṇa fire, go with it along the rear of the gārhapatya fire to the front of the āhavanīya fire, and deposit it within the altar towards the south of the āhavanīya fire.〰

4.≒Āp.〰 The adhvaryu should cause the āgnīdhra to announce with *ā svadhā* or *svadhā*. The āgnīdhra should respond with *astu svadhā* or *svadhā*. The adhvaryu should say to the hotṛ, *somam pitṛmantaṁ svadhā* or *somam pitṛmantaṁ svadhā kuru*.〰 According to some teachers, the causing to announce and the responding should not be done with the word *svadhā*.〰 The adhvaryu should take up for the *iḍā* portions from the *mantha*. After the invocation for the *iḍā*, he should smell a little of it and drop out the wipings upon the *barhis*. Wearing his sacred cord over the right shoulder and under the left arm, he should mix up the remnants of the oblations in a pan and make three balls of that mixture.〰 With the formula, *akṣan pitaro 'mīmadanta...*, he should return to the curtained altar. The sacrificer should take up the pitcher of water.〰 The adhvaryu should remove the sacrificial utensils by twos.〰

5.≒Āp.〰 The adhvaryu should offer the oblation by means of the middle leaf of the *palāśa* trileaf. He should then throw away that leaf on the track of the cattle of one whom the sacrificer hates. He should pray to the fire with the two formulas beginning with *bheṣajaṁ gave...*.〰 All should go round the fire, (each) patting his right thigh.〰 At the third time, one should not take back the cake. With the formula, *bhagena tvā saṁsṛjāmi*

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māsareṇa surām iva, the sacrificer should put those cakes in the cavity of his wife's hands. She should put them into the cavity of her daughter's hands. One should then enclose those cakes within a basket and tie up that basket with red and blue threads. One should offer rice cooked in ghee to Aditi and cooked rice to Viṣṇu.

MĀNAVA [1.7.5–7; 5.2.15.31]—

1.≒Bhār. The adhvaryu should drive away the calves from the cows by means of a *palāśa*-twig, in connection with the offering to *gṛhamedhin* Maruts. (In the *Sāṁtapanīyeṣṭi*) he should put the *barhis* on the fire. In connection with the offering to *gṛhamedhin* Maruts, he should fetch the sacrificial faggot and the *barhis* without the *prastara* and the enclosing sticks. After having poured out the clarified butter, he should place (within the altar) the sacrificial faggot and the *barhis*. After having sprinkled the sacrificial faggot and the *barhis* with water by means of the hand with the palm turned upwards, he should strew sacrificial grass round the āhavanīya fire,[1] and then lay down round the āhavanīya fire the enclosing sticks out of the sacrificial faggot. He should spread out clarified butter as base in three pans and scoop out the cooked rice in them. He should purify it. (At night) all the cows, except the cow suckling an adopted calf, should have their calves by their side.

2.≒Bhār. In the *Mahāhavis*, the sacrificer should give away a bull as *dakṣiṇā*.

3.≒Bhār. After having strewn *darbha*-blades (round the gārhapatya and the dakṣiṇa fires), the adhvaryu should arrange all the utensils except the *prāśitra*-vessel, one by one. He should place the *praṇītā*-water towards the south-east of the dakṣiṇa fire. He should heat (the *agnihotra*-ladle and the winnowing basket) over the dakṣiṇa fire. While he is roasting the barley-grains, he should carry fire round them. He should preserve the wipings of the dough of the cake, and should prepare, towards the east of the dakṣiṇa fire, at a distance of three *prakramas* or where sufficient space is available, a rectangular altar of the measure of a man and with its angles pointing towards the quarters. He should kindle the fire (deposited within the *paitṛka* altar). He should cleanse round the altar and sprinkle water round it. He should pour down the wash-water, and then do the second tracing out of the altar. He should take up half a pot of the milk of a cow suckling an adopted calf. He should stir up the *mantha* by means of a stem of sugarcane, turning the stem by the left. He should not take out the stem. He should bring the oblations to perfection, and then place them within the altar, one by one.

4.≒Bhār. At the third *praṇava*, the adhvaryu should put the entire faggot simultaneously on the fire. He should cause the āgnīdhra to announce

1. The *sūtra* reads : *āhavanīyam paristīrya*. One would expect : *vedyām barhir āstīrya*, meaning "he should spread sacrificial grass within the altar."

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with *oṁ svadhā*, and the āgnīdhra should respond with *astu svadhā*.~ The adhvaryu should take up two portions for the *sviṣṭakṛt* offering. If the sacrificer is a *pañcāvattin*, the adhvaryu should take up three portions. He should offer the oblation towards the north-east, without allowing that oblation to come into contact with the other oblations. After having returned to their original places, the officiating priests should wear their sacred cords over the left shoulders and under the right arms. The āgnīdhra should keep the oblations in their original places. The adhvaryu should take up into the *mantha* portions from the remnants of the oblations. After the invocation of the *iḍā*, the officiating priests should not consume it. The adhvaryu should put the fire-stick on the āhavanīya fire, and then offer two anūyājas. In connection with the first anūyāja, he should say (to the hotṛ): "Do you recite the yājyā for the two Devas"; in connection with the second: "Do you recite the yājyā." He should separate the ladles. He should offer (the wipings of the dough, and the husks) on the dakṣiṇa fire and then discard the potsherds. He should go through all the rites prescribed in connection with the *Piṇḍa-pitṛyajña*, beginning with the pouring down of the cavityfuls of water, except the offerings (of the cooked rice taken with the stirring stick).~ With the formula, *paretana pitaraḥ...*, the adhvaryu should go round the fire by the left, three times, sprinkling the water from the pitcher. He should then put down the pitcher, and go round three times in the reverse direction (that is, by the right), without sprinkling water. He should put the balls on the āhavanīya fire and burn out the *barhis*.~

5. =Bhār.~ The adhvaryu should put one cake into a rat's hole with the formula, *ākhuṁ te rudra paśuṁ karomi*.~ With their respective cakes in their hands, the sacrificer, his kinsmen, and his daughter desiring a husband should go round the fire by the right, three times, respectively with the three formulas beginning with *avā 'mba rudram adimahy...*. After each circumambulation, they should murmur the half-verse, *urvārukam iva bandhanān mṛtyor mukṣīya mā 'mṛtāt*. The daughter desirous of a husband should modify it as *...mṛtyor mukṣīya mā patyuḥ*. With the formula, *bhago 'si bhagasya lapsīya*, all should toss up in the air the cakes in their hands and then catch them. They should then put those cakes (first) in the sacrificer's hands, and (then) in the hands of the daughter desirous of a husband.~ The sacrificer should say: *idāvatsarīyāṁ svastim āśāse*. The sacrificer should follow this *parvan* with the Full-moon sacrifice. Then, with the mantras, *yo asyāḥ pṛthivyā adhi tvaci nivartayaty oṣadhīḥ | tenā 'ham asya brahmaṇā nivartayāmi jīvase || agnis tigmena...*, etc., he should go through the rites already prescribed in the previous *parvan*.

VĀRĀHA [1.7.3-4]—

1. =Mān.~ In the *Gṛhamedhīyeṣṭi*, the adhvaryu should keep back for Indra the scrapings of the cooked rice. He should drive away the calves with the relevant formulas. He should have the cows milked without placing the twig-strainer across the milking pot. He should not fetch sacrificial grass and faggot. He should not take up clarified butter into the *upabhṛt*.~

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2.≒Mān.〰 Before the *sviṣṭakṛt* offering, he should pour out clarified butter over the oblation with the formula, *agne ver hotraṁ... .*〰

3.≒Mān. In connection with the *Pitṛyajña*, he should prepare the altar in the front of the dakṣiṇa fire. He should not dig up that spot. He should carry the *stambayajus* through the north-east. He should hang a curtain round the square altar.〰 The sacrificial faggot should consist of longer fire-sticks. The adhvaryu should always move about along the front of the āhavanīya fire. He should arrange the utensils towards the north of the altar. He should pour out oblation-material (sitting) towards the south of the altar.〰 He should pour out the oblation-material for preparing, for the Tryambaka rite, as many cakes on one potsherd each as there are members in the sacrificer's family *plus* one. One should pound barley moistened with the *prokṣaṇī*-water. The adhvaryu should bake the cake (for *pitṛmant* Soma) in the southern half of the gārhapatya fire, and the cakes intended for the Tryambaka-rite in the northern half. He should roast the barley-grains over the dakṣiṇa fire.〰 With the verse, *ayā viṣṭhā janayan...*, he should walk round by the right without spreading out the *barhis*.〰

4.≒Mān.〰 After the *iḍā* has been consumed through smelling, the adhvaryu should make three balls out of the *iḍā* and the remnants of the oblations put together, and place those balls on the corners of the altar.〰 With the formula, *ayā viṣṭhā...*, he should go round three times in the reverse direction without sprinkling any water.〰 There should be two anūyājas, excluding the one relating to Barhis.〰 There should be no *patnīsaṁyāja* and the *samiṣṭayajus* oblations.

5.≒Mān.〰 With the formula, *avā 'mba rudram adimahy...*, the sacrificer as well as his kinsmen should go round the fire. His daughter desirous of a husband should also go round. With the formula, *bhago 'si bhagasye'ṣaḥ*, each of the kinsmen should toss up in the air the cake in his hand and catch it. He should then put it into the hands of the sacrificer or of the daughter desirous of a husband. In this manner, he should put his cake in the sacrificer's hands three times. At the second circumambulation, each one should go round the fire with the verse, *bheṣajaṁ gave...*; at the third circumambulation, with the verse, *tryambakaṁ yajāmahe...*. The daughter desirous of a husband should modify the verse as follows: *tryambakaṁ yajāmahe sugandhim pativedanam / urvārukam iva bandhanān mṛtyor mukṣīya mā'mṛtāt.*〰 One should complete before sun-set all the rites beginning with the *Kraiḍiniṣṭi* and ending with the offering of rice cooked in ghee to Aditi.〰

KĀTYĀYANA [5.2.8; 5.6-10]—

1.≒Bhār.〰 In the forenoon of the preceding day, one should offer a cake to *anīkavant* Agni.〰 One should perform the *Sāṁtapanīyeṣṭi* up to the offering of the *samiṣṭayajus* oblations, or one should perform the entire *iṣṭi* excluding the putting of the *barhis* on the fire. (In connection with the *Gṛha-*

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medhīyeṣṭi) after having placed the splinters and enclosing sticks on the place where the sacrificial faggot is normally placed, the adhvaryu should cook rice in milk in the evening for *gṛhamedhin* Maruts. In respect of the milk, the procedure of the *sāmnāyya* should be followed. (But this view is not correct.) The milk should be procured without reciting any formulas; also because this sacrifice for *gṛhamedhin* Maruts is a single injunction. After the rice is properly cooked, the adhvaryu should pour out clarified butter over it and then take it down from over the fire. He should scoop out that rice in two plates or two pans. He should make hollows in both the portions of the rice and pour ample ghee into those hollows. This ghee should be regarded as the clarified butter to be used in this *iṣṭi*. All rites, except what is directly prescribed here, should be omitted. The adhvaryu should touch the altar with the formulas prescribed in connection with the spreading out of the *barhis* or without reciting any formulas, and lay down the enclosing sticks with the relevant formulas. He should put as many splinters as he likes on the āhavanīya fire, and place within the altar both the pans in which rice has been scooped out. (There is a view that) at this stage, one should wash clean the ladles and the spoon. (But, instead of doing so at this stage,) one should wash clean the ladles and the spoon before the taking down of the cooked rice from over the fire. The adhvaryu should take up the clarified butter out of the quantity of ghee in the hollow of the cooked rice placed towards the south, and offer it as the ājyabhāga to Agni. He should take up the clarified butter out of the quantity of ghee in the hollow of the cooked rice placed towards the north, and offer it as the ājyabhāga to Soma. For the principal offering to *gṛhamedhin* Maruts and also for the *sviṣṭakṛt* offering, he should take up an equal number of portions (that is two) in the same manner as the two ājyabhāgas—one from the rice placed towards the south and the other from the rice placed towards the north. At neither of these offerings should he anoint with clarified butter the oblations from which he has taken up the portions. Or, as a second alternative, he should not scoop out the cooked rice in two pans; he should put the clarified butter over the fire simultaneously with the rice. He should take it down from over the fire, and place within the altar both the vessel of the clarified butter and that of the cooked rice. The rite of *prāśitra* should not be gone through. The sacrifice should come to an end with the rite of the *iḍā*. In the first alternative, after the invocation of the *iḍā*, the sprinkling with water should take place. The officiating priests should partake of the *iḍā*. (In the second alternative, the order should be: the invocation of the *iḍā*, the partaking of it, and the sprinkling with water.)~ After having offered the *pūrṇadarvya* oblation, the adhvaryu should perform the concluding rites of *Sāṁtapanīyeṣṭi*.~ After having offered the morning-*agnihotra* or before it, the adhvaryu should take up into a ladle the cooked rice left in the vessel with the formula, *pūrṇā darvi*....~

2.≐Bhār. The adhvaryu should pour out paddy for the cake on seven potsherds for *krīḍin* Maruts and then perform the *Krīḍinīṣṭi*. He should then perform an *iṣṭi* of cooked rice for Aditi. Or, since the time and the

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character of both these *iṣṭis* are similar, he should perform them combinedly. For the purpose of the *Mahāhavis*, the adhvaryu should go away, churn out the fire (and then perform the *iṣṭi*). Or (he should go away and churn out the fire) on the previous day (and perform the *iṣṭi* the next day). In addition to the normal oblations (there should be offered) a cake (on twelve potsherds) to Indra-Agni, cooked rice to Mahendra, and a cake on one potsherd to Viśvakarman. The offering to Viśvakarman should be accompanied by the mantras recited in low tone.〰 There should be nine prayājas and nine anūyājas.

3.≒Bhār. All rites in connection with the *Pitṛyajña* should be accomplished (with the mantras uttered) in low tone. Whatever rites are normally performed towards the north should be performed towards the east[1]. The brahman and the sacrificer should also sit down towards the east facing towards the west. Or they should sit as they do normally (towards the west facing towards the east). The sacrificer should not be accompanied by his wife (while performing the *Pitṛyajña*). All such rites as are normally performed on the āhavanīya fire should be performed on the dakṣiṇa fire. The adhvaryu should carry the *praṇītā*-water along the front of the āhavanīya fire (towards the south). (He should carry) the necessary utensils (also in the same manner). The divinity to whom the cake on six potsherds is to be offered should be either *somavant* Pitṛs or *pitṛmant* Soma.〰 The adhvaryu should pour out barley for each of the divinities four times. He should do the pounding and the crushing in front of the gārhapatya fire. He should arrange the potsherds within the southern half (of the gārhapatya fire). The barley-grains should be roasted on the dakṣiṇa fire. Even though, in the case of the roasting of the barley-grains the order is reversed, the roasting being followed by crushing, the usual rites (in the accompaniment of the relevant mantras should take place). The adhvaryu should touch (the cake), then crush half of the roasted barley-grains, put that flour into the milk of a cow who suckles an adopted calf, and prepare the *mantha* by churning that mixture once by means of the stem of sugarcane. The adhvaryu need not pour out barley separately for the *mantha*, because the scripture (*ŚBr* 2.6.1.5) lays down that one should crush one half of the roasted barley-grains. (But that is not the correct view.) (Even for preparing the *mantha*) he should pour out (four handfuls of barley), because it is so prescribed in the scripture (*ŚBr* 2.5.2.6). After having poured down the wash-water for the Āpyas, the adhvaryu should have, towards the south of the dakṣiṇa fire, a rectangular enclosure prepared by means of a curtain with a door towards the north. Within this enclosure he should prepare an altar with its corners pointing towards the intermediate quarters. He should put a portion from the dakṣiṇa fire within the altar. While carrying forth the fire, he should carry forth also the *praṇītā*-water along with it. The brahman and the sacrificer should follow the fire. The adhvaryu

1. In this sacrifice, the real south is regarded as the east, the real north as the west, the real west as the south, and the real east as the north.

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should perform the rites beginning with the taking up of the wooden sword in connection with the carrying of the *stambayajus*. At the taking up of the clarified butter, he should wear the sacred cord over his left shoulder and under the right arm. He should optionally take up into the *upabhṛt* two spoonfuls of clarified butter (instead of eight). He should place (the bunch of) the *barhis* within the altar, with its knot pointing towards the (real) east.

4. Bhār. (Before the call for the *sāmidhenīs* is given out) the brahman and the sacrificer should go round (to the west) along the (real) west, and the āgnīdhra to the east along the (real) east. At the time of the fourth prayāja, the adhvaryu should take up into the *juhū* the clarified butter from the *upabhṛt*. He should make the offerings, each time after having gone towards the west. At the time of the offering of the principal oblations, the brahman, the sacrificer, and the āgnīdhra should go back to their respective original places. The adhvaryu should pour out clarified butter over the oblation two times. He should not cross the altar. In the place of the terms, *āśrāvaya*, *astu śrauṣaṭ*, and *vauṣaṭ*, respectively the terms, *oṁ svadhā*, *astu svadhā*, and *svadhā namaḥ*, may be uttered optionally. Having made an invocation for the *mantha* with the same formulas as prescribed for the *iḍā*, the hotṛ, the adhvaryu, the brahman, and the āgnīdhra should smell the *mantha*, and then keep it away. Or portions may be cut out for the *prāśitra* and the *iḍā*. (These, however, should not be partaken of.) Or the *prāśitra* and the *iḍā* may be partaken. Either the adhvaryu or the sacrificer should go round the altar by the left, three times, pouring down water from the pitcher in an unbroken stream. After the first circumambulation, he should pour down a little water from the pitcher on the north-western corner of the altar for the sake of the sacrificer's father with the formula, *asāv avanenikṣva* ; after the second circumambulation, on the south-western corner (with the same formula, for the sake of the sacrificer's grand-father) ; and, after the third circumambulation, on the south-eastern corner (with the same formula, for the sake of the sacrificer's great grand-father). Thereafter he should make on the palm of his left hand three balls of the remnants of the oblations, and place them upon the three corners, in the same order in which water had been poured down on them, respectively with the formula beginning with *asāv etat te*. With the formula, *atra pitaro...*, he should wipe off his hand on the north-eastern corner. All should then wear their sacred cords over the left shoulders and under the right arms and get out towards the north. They should pray to the āhavanīya fire with the two formulas beginning with *akṣann amīmadanta....* They should pray to the gārhapatya fire with the three formulas beginning with *mano nv āhvāmahe....* Wearing their sacred cords over the right shoulders and under the left arms, they should enter within the enclosed altar. One who has offered the balls should murmur the formula, *amīmadanta....* He should go round the altar as before by the right pouring down water. He should loosen the knot of his garment, and fold his hands while praying

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with *namo vaḥ pitaro...*[1]. Or he should make obeisance respectively with the six formulas (beginning with *namo vaḥ pitaro...*). Thereafter he should murmur the formula, *gṛhān naḥ pitaro datta...*[1]. The rites beginning with the separation of the ladles should be gone through, with the sacred cord worn over the right shoulder and under the left arm. The adhvaryu should not take up the *prastara* (with the formula, *saṁjānāthāṁ dyāvāpṛthivī...*). When the āgnīdhra has said: "Do you put on the fire," the adhvaryu should not put anything on the fire. He should touch himself without reciting any mantra. He should touch the enclosing sticks without reciting any mantra; he should not put them on the fire (at the *śaṁyuvāka*). This sacrifice ends with the *śaṁyuvāka*. The adhvaryu should put on the fire the *barhis* and the enclosing sticks. He should put on the fire also the remnants of the oblations; or he should throw them away into water; or the officiating priests should partake of them.

5. In connection with the Tryambaka-rite, the adhvaryu should prepare for Rudra as many cakes on one potsherd each as there are members in the sacrificer's family *plus* one. Or he should prepare only four cakes. He should go through all the rites, facing towards the north. He should perform all rites facing towards the north. He should offer the oblations without uttering *vaṣaṭ*. (He should not besmear the cakes with clarified butter), or he should besmear. He should take down the cakes in a pan. He should take out a fire-brand from the dakṣiṇa fire, carry it to the crossway, and there make the offering (on the fire) by means of the middle one of a *palāśa* trileaf. He should take up one portion from each of the cakes, excluding the one extra cake. If he has besmeared the cakes with clarified butter, he should spread out clarified butter as base (for them) and pour out clarified butter over them. He should make the offering with the formula, *eṣa te rudra bhāgaḥ....* He should throw away the extra cake on the earth dug out by a rat, with the furmula, *eṣa te rudra bhāga....* All should return and murmur the formula, *ava rudram adīmahy ava....* They should go round the fire three times, as in the rite relating to the Pitṛs (that is, by the left), patting their left thighs with the verse, *tryambakaṁ yajāmahe....* They should go round the fire three times, as in the rite relating to Devas (that is, by the right), patting their right thighs with the same verse. Maidens desiring husbands or fortune should go (round the fire) by the left as also by the right, reciting the next verse, (namely, *tryambakaṁ yajāmahe sugandhim pativedanam...*). The sacrificer should toss up all the cakes to such a height that cows would not be able to reach them, and then catch them. If he could not catch them, he should touch them (after they have fallen to the ground). He should enclose the cakes within two baskets, tie up those baskets to the two ends of a staff or a shoulder-yoke, and hang them up on a post or a tree or a bamboo or an anthill in such a way that a cow would not be able to reach them, with the formula, *etat te....* (After the baskets have ceased to swing), he should

1. *VS* 2.32.

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recite the formula, *kṛttivāsāḥ*.... All should return without looking back and wash their hands and feet.

LĀṬYĀYANA [5.1.11-5.3.13]—

1. In the *Gṛhamedhīyeṣṭi* (to be performed on the evening of the first day), one should eat rice cooked in milk, according to his desire. The brahman should say to the sacrificer: "Do you have ample food cooked. Say to all members of your family, 'Do you eat to your heart's content; do you adorn your bodies with garments and ornaments.' Let the calves remain by the side of the mother-cows." In the fore-noon of the next day the adhvaryu should seat the brahman by his side, and, while a bull is lowing, offer an oblation of rice cooked in milk. If the bull is not lowing, the brahman himself should say, "Do you offer the oblation."

3. In the *Pitryeṣṭi*, the brahman should perform all his duties without reciting any mantras. He should follow a ritual action only with the utterance *oṁ*. He should follow the adhvaryu in wearing the sacred cord over the left shoulder and under the right arm, or over the right shoulder and under the left arm. While the oblation-materials in connection with the *Pitryeṣṭi* are being poured out, he should go there by the southern door and take his seat towards the west, facing towards the east. Similarly, at the time of the carrying of the *stambayajus*, he should go to the *paitṛka* altar and sit down (to the west of the altar, facing towards the east).

4. After the ājyabhāgas have been offered, the brahman should go along the south of the fire, and sit down in the eastern half of the altar, facing towards the west. The sacrificer should also sit down by the side of the brahman, in the same manner. After the *sviṣṭakṛt* offering has been made, (the brahman and the sacrificer) should return by the same route by which they had gone, and sit down (to the west of that very altar). After the *prāśitra* has been handed over to him, the brahman should smell it and keep it away. If a portion of clarified butter is handed over as the *prāśitra*, the brahman should smell it and then touch water. After his portion of the *iḍā* has been handed over to him, he should (receive it and then) hand it back to the person who had handed it over to him. After the adhvaryu has sprinkled water round the altar, the brahman should go along the south of the fire and pray to the āhavanīya fire. He should pray with the verses, *akṣann amīmadanta...*[1], *susaṁdṛśaṁ tvā...*[2], and *upo ṣu śṛṇuhī...*[3]. He should stand at that very spot, look at the gārhapatya fire, and pray to that fire with the formulas, *mano nv āhuvāmahe...*[4], *punar naḥ pitaro...*[4], and *ā na etu manaḥ...*[4]. He should pray to the dakṣiṇa fire with the verse, *kayā naś citra ā bhuvad...*[5].

5. For Tryambaka, one should bake cakes on one potsherd each. With the formula, *śivā naḥ śaṁtamā bhava sumṛḍīkā sarasvati mā te vyoma saṁdṛśi*, the brahman should pour down water upon the cake which the adhvaryu has

1. *SV* 1.415. 2. *TS* 1.8.5.1. 3. *SV* 1.416.
4. *TS* 1.8.5.2. 5. *SV* 1.169.

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put into a rat-hole. According to Dhānaṁjayya, the brahman should sit down while portions from the other cakes are being offered; according to Śāṇḍilya, he should remain standing. After the portions of the cakes have been offered, all should stand up and murmur the formula, *avā 'mba rudram ayakṣmahy ava devaṁ tryambakam | yathā naḥ śreyasaḥ karad yathā no vasīyasas karad yathā naḥ paśumatas karad yathā no vyavasāyayāt | bheṣajam asi bheṣajaṁ gave 'śvāya puruṣāya bheṣajaṁ̃ sugam meṣāya meṣyai subheṣajaṁ yathā 'sat.* The kinsmen of the sacrificer should take up in their hands one cake each and go round the fire (which has been kindled at the crossway) three times. According to Dhānaṁjayya, the brahman also should recite the verse, *tryambakaṁ yajāmahe...*[1], while going round the fire three times; according to Śāṇḍilya, he should stand up at his own place and recite that verse. After having gone round the fire, the sacrificer's kinsmen should toss the cakes in their hands high up in the air. The brahman, desirous to get hold of one of them, should catch it in the air, and then return it to the person to whom it had belonged. Or, all should touch the cake in the hand of that very person. All should then go round the fire, three times, in the reverse direction. At the very place where the adhvaryu would hang those cakes (enclosed within a basket), all should pray to Rudra with the formula, *eṣa te rudra bhāgas tenā 'vasena paro mūjavato 'tīhi kṛttivāsāḥ pināka hasto 'vatatadhanvo3m*, holding their breath as long as possible. With the verse, *śaṁ no devīr...*[2], they should touch water. Then they should return home without looking back.

DRĀHYĀYAṆA [13.1.13–13.3.11]—

1. ≡ Laṭ.

3. ≡ Lāṭ.

4. ≒ Lāṭ. While the adhvaryu is pouring down water round the altar, all should come out of the curtained enclosure. And after the adhvaryu has poured down water round the altar, they should pray to the āhavanīya fire.

5. ≒ Lāṭ. If, among the sacrificer's kinsmen going round the fire, there is an unmarried daughter either of the sacrificer himself or of one of his relatives, she should recite the formula as follows: *tryambakaṁ yajāmahe... pativedanam | ...bandhanād ito mukṣīya mā 'mutaḥ.* She should regard the clan as being intended by the word *itaḥ*. For the word *amutaḥ*, she should substitute the words, *amuṣya gṛhāt*, mentioning the name of the desired person in the place of the word *amuṣya*.

VAITĀNA [1.9.1–23]—

1. On the full-moon day, one should commence the performance of the *Sākamedha-parvan*. In the *iṣṭi* to be performed on the first day, the brahman should follow the offering to *anīkavant* Agni with the verse, *acikradat....* In the *iṣṭi* to be performed at noon, he should follow the offering to *sāṁtapana* Maruts with the verse, *sāṁtapanā idaṁ haviḥ....* In the

1. *TS* 1.8.6.2. 2. *SV* 1.33.

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iṣṭi to be performed in the evening, he should follow the offering to *gṛhamedhin* Maruts with the verse, *tigmam anīkam*.... In the *Gṛhamedhīyeṣṭi*, the rites beginning with the ājyabhāgas and ending with the partaking of the *iḍā* should be gone through. At dawn next morning, the brahman should follow the *pūrṇadarvya* offering with the verse, *pūrṇā darve*....

2. In the *Krīḍinīṣṭi*, the brahman should follow the offering to *krīḍin* Maruts with the verse, *kṛṣṇaṁ niyānaṁ*.... In the *Mahāhavis*, one should offer (as in the *Varuṇapraghāsa-parvan*) oblations to six divinities up to Indra-Agni. He should further offer oblations to two additional divinities, namely, Mahendra[1] and Viśvakarman. The brahman should follow the offering to Viśvakarman with the verse, *ye bhakṣayanto*....

3-4. In the *Pitṛyajña*, one should go through the rites up to the offering of the ājyabhāgas, following the procedure prescribed in connection with a sacrifice to be offered to the gods. The brahman should follow the oblations to *pitṛmant* Soma or *somavant* Pitṛs, (*barhiṣad* Pitṛs, and *agniṣvātta* Pitṛs,) respectively with the verses, *barhiṣadaḥ pitaraḥ*..., *upahūtā naḥ pitaraḥ*..., and *agniṣvāttāḥ pitaraḥ*.... He should follow the *sviṣṭakṛt*-offering with the formula, *agnaye kavyavāhanāya svadhā namaḥ*. After a portion from the dakṣiṇa fire has been deposited upon the *paitṛka* altar, the brahman, facing towards the east, should offer an oblation of clarified butter before the principal offering. He should go along the south of the fire in the *paitṛka* altar and sit down towards the west. The sacrificer and the āgnīdhra should take their seats towards the north. The āgnīdhra should respond with the words, *astu svadhā*. In this connection, two stanzas are quoted[2]. The brahman should partake of his portion of the *iḍā* by smelling it. After water has been sprinkled round the altar, the rites up to the *śaṁyuvāka* should be gone through, following the procedure prescribed in connection with a sacrifice to be offered to the gods. While coming out of the curtained enclosure, all officiating priests should murmur the formula, *ayā viṣṭhā*.... They should proceed towards the east and pray to Āditya with *ud asya ketavo*.... Turning towards the south, they should pray to Agni with *divam pṛthivīṁ*....

5. All should proceed to a cross-way towards the north. The brahman should follow the offering of the cakes to Tryambaka with the verse, *yo agnau*.... The sacrificer's kinsmen should hold the cakes in their left hands, and go round the fire, enkindled on the cross-way, by the left, three times, slapping their right thighs with the right hands and reciting the verse, *tryambakaṁ yajāmahe*...[3]. They should hold the cakes in their right hands and go round the fire (three times) by the right. After the cakes are enclosed within a basket, the brahman should recite the verse, *yo naḥ svo*.... All should turn by the right and return. Thereafter the sacrificer should perform a sacrifice for Aditi.

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1. One should follow the oblation to Mahendra with the formula prescribed in connection with the New-moon sacrifice.

2. As the substance of the two stanzas has already occurred above, their translation is not given here.

3. *TS* 1.8.6.2; *VS* 3.60.

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THE DUTIES OF THE HOTṚ IN CONNECTION WITH THE *SĀKAMEDHA-PARVAN*

BHĀRADVĀJA[1] [8.14.9; 17.9; 18.2, 9, 10, 16, 17, 23, 24; 19.6, 7; 20.13]—

2. The hotṛ should modify the *sūktavāka* of the *Mahāhavis* as *idāvatsarīṇāṁ svastim āśāste divyaṁ dhāmā "śāste.*

4. The hotṛ should recite the *sāmidhenī* verse, *uśantas tvā havāmaha...*, three times. He should recite two puronuvākyās in connection with each of the principal offerings as also in connection with the *sviṣṭakṛt*-offering. At the end of each puronuvākyā he should utter *oṁ*. He should recite only one yājyā (in connection with each of the oblations). He should utter *ye svadhāmahe* as the *āgūr* (instead of the usual *ye yajāmahe*). He should utter *svadhā namaḥ* instead of *vaṣaṭ*. At the time of the *sūktavāka*, he should wear his sacred cord round the neck.

ĀPASTAMBA-HAUTRA-PARIŚIṢṬA [2.5.2–7] ĀPASTAMBA [8.12.5; 14.18, 24; 15.13–17]—

1. The rites in connection with the *Sākamedha-parvan* are to be completed within a period of two days. On the first day, as the rays of the sun become visible, one should offer the principal oblation in the *Anīkavatīṣṭi*. In this *iṣṭi*, there should be fifteen *sāmidhenīs*, five prayājas, and two *vārtraghna* ājyabhāgas. The puronuvākyā relating to the principal offering should be *bhadrā te agne...*, and the yājyā should be either *bhadraṁ te agne...* or *sai'nā-'nīkena suvidatro...*. The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* should be respectively *svasti no divo...* and *yathā hotar manuṣo...*. The *iṣṭi* should be concluded in the usual manner. Then one should perform an *iṣṭi* for *sāṁtapana* Maruts. In this *iṣṭi*, one should offer five prayājas. The puronuvākyās relating to the two ājyabhāgas should be *agnim īḍe purohitaṁ...* and *vṛṣā soma dyumāṁ asi...*. The puronuvākyā relating to the principal offering should be *sāṁtapanā idaṁ haviḥ...*, and the yājyā should be *yo no marto vasavo...* or *saṁvatsarīṇām marutaḥ...*. The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* should be respectively *piprīhi devāṁ...* and *agne yad adya viśo...*. This *iṣṭi* should be concluded in the usual manner. One should then commence the *Gṛhamedhīyeṣṭi*. He should go through the rites from the ājyabhāgas up to the partaking of the *iḍā*. The puronuvākyās relating to the two ājyabhāgas should be *agninā rayim aśnavat...* and *gayasphāno amīvahā...*. The puronuvākyā relating to the offering to the principal divinity should be *gṛhamedhāsa ā gata...*, and the yājyā should be either *pūrvībhir hi dadāśima...* or *pra budhniyā īrate...*. The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* should be respectively *upa yam eti yuvatiḥ...* and *imo agne vītatamāni...*.

2. (On the next morning) one should perform the *iṣṭi* for *krīḍin* Maruts. (In this *iṣṭi*) there should be fifteen *sāmidhenīs*, five prayājas and two *vārtraghna* ājyabhāgas. The puronuvākyā and the yājyā relating to the principal divinity should be respectively either *krīḍaṁ vaḥ śardho...* and

1. *BaudhŚS* does not contain this *hautra*.

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atyāso na ye marutaḥ..., or *prai'ṣā majmeṣu vithure'va...* and *upahvareṣu yad acidhvaṁ...*; and those relating to the *sviṣṭakṛt* should be respectively *agnim agniṁ havīmabhiḥ...* and *taṁ hi śaśvanta īḍate....* The *iṣṭi* should then be concluded. On the same day, one should perform the *Mahāhavis*. The procedure in this connection should be similar to that in connection with the *Varuṇapraghāsa-parvan*. The principal divinities are Agni, Soma, Savitṛ, Sarasvatī, Pūṣan, Indra-Agni, Indra, and Viśvakarman. There should be seventeen *sāmidhenīs* and nine prayājas.[1] The puronuvākyās and the yājyās relating to Indra-Agni, Indra, and Viśvakarman should be respectively *indrāgnī rocanā...* and *śnathad vṛtram uta...*, *indraṁ vo viśvatas pari...* and *indraṁ naro nemadhitā...*, and *viśvakarman haviṣā vāvṛdhāno...* and *viśvakarman haviṣā vardhanena....* The subsequent rites should be performed as in the *Varuṇapraghāsa-parvan*. In the *sūktavāka*, the hotṛ should modify the benediction as *idāvatsarīṇāṁ svastim āśāste divyaṁ dhāmā "śāste*. The *Mahāhavis* should then be concluded.

3. On the same day, the *Mahāpitṛyajña* should be performed.

4. The hotṛ should recite three *sāmidhenīs*. After the adhvaryu has said: "Do you recite the verses for the fire being kindled for the sake of the Devas and the Pitṛs", the hotṛ should recite the *sāmidhenī* verse, *uśantas tvā havāmaha...*, three times. After the fire has been brushed clean, the choosing of the hotṛ is done with the formula *sīda hotaḥ*. The hotṛ should recite the yājyās relating to the four prayājas, excluding the one connected with Barhis. The puronuvākyās in connection with the two ājyabhāgas should be *jīvātumant*, namely, *ā no agne suketunā...*[2] and *tvaṁ soma mahe bhagaṁ...*[2]. Thereafter *yajñopavīti* should be changed to *prācīnāvīti*. The hotṛ should go to the south of the altar and take his seat (by the southern corner). After the adhvaryu has said, *somāya pitṛmate 'nu svadhā*, the hotṛ should recite two puronuvākyās. After having recited the first puronuvākyā, he should utter *oṁ*, and join to it the second puronuvākyā at the end of which also he should utter *oṁ*. After the adhvaryu has said *ā svadhā*, the āgnīdhra should respond with *astu svadhā*. After the adhvaryu has said, *somam pitṛmantaṁ svadhā*, the hotṛ should recite *ye svadhāmahe* as the *āgūr*. At the end of the yājyā, he should utter *svadhā namaḥ* instead of *vaṣaṭ*. The two puronuvākyās relating to *pitṛmant* Soma should be *tvaṁ soma pracikito ..* and *tvayā hi naḥ...*, and the yājyā relating to that divinity should be *tvaṁ soma pitṛbhiḥ...*. The two puronuvākyās relating to *barhiṣad* Pitṛs should be *barhiṣadaḥ pitara ūty...* and *ā 'ham pitṝn...*, and the yājyā relating to that divinity should be *upahūtāḥ pitaraḥ...*. The two puronuvākyās relating to *agniṣvātta* Pitṛs should be *agniṣvāttāḥ pitaraḥ...* and either *agniṣvāttān ṛtumataḥ...*[2] or *ye agniṣvāttā ye 'nagniṣvāttāḥ...*[2], and the yājyā relating to that divinity should be *vānyāyai dugdhe juṣamāṇā...*[2]. According

1. For the puronuvākyās and the yājyās relating to the first five principal divinities, see the section on the *hautra* for the *Vaiśvadeva-parvan*.

2. *TBr* 2.6.16.

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to some teachers, after this sacrifice, an offering should be made either to *kavyavāhana* Agni or to Yama. In that connection, the two puronuvākyās should be *yad agne kavyavāhana...* and *tvam agna īḍito...*, and the yājyā should be *mātalī kavyair yamo...*. The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* should be respectively *ye tātṛpur devatrā...*[1] and *havyavāham ajaraṁ...*[1]. After the invocation for the *iḍā* has been made, the hotṛ should smell the intermediate *iḍā*. He should then change to *yajñopavīti*. He should recite the yājyās relating to the two anūyājas excluding the one for Barhis (namely, *devaṁ barhir...*). At the time of the *sūktavāka*, he should wear his sacred cord round his neck. There should be no *patnīsaṁyājas*.

SATYĀṢĀḌHA [5.3, 4]—

2. ≡ Bhār.

4. ≡ Bhār.

VAIKHĀNASA [9.3, 6–10]—

2. ≅ Sat.

4. ≒ Āp. The two puronuvākyās relating to the *sviṣṭakṛt* should be *yad agne kavyavāhana...* and *tvam agna īḍito...*, and the yājyā relating to it should be *mātalī kavyair...*.

MĀNAVA [5.1.1.16; 5.1.4.1–25]—

1. Fifteen *sāmidhenī* verses should be recited in the *Anīkavatīṣṭi*, the *Sāṁtapanīṣṭi*, and the *Krīḍinīṣṭi*. In connection with the *Anīkavatīṣṭi*, the hotṛ should recite the six verses, beginning with *agnir vṛtrāṇi jaṅghanad...* (the first two verses as the puronuvākyās relating to the two ājyabhāgas, the next two verses respectively as the puronuvākyā and the yājyā relating to the principal offering, and the last two verses respectively as the puronuvākyā and the yājyā relating to the *sviṣṭakṛt*). In the *Sāṁtapanīṣṭi*, the puronuvākyās relating to the two ājyabhāgas and the puronuvākyā and the yājyā relating to the *sviṣṭakṛt* should be the same as in the *Anīkavatīṣṭi*. The next two versés, (namely, *sāṁtapanā idaṁ haviḥ...* and *yo no maruto...*,) should be respectively the puronuvākyā and the yājyā relating to the principal offering. In connection with the *Gṛhamedhīyeṣṭi*, the hotṛ should recite the six verses, beginning with *agniḥ pratnena...* (the first two verses as the puronuvākyās relating to the two ājyabhāgas, the next two verses respectively as the puronuvākyā and the yājyā relating to the principal offering, and the last two verses respectively as the puronuvākyā and the yājyā relating to the *sviṣṭakṛt*). One should go through the rites beginning with the ājyabhāgas. At the offering of the *sviṣṭakṛt*, the hotṛ should first recite the puronuvākyā and should then recite the yājyā (without the *nigada*). One should conclude this *iṣṭi* with the *iḍā*.

2. In connection with the *Krīḍinīṣṭi*, the hotṛ should recite the six verses, beginning with *agnim īḍe...* (the first two verses as the puronuvākyās relating to the two ājyabhāgas, the next two verses respectively as the puronuvākyā and the yājyā relating to the principal offering, and the last two verses respectively as the puronuvākyā and the yājyā relating to the *sviṣṭakṛt*). In the *Mahāhavis*, in which the offering to Viśvakarman comes last, there

1. *TBr* 2.6.16.

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should be the *vārtraghna* procedure. The rites beginning with the carrying forth of the sacred fire should be gone through as in the *Varuṇapraghāsa-parvan*. After having recited the puronuvākyās and the yājyās relating to the five *saṁcara* oblations as before, the hotṛ should recite the six verses, beginning with *indrāgnī navatim puro...* as the puronuvākyās and the yājyās respectively relating to the principal offerings for the (other) three divinities.

4. In the *Pitṛyajña*, the hotṛ should recite the *sāmidhenī* verse, *uśantas tvā havāmahe...*, three times. (Joined to it), he should say: *agne mahāṅ asi brāhmaṇa bhārata mānuṣaḥ*. He should not pronounce the *pravaras* of the sacrificer. Thereafter he should recite the *nigadas* beginning with *deveddho manviddhaḥ*.... (In connection with the invocation to the divinities, instead of *devāṅ ājyapāṅ...*,) he should say: *agniṁ kavyavāhanam āvaha*. In the place of the word, *sviṣṭakṛt*, he should use the word *kavyavāhana*. He should recite the yājyās relating to (all) the prayājas and the anūyājas except those connected with Barhis. The puronuvākyās relating to the two ājyabhāgas should be *jīvitavant*, namely, *ā no agne sucetunā...* and *tvaṁ soma mahe bhagaṁ*.... The next twelve verses (out of the fourteen), excluding the two verses, namely, *idam pitṛbhyo...* and *udīratām* .., should be respectively the puronuvākyās and the yājyās relating to the (three) principal offerings and *sviṣṭakṛt*. (In each set of three verses) the first two should be recited as the puronuvākyās. While reciting the two puronuvākyās, the hotṛ should join to the first verse the first half of the next verse. He should recite every third verse as the yājyā. (Instead of *ye yajāmahe*) he should recite *ye svadhāmahe* as the *āgūr*, and (instead of *vaṣaṭ*) he should say *svadhā namaḥ*.

5. In connection with the sacrifice to Aditi, the procedure of the Full-moon sacrifice should be followed. The hotṛ should recite *sutrāmāṇam...*[1] and *mahīm ū ṣu...*[1] respectively as the puronuvākyā and the yājyā relating to the principal offering. He should recite them in low tone.

VĀRĀHA PAR. [Ākulapāda 2; Pitṛyajña]—

1-2 ≡ Mān.

4. ≐ Mān. The hotṛ should utter *oṁ* at the end of each puronuvākyā.

KĀTYĀYANA-HAUTRA-PARIŚIṢṬA [3.8-12]—

1. In the *Anīkavatīṣṭi*, the hotṛ should recite *anīkavantam ūtaye...*[2] and *sai'nā 'nīkena suvidatro asme...*[3] respectively as the puronuvākyā and the yājyā relating to the principal offering. In the *Sāṁtapanīyeṣṭi*, the puronuvākyās relating to the two ājyabhāgas should be such as are directly and indirectly addressed (to the relevant divinity), namely, *ya ugra iva śaryahā...*[4] and *ayaṁ kṛtnur agṛbhītaḥ...*[5]. The puronuvākyā and the yājyā relating to the principal offering should be respectively *sāṁtapanā idaṁ haviḥ...*[6] and *yo no maruto abhi durhṛṇāyus...*[6]. The hotṛ should recite the two *īḍitavant* verses in the triṣṭubh metre namely, *tvām īḍate ajiraṁ dūtyāya...*[7] and

1. *MS* 4.10.1. 2. *ṚV Khila* 4.14; *ĀśvŚS* 2.18. 3. *ṚV* 2.9.6.
4. *ṚV* 6.16.39. 5. *ṚV* 8.79.1. 6. *ṚV* 7.59.9, 8. 7. *ṚV* 7.11.2.

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agniṁ sudītiṁ sudṛśaṁ gṛṇantaḥ...[1], respectively as the puronuvākyā and the yājyā relating to the *sviṣṭakṛt*. In the *Gṛhamedhīyeṣṭi*, the hotṛ should touch (the adhvaryu and the āgnīdhra) without reciting any mantras. Without reciting any mantras, he should lay down the *darbha*-blades and sit down upon that seat. He should not recite any *sāmidhenīs*. He should not invoke the divinities. There should be no prayājas and the anūyājas. He should not recite the *nigada* relating to the *sviṣṭakṛt* offering. He should recite the two verses, namely, *agninā rayim aśnavat...*[2] and *gayasphāno amīvahā...*[3], as the puronuvākyās relating to the two *puṣṭimant* ājyabhāgas. The puronuvākyā and the yājyā relating to the principal offering should be respectively *gṛhamedhāsa ā gata...*[4] and *pra budhnyā va īrate...*[5]. The hotṛ should recite the two *citravant* verses, namely, *tvāṁ citraśravastama...*[6] and *yad vāhiṣṭhaṁ tad agnaye...*[7], respectively as the puronuvākyā and the yājyā relating to the *sviṣṭakṛt*.

2. On the next morning, the *Krīḍinīṣṭi* should be performed. In this *iṣṭi*, the hotṛ should recite the same puronuvākyās relating to the two ājyabhāgas, as in the *Sāṁtapanīyeṣṭi*. The puronuvākyā and the yājyā relating to the principal offering should be respectively *krīḍaṁ vaḥ śardho mārutaṁ...*[8] and *atyāso na ye marutaḥ svañco...*[9]. The hotṛ should recite the two *īḍitavant* verses as the saṁyājyās as in the *Sāṁtapanīyeṣṭi*. The procedure to be followed in connection with the *iṣṭi* for Aditi (to be performed at this stage) should be similar to that laid down for that *iṣṭi* in connection with the setting up of the sacred fires, provided the two *iṣṭis* (= *Krīḍinīṣṭi* and the *iṣṭi* for Aditi) are to be performed by means of different *barhis* (that is, separately). In the *Mahāhavis*, the puronuvākyās and the yājyās relating to the seven divinities up to Mahendra should be the same as already mentioned.[10] The puronuvākyā and the yājyā relating to Viśvakarman should be respectively *viśvakarman haviṣā vāvṛdhānaḥ...*[11] and *yā te dhāmāni paramāṇi...*[12].

4. In the *Pitṛyajña*, the hotṛ should enter the fire-hall at the time of reciting the *sāmidhenīs*. He should not murmur the *namaḥkranda* formula. After having uttered *hiṁ*, he should recite only one verse, namely, *uśantas tvā nidhīmahy...*[13], three times, without breathing in and with the *praṇava* joined to it each time. He should utter the *nigada* formula as ending with *ā vaha devān pitṝn yajamānāya*, and further invoke the relevant divinities in the normal order. He should not utter the *pravaras*. He should not recite the portion, *svam mahimānam āvaha*, in the invocation-formula. He should not recite the mantras from the formula to be murmured (namely, *etat tvā deva*

1. *ṚV* 3.17.4. 2. *ṚV* 1.1.3. 3. *ṚV* 1.91.12. 4. *ṚV* 7.59.10.
5. *ṚV* 7.56.14. 6. *VS* 15.31. 7. *VS* 26.12. 8. *ṚV* 1.37.1.
9. *ṚV* 7.56.16

10. The puronuvākyās and the yājyās relating to the first five divinities are mentioned in connection with the *Vaiśvadeva-parvan*. Those relating to Indra-Agni should be the same as in the New-moon sacrifice. The puronuvākyā and the yājyā relating to Mahendra should be respectively *mahāṁ indro ya ojasā...* and *mahāṁ indro nṛvad ā...* (*VS* 7.39, 40).

11. *VS* 17.22. 12. *VS* 17.21. 13. *VS* 19.70.

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savitar... ,) up to the one impelling the adhvaryu to take up the ladle. He should touch (the adhvaryu and the āgnīdhra) without reciting any formula. He should throw away a *darbha*-blade from his seat without reciting any formula, and also take his seat without reciting any formula. He should recite (at the proper time) the yājyās relating to the prayājas, except the one relating to Barhis. The puronuvākyās relating to the two ājyabhāgas should be *jīvavant*, namely, *ā no agne sucetunā...*[1] and *tvaṁ ca soma no vaśo...*[2]. The hotṛ should recite the verses, *ud īratām avara ut parāsaḥ...*[3] and *aṅgiraso naḥ pitaro...*[4] as the two puronuvākyās relating to *somavant* Pitṛs with the *praṇava* joined to each. He should recite the verse, *ye naḥ pūrve pitaraḥ somyāsaḥ...*[5] as the yājyā. If the divinity is *pitṛmant* Soma, he should recite the three verses beginning with *tvaṁ soma pracikito...*[6] respectively as the two puronuvākyās and the yājyā. He should recite the three verses beginning with *barhiṣadaḥ pitara ūty arvāk...*[7] respectively as the two puronuvākyās and the yājyā relating to *barhiṣad* Pitṛs. He should recite the three verses beginning with *agniṣvāttāḥ pitaraḥ...*[8] respectively as the two puronuvākyās and the yājyā relating to *agniṣvātta* Pitṛs. He should recite the three verses beginning with *yam agne kavyavāhana...*[9] respectively as the two puronuvākyās and the yājyā relating to the *sviṣṭakṛt*-offering to *kavyavāhana* Agni. If the *iḍā* is not to be partaken of, the hotṛ should cast off the intermediate *iḍā* upon the *barhis*. He should not utter the sacrificer's name in the *sūktavāka*. The *Pitṛyajña* should be concluded with the *śaṁyuvāka*.

ĀŚVALĀYANA [2.15.9; 18-19]—

1. In the *Sākamedha-parvan*, on the *upavasatha*-day, there are three *iṣṭis* to be performed in the three parts of the day. In the first *iṣṭi*, the hotṛ should recite, respectively as the puronuvākyā and the yājyā relating to *anīkavant* Agni, the two verses, *anīkavantam ūtaye 'gniṁ gīrbhir havāmahe | sa naḥ parṣad ati dviṣaḥ*[10] and *sai'nā'nīkena suvidatro asme...*. In the second *iṣṭi*, there should be two *vṛdhanvant* ājyabhāgas. The puronuvākyā and the yājkā relating to *sāṁtapana* Maruts should be respectively *sāṁtapanā idaṁ havir...* and *yo no maruto abhidurhṛṇāyus...*. The third *iṣṭi* should be commenced with the two ājyabhāgas and should be concluded with the *iḍā*. In this *iṣṭi*, the puronuvākyās relating to the ājyabhāgas should be *puṣṭimant*, (namely, *agninā rayīm aśnavat...* and *gayasphāno amīvahā...*). The puronuvākyā and the yājyā relating to the principal offering should be respectively *gṛhamedhāsa ā gata...* and *pra budhnyā īrate mahāṁsi...*. The hotṛ should recite as the puronuvākyā and the yājyā relating to the *sviṣṭakṛt* respectively the two verses in the virāṭ metre, (namely, *preddho agne...* and *imo agne...*) without the *nigada*. Even elsewhere, if the divinities are not invoked, the hotṛ should not recite the *nigada* relating to the *sviṣṭakṛt*. He should not recite the *nigada* in the *Pitṛyajña* and the offering of the *paśupuroḍāśa* even if the divinities have been

1. *RV* 1.79.9. 2. *RV* 1.91.7. 3. *VS* 19.49. 4. *VS* 19.50.
5. *VS* 19. 51. 6. *VS* 19. 52-54. 7. *VS* 19. 55-57. 8. *VS* 19.59-61.
9. *VS* 19.64-66. 10. *RV Khila* 4.14.

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invoked. At night, after the *iṣṭi* has been concluded, the sacrificer should feed a large number of persons. The *paurṇadarva* offering should be made at dawn. The oblation should be offered while a bull is lowing or the clouds are thundering. (If neither of these two conditions is possible), the adhvaryu should, according to some teachers, address the āgnīdhra as *brahmaputra* and make him produce such sound. If, in connection with the *paurṇadarva* offering, the adhvaryu gives out a call to the hotṛ, the latter should recite *pūrṇā darvi parāpata...*[1] as the puronuvākyā and *dehi me dadāmi te ni me dhehi ni te dadhe | apāmikyam iva sambharako 'mbā dadate dadat* as the yājyā.

2. The next *iṣṭi* is the *Krīḍinīṣṭi*. In connection with the two ājyabhāgas, the hotṛ should recite the two puronuvākyās, namely, *uta bruvantu jantava...* and *ayaṁ kṛtnur agṛbhīto...*, in which *vṛtrahan* has been indirectly mentioned. The puronuvākyā and the yājyā relating to the principal offering should be respectively *krīḷaṁ vaḥ śardho mārutam...* and *atyāso na ye marutaḥ svañco...*; and those relating to the *sviṣṭakṛt* should be respectively *juṣṭo damūnā atithir duroṇe...* and *agne śardha mahate saubhagāya...*. The *Māhendrīṣṭi* (= *Mahāhavis*) has been explained through the rites of the *Varuṇapraghāsa-parvan*, except that the rites relating to the *vājina* and the *avabhṛtha* (are not to be gone through in connection with the former). For the oblations beyond the first six ones, the divinities should be either Indra or *vṛtrahan* Indra or Mahendra, and Viśvakarman. (If the seventh oblation is being offered to Indra or Mahendra, the puronuvākyā and the yājyā should be the same as those relating to those divinities in the New-moon sacrifice. And if it is being offered to *vṛtrahan* Indra, the puronuvākyā and the yājyā should be respectively *ā tū na indra vṛtrahan...* and *anu te dāyi maha indriyāya...*. The puronuvākyā and the yājyā relating to Viśvakarman should be respectively *viśvakarman haviṣā vāvṛdhānaḥ...* and *yā te dhāmāni paramāṇi...*.

3. The *Pitṛyajña* should be performed on the fire taken out of the dakṣiṇa fire. The mantras in connection with the same should be recited in low tone. The *Pitṛyajña* should be concluded with the *śaṁyuvāka*. The hotṛ should omit all the mantras to be murmured except the *nigada*-portion, *hotāram avṛthāḥ* (preceding the formula impelling the adhvaryu), the formula following the utterance of *vaṣaṭ*, and the *abhihiṁkāra*. Such rites, as are generally performed facing towards the east, should be performed herein facing towards the south. The hotṛ should designate the other quarters accordingly.

4. The hotṛ should recite the verse, *uśantas tvā ni dhīmahy...*, three times, without breathing in. It constitutes the *sāmidhenīs*. The hotṛ should join to the last *praṇava* of this verse the words, *ā vaha devān pitṝn yajamānāya*. (He should not recite the *nigadas*, *agne mahāṁ asi...* and *deveddho manviddhaḥ....*) Instead of *agniṁ hotrāyā "vaha svam mahimānam āvaha*, he should say *agniṁ kavyavāhanam āvaha*. Similarly, in the yājyā

1. *TS* 1.8.4.1; *VS* 3.49.

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of the last prayāja, he should say *svāhā 'gniṁ kavyavāhanaṁ* (before *svāhā devā ājyapā...*). In the *sūktavāka*, he should say *agniḥ kavyavāhana idaṁ havir ajuṣata* instead of *agnir hotreṇe 'daṁ....* (After having invoked the divinities) he should not extend the span of his hand on the ground within the altar. (In this *iṣṭi*) there is no offering of the prayāja or the anūyāja to Barhis, no partaking of the *iḍā*, no sprinkling with water, and no utterance of the sacrificer's name in the *sūktavāka*. After the adhvaryu, looking at the hotṛ, has said to him, "O hotṛ, sit down (*sīda hotaḥ*)," the hotṛ should sit down. There should be *jīvātumant* ājyabhāgas. The officiating priests should sit down with the left leg upon the right thigh, wear their sacred cords over the right shoulders and under the left arms, and proceed with the principal offering. The āgnīdhra should stand towards the south and the adhvaryu towards the north. The hotṛ should recite two puronuvākyās. He should recite in one breath the first puronuvākyā with the first half of the second one joined to it. The adhvaryu should cause (the āgnīdhra) to announce with *oṁ svadhā*. The āgnīdhra should respond with *astu svadhā*. The adhvaryu should give out the call (for the puronuvākyā) with *anu svadhā* and (for the yājyā) with *svadhā*. The hotṛ should recite the *āgūr* either with *ye svadhā* or with *ye svadhāmahe* and utter *svadhā namaḥ* instead of *vaṣaṭ*. As in the normal yājyā, he should effect vowel-prolation also in this yājyā. The principal divinities in this *iṣṭi* are *somavant* Pitṛs or *pitṛmant* Soma, *barhiṣad* Pitṛs, *agniṣvātta* Pitṛs, and Yama. The two puronuvākyās relating to *somavant* Pitṛs should be *udīratām avara ut parāsa...* and *tvayā hi naḥ pitaraḥ soma pūrve...*, and the yājyā should be *upahūtāḥ pitaraḥ somyāso....* The two puronuvākyās relating to *pitṛmant* Soma should be *tvaṁ soma pracikito manīṣā...* and *somo dhenuṁ somo arvantam āśuṁ...*, and the yājyā should be *tvaṁ soma pitṛbhiḥ saṁvidāno....* The two puronuvākyās relating to *barhiṣad* Pitṛs should be *barhiṣadaḥ pitara ūty arvāk...* and *ā 'haṁ pitṝnt suvidatrāṁ̃ avitsi...*, and the yājyā should be *idaṁ pitṛbhyo namo astv adya....* The two puronuvākyās relating to *agniṣvātta* Pitṛs should be *agniṣvāttāḥ pitara e'ha gacchata...* and *ye ce 'ha pitaro ye ca ne 'ha...*, and the yājyā should be *ye agnidagdhā ye anagnidagdhā....* The two puronuvākyās relating to Yama should be *imaṁ yama prastaram ā hi sīdā 'ṅgirobhiḥ...* (and *aṅgirobhir ā gahi yajñiyebhiḥ...*), and the yājyā should be *pareyivāṁsam pravato mahīr anu....* If the last oblation is to be offered to *vaivasvata* Yama instead of to Yama, (the two puronuvākyās should be *imaṁ yama prastaram ā hi sīdā 'ṅgirobhiḥ...* and *pareyivāṁsaṁ pravato mahīr anu...*, and) the yājyā should be the middle verse, (namely, *aṅgirobhir ā gahi yajñiyebhir...*). The two puronuvākyās (relating to the *viṣṭakṛt* offering should be) *ye tātṛṣur devatrā jehamānāḥ...* and *tvad agne kāvyā tvan manīṣā...*, and the yājyā should be *sa pratnathā sahasā jāyamānaḥ....* Before the yājyā, the hotṛ should not recite the *nigada*. *Kavyavāhana* Agni should here be *viṣṭakṛt* Agni. All the rites after the *viṣṭakṛt* should be gone through as in the norm. (That is to say, the hotṛ should not sit with the left leg upon the right thigh, and should not wear the sacred cord over

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the right shoulder and under the left arms.) Alternatively, the hotṛ may utter *vaṣaṭ* instead of *svadhā namaḥ* at the offerings of the two ājyabhāgas and the principal and the *sviṣṭakṛt* offerings. (In this case the adhvaryu should cause the āgnīdhra to announce and the latter should respond as in the norm. The injunction regarding the omission of the mantras to be murmured, however, stands. (If this alternative is adopted), there should be only one puronuvākyā (relating to each of the principal offerings); and the puronuvākyā and the yājyā relating to the *sviṣṭakṛt* should be respectively *yo agniḥ kavyavāhanaḥ*... and *tvam agna īḷito jātavedo*... . The officiating priests and the sacrificer should consume the *iḷā* by merely smelling it, and then throw it away on the *barhis*. After the conclusion of the *iṣṭi* or before the offering of the anūyājas, they should turn by the right and pray to the dakṣiṇa fire with *ayā viṣṭhā janayan karvarāṇi*...[1]. If the entire dakṣiṇa fire has been carried forth, (they should pray to the dakṣiṇa fire) without turning by the right. However, they should pray to the other two fires after having turned by the right. They should pray to the āhavanīya fire with the verse in the paṅkti metre, namely, *susaṁdṛśaṁ tvā vayam*..., and to the gārhapatya fire with the verse, *agniṁ taṁ manye yo vasur*.... While murmuring the two hymns, respectively beginning with the verses, *mā pra gāma patho vayam*... and *agne tvaṁ no antama*..., they should go round the gārhapatya fire by the right. They should go to the east of the gārhapatya fire and conclude the murmuring of the hymns.

5. Thereafter they should turn by the left and then proceed to the performance of the *Tryambaka*-rite. The procedure to be followed in this connection has been prescribed in adhvaryu's scripture. After having returned, one should perform the *iṣṭi* for Aditi. Two *dhāyyās* (beginning with *pṛthupājā amartyo*...) should be added to the *sāmidhenīs*. There should be two *puṣṭimant* ājyabhāgas. (The puronuvākyā and the yājyā relating to the principal offering should be respectively *uta tvām adite mahi*... and *mahīm ū ṣu mātaraṁ*....) The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* should be in the virāṭ metre, (namely, *preddho agne*... and *imo agne*...).

ŚĀṄKHĀYANA [3.15–17]—

1.≒Āśv. If one has commenced the performance of the *Cāturmāsyas* on the full-moon day of Phālguna, he should commence the *Sākamedha-parvan* on the full-moon day of Kārttika; and if he has commenced the performance of the *Cāturmāsyas* on the full-moon day of Caitra, he should commence the *Sākamedha-parvan* on the full-moon day of Mārgaśīrṣa.~~ The puronuvākyā relating to the principal offering to *anīkavant* Agni should be *anīkair dveṣo*... / *rayiṁ no dehi jīvase*[2]. (The puronuvākyās relating to the ājyabhāgas and the puronuvākyā and the yājyā relating to the *sviṣṭakṛt* should be the same as in connection with the Full-moon sacrifice.) ~~ In the *Gṛhamedhīyeṣṭi*, the puronuvākyā and the yājyā relating to the *sviṣṭakṛt* should be respectively *tvāṁ citraśravastama*... and *yad vāhiṣṭhaṁ*... .~~

1. *AV* 7.3.1. 2. *MS* 4.10.5.

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2.≐Āśv.~In the *Krīḍinīṣṭi*, the yājyā relating to the principal offering should be *parvataś cin mahi...*[1]. (The puronuvākyās relating to the two ājyabhāgas and the puronuvākyā and the yājyā relating to the *sviṣṭakṛt* should be the same as in connection with the Full-moon sacrifice.) In the *Mahāhavis*, in addition to the oblations for the six divinities up to Indra-Agni mentioned in connection with the *Varuṇapraghāsa-parvan*, there should be cooked rice for Mahendra and a cake on one potsherd for Viśvakarman[2]. The puronuvākyā and the yājyā relating to Viśvakarman should be respectively *vācaspatiṁ viśvakarmāṇam...* and *yā te dhāmāni paramāṇi....* The mantras in connection with the offering to Viśvakarman should be recited in low tone. Only one sacred fire should be carried forth. The sacrificer should give away a bull as *dakṣiṇā*.~

3. In the afternoon, the *Pitṛyajña* consisting of three oblations should be performed in a curtained place to the south of the dakṣiṇa fire. The hotṛ should go along the front of the altar (in the *Mahāhavis*) and stand (to the north of the *paitṛka* altar) facing towards the south. He should not step upon the *barhis*. He should omit all the mantras to be murmured. Whatever actions he has to do in the accompaniment of the formulas to be murmured, he should do silently. If, in the call given out to the hotṛ for either the puronuvākyā or the yājyā, the adhvaryu uses the word *svadhā*, the hotṛ should say *ye svadhāmahe* instead of *ye yajāmahe*, and *svadhā namaḥ* instead of *vaṣaṭ*. The hotṛ should recite the mantras wearing his sacred cord over the right shoulder and under the left arm. He should insert the names of the divinities in the prose formulas. He should not wear his sacred cord over the right shoulder and under the left arm while offering the oblation to *pitṛmant* Soma. It is the view of Jātūkarṇa that, on all occasions, the hotṛ should wear his sacred cord over the left shoulder and under the right arm.

4.≐Āśv.~ If the oblation is being offered to *somavant* Pitṛs (instead of *pitṛmant* Soma), the two puronuvākyās relating to them should be *ud īratām avara...* and *aṅgiraso naḥ pitaro...*, and the yājyā should be *ye naḥ pūrve pitaraḥ...*. The two puronuvākyās relating to *barhiṣad* Pitṛs should be *upahūtāḥ pitaraḥ...* and *ā 'ham pitṝnt suvidatrāṁ̃...*, and the yājyā should be *barhiṣadaḥ pitara ūty arvāk....* The two puronuvākyās relating to *agniṣvātta* Pitṛs should be *ava sṛja punar agne...* and *ye ce 'ha pitaro...*, and the yājyā should be *agniṣvāttāḥ pitara e 'ha....* The two puronuvākyās should not be connected; they should each have the utterance *oṁ* joined at the end. The puronuvākyā and the yājyā relating to the divinity of the *sviṣṭakṛt*, namely, *kavyavāhana* Agni should be respectively *ye tātṛṣur devatrā...* and *tvam agna īlito....*~ After the balls have been offered to the Pitṛs, all should proceed towards the āhavanīya fire along the north of the dakṣiṇa fire, murmuring the

1. *RV* 5.60.3.

2. The puronuvākyās and the yājyās relating to the divinities up to Indra-Agni should be the same as in the *Varuṇapraghāsa-parvan*. Those relating to Mahendra should be the same as in the New-moon sacrifice.

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verse; *ayā viṣṭhā janayaṇ karvarāṇi*.... They should then pray to the āhavanīya fire with the three verses, *susaṁdṛśaṁ tvā vayam...*, *akṣann amīmadanta...*, and *upo ṣu śṛṇuhī giro*.... They should pray to the dakṣiṇa fire with the three verses beginning with *mano nv ā huvāmahe*.... In this verse, they should substitute the words, *ā ma etu*, for the words, *ā ta etu*. They should pray to the gārhapatya fire with the three verses beginning with *agniṁ tam manye yo vasur*... and the three *dvipadā* verses, beginning with *agne tvaṁ no antama*... They should pray to Sūrya with *tac cakṣur devahitaṁ*....

5. After having finished the *Tryambaka*-rite, one should offer an oblation of cooked rice to Mitra. Or one should offer that oblation to Aditi. The puronuvākyā and the yājyā relating to Mitra should be respectively *mitrasya carṣaṇīdhṛto*... and *mahāṁ ādityo namaso 'pasadyo*.... After the conclusion of this *iṣṭi*, one should perform the Full-moon sacrifice.

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ŚUNĀSĪRĪYA-PARVAN

BAUDHĀYANA [5.18]—

Then four months after this (that is, after the performance of the *Sākamedha-parvan*), one should perform the *Śunāsīrīya-parvan*. [21.6—As for the performance of the *Śunāsīrīya-parvan*: (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Baudhāyana, indeed, says that one should perform the *Śunāsīrīya-parvan* in the fortnight of the waxing moon coming after (the interval of four months from) the performance of the *Sākamedha-parvan*. (The period) of the thirteenth month itself is prescribed (in the scripture belonging to another school) as the proper time for (this) sacrifice.] One should arrange for a porcupine's quill with three white straps, a razor of copper, five units of potsherds for sacrificial cakes, five vessels for cooked rice, as many corn-stirring sticks, and curds for (the preparation of) the *pṛṣadājya*. On the preceding night (after fuel has been added to the sacred fires) calves should be driven away (from the mother-cows in connection with the offering to be made) to Vāyu. On the next morning, the adhvaryu should have the milk intended for (the oblation to) Vāyu milked—either with the relevant mantras following the procedure of the *sāṁnāyya* or without reciting the formulas relating to that procedure. Then after having offered the morning-*agnihotra*, he should strew the *pṛṣṭhyā*, carry forth the *praṇītā*-water, and pour out paddy for the five *saṁcara*-oblations such as the cake on eight potsherds to Agni, and then for a cake on twelve potsherds to Indra-Agni, cooked rice for Viśve Devas, a cake on twelve potsherds to *śunāsīra* Indra, milk for Vāyu, and a cake on one potsherd to Sūrya. He should make the cakes form crust, bake them (properly), and put ashes upon them. Thereafter he should proceed towards the east, pour down the wash-water for the Āpyas, and carry the *stambayajus*. He should carry the *stambayajus* as prescribed in the *pāuroḍāśika-kāṇḍa*, and should do so three times with the relevant formula and the fourth time silently. He should then do the first tracing out of the altar. He should murmur the *karaṇa*-formula, (namely, *imāṁ narāḥ*...). He should dig up (the spot intended for the altar). The āgnīdhra should take away (portions) from the dug-out earth, three times. [21.6—As for the preparation of the altar: Baudhāyana says that it should be (similar to the one) prescribed in connection with the New-moon and the Full-moon sacrifices. Śālīki says that it should be (similar to the one) prescribed in connection with the Animal-sacrifice.] If one proposes to prepare the *uttaravedi*, he should prepare it in the same manner as prescribed in connection with the *Mahāhavis*. In this way, the *Śunāsīrīya-parvan* should be concluded. If, however, one does not propose to prepare the *uttaravedi*, he should adopt the procedure prescribed in connection with the *Vaiśvadeva-parvan*, excluding the (rite pertaining to the) *vājina*. In this way, the *Śunāsīrīya-parvan* should be concluded. [27.14—The sacrificer should follow the offerings to Vāyu and Sūrya respectively with *vāyor ahaṁ devayajyayā ratnabhāg bhūyāsam* and *sūryasyā 'haṁ devayajyayā sudṛśīko bhūyāsam*.] The sacrificer

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should go through the rites relating to the pouring down of the *praṇītā*-water and the stepping of the Viṣṇu-steps, and then relinquish the vow.

The sacrificer should then perform the Full-moon sacrifice and the *Vaimṛdha* sacrifice. He should then take his seat on his own place. The adhvaryu should divide the sacrificer's hair by means of the porcupine's quill having three straps, and have it shaved off with the formulas, *ekam māsam ud asṛjat....* The sacrificer should follow the shaving with the formula, *śīrṣṇas tad ṛtaṁ tat satyaṁ tad vrataṁ tac chakeyaṁ tena śakeyaṁ tena rādhyāsam.* First the hair on the front side of the head (should be shaved off), then that on the right side, then that on the back side, then that on the left side, and then that on the top. The offering of the oblations in connection with the *Śunāsīrīya-parvan* is thus concluded. The sacrificer should say: *anuvatsarīṇāṁ svastim āśāste*[1]. [21.6—As for the giving away of the *dakṣiṇā*: (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Baudhāyana, indeed, says that the sacrificer should give away gold in connection with the offering to *vaiśvānara* Agni and a cow in connection with the offering to Parjanya in the *Ārambhaṇīyeṣṭi*, twelve (cows) in the *Vaiśvadeva-parvan*, twelve in connection with the *Varuṇapraghāsa-parvan*, three in the *Anīkavatīṣṭi*, three in the *Sāṁtapanīṣṭi*, four in the *Gṛhamedhīyeṣṭi*, a bull in the *Pūrṇadarvya-homa*, three (cows) in the *Krīḍinīṣṭi*, twelve in the *Mahāhavis*, three in the *Ādityeṣṭi*, and twelve in connection with the *Śunāsīrīya-parvan*. In this connection, Aupamanyava, indeed, says that sixty-four (cows) are prescribed in the scriptures as the *dakṣiṇā* to be given away in the *Cāturmāsyas*. If one does not obtain so many (cows to be given away as *dakṣiṇā*), he should give away as many garments or as many (pots filled with) *mantha* or (as many vessels filled with) cooked rice. It is said in the *Brāhmaṇa* that by means of this, indeed, one has his desire fulfilled.] [25.3—As for the injunction that one should give away a bull (as *dakṣiṇā*) at the proper time for giving away of the *dakṣiṇā*: This (bull) should be given away at the proper time for giving away of the *dakṣiṇā* at *Mahāhavis*.] [21.6—As for the conclusion of the *Cāturmāsyas*: Baudhāyana says that the *Cāturmāsyas* should be concluded with a Soma-sacrifice, (that is to say, immediately after the conclusion of one cycle of the *Cāturmāsyas*, one should perform a Soma-sacrifice). Śālīki says that the *Cāturmāsyas* should be concluded with an Animal-sacrifice. Aupamanyava says that (at the conclusion of the *Cāturmāsyas*) one should perform the *Savaneṣṭi*.[2]] [28.12—The (proper) time (for the performance) of the *Vaiśvadeva-parvan* is not passed over until the time (of the performance) of the *Varuṇapraghāsa-parvan*; (that of the performance) of the *Varuṇapraghāsa-parvan* until (the time of the performance of) the *Sākamedha-*

1. The hotṛ also should insert in the benediction of the *sūktavāka* the words *anuvatsarīṇāṁ svastim āśāste* before the words *divyaṁ dhāmā "śāste*.

2. The principal oblations in this *iṣṭi* are a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra-Agni, and a cake on twelve potsherds to Viśve Devas. It is said in the *Cāturmāsya-Subodhinī* that this *iṣṭi* is prescribed in connection with the *Dvādaśāha*.

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parvan; (that of the performance) of the *Sākamedha-parvan* until (the time of the performance of) the *Śunāsīrīya-parvan*; and (that of the performance) of the *Śunāsīrīya-parvan* until (the time of the performance of) the *Vaiśvadeva-parvan*.]

BHĀRADVĀJA [8.23]—

≐Baudh. Four months after the *Sākamedha-parvan*, one should perform the *Śunāsīrīya-parvan*. Or one should perform it after an interval of one month or fifteen days or four days or three days or two days or one day.~ The rite in connection with the milking for the oblation to Vāyu should be similar to that in connection with the morning milking (for the *agnihotra*). After having offered the cake on one potsherd following the same procedure as is prescribed in connection with the cake on one potsherd, the adhvaryu should offer an oblation of clarified butter with the last of the formulas representing the month-names, namely, *saṁsarpo 'sy aṁhaspatyāya tvā svāhā*. At the time of the invocation for the *iḍā*, while the hotṛ is reciting the benedictory formula, the sacrificer should murmur the formula, *anuvatsarīṇāṁ svastim āśāse*. The sacrificer should give away (to the adhvaryu) a plough to which either twelve or six bullocks are yoked, or a pair of bullocks, or one bullock by way of *dakṣiṇā* pertaining to the *Śunāsīrīya-parvan*. The adhvaryu should offer only one *samiṣṭayajus* oblation. This *iṣṭi* should be concluded in the usual manner. The adhvaryu should divide the hair on the sacrificer's head and should have it shaved off. (The procedure in this behalf has already been prescribed.) Here end the *Cāturmāsyas*.

ĀPASTAMBA [8.20–22]—

≐Bhār.~ According to some teachers, after having offered oblations to the five divinities in the *Vaiśvadeva-parvan* (that is to say, the five *saṁcara* oblations), one should offer gruel or *pratidhuk* (milk which is warm from a cow) to Vāyu, a cake on twelve potsherds to *śunāsīra* Indra and a cake on one potsherd to Sūrya. There should be nine prayājas and nine anūyājas. According to some teachers, there should be five prayājas and three anūyājas.~ The *dakṣiṇā* prescribed in connection with the offering of the cake on one potsherd is either a white horse or a white bull. The sacrificer should follow the *sūktavāka* with the murmuring of the formula, *anuvatsarīṇāṁ svastim āśāse*.~ In the course of the bright half of the month coming before the full-moon day of Phālguna, one should go through the rite of initiation for the Soma-sacrifice. A person, who has performed the *Cāturmāsyas*, should not allow the next full-moon day of Phālguna to pass without having (in the meantime) performed a Soma-sacrifice. This applies to the sacrificer who (performs the *Cāturmāsyas* only once and then) gives them up.~ In the *Cāturmāsyas*, one should calculate the months in accordance with the *parvans* (that is to say, one should count the lunar months.)

SATYĀṢĀḌHA [5.6; 6.8]—

≐Āp.~ One may perform the *Śunāsīrīya-parvan* even after an interval of two months.~ According to some teachers, one should offer a cake on

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twelve potsherds to *śunāsīra* Indra as the last (that is, the tenth) oblation. If one performs the *Śunāsīrīya-parvan* in the dark half of the month, he should (perform the New-moon sacrifice and thereafter) perform the Full-moon sacrifice at the proper time. One should give away a white horse as *dakṣiṇā*. In connection with the offering to Sūrya, one should give away a white bull, or, in its absence, a white (goat or sheep).

VAIKHĀNASA [9.12]—

≐Sat. If one has to prepare the *uttaravedi*, he should follow the procedure in connection with the northern altar as prescribed in the *Varuṇa-praghāsa-parvan*.

MĀNAVA [1.7.8.1-11]—

≐Bhār. One should offer the eight oblations prescribed in the scriptures, namely, those beginning with the cake on eight potsherds for Agni and ending with the cake on one potsherd for Sūrya. The sacrificer should murmur the formula, *anuvatsarīyodvatsarīye svastim āśāse*. The *iṣṭi* should be concluded in the usual manner. Immediately thereafter the sacrificer should perform the Full-moon sacrifice. The adhvaryu should divide the hair on the sacrificer's head with the mantras beginning with *yena māsā ardhamāsā ṛtavaḥ parivatsarāḥ / yenai 'te prajāpater ījānasya nivartayan / tenā 'ham asya brahmaṇā nivartayāmi jīvase / agnis tigmena....* The sacrificer should have all his hair shaved off. He should not practise the vows to be observed in the interval between two *parvans*.

VĀRĀHA [1.7.5.1-4]—

≐Bhār. One should offer eight oblations, namely, the five *saṁcara* oblations, gruel or milk warm from the cow to Vāyu, a cake on twelve potsherds to *śunāsīra* Indra, and a cake on one potsherd to Sūrya. The sacrificer should give away, as *dakṣiṇā* in this *parvan*, a plough to which twelve or six bullocks are yoked, or one or two big bulls, or one or two bullocks yoked to a cart. With the formulas, *yatra māsā ardhamāsā ṛtavaḥ parivatsarāḥ / yena tena prajāpataya ījānaḥ saṁnivartayan / tenā 'ham asmi brahmaṇā ni vartayāmi jīvase / agnis tigmena...*, the adhvaryu should divide the hair on the sacrificer's head and get his hair shaved off.

KĀTYĀYANA [4.5.7, 5.11.1-16]—

After concluding the *Sākamedha-parvan*, one should commence the *Śunāsīrīya-parvan* on the same day. Or one should commence it at any time when he wishes. Except for the *barhis*, one should follow the procedure of all the remaining rites as prescribed in connection with the Full-moon sacrifice. Besides the five *saṁcara* oblations, he should offer a cake on twelve potsherds either to *śunāsīrau* or to *śunāsīra* Indra and milk to Vāyu. He should take ordinary milk, because the scripture (*ŚBr* 3.3.3.2) mentions fresh milk. (One should, however,) not (take ordinary milk), because (the following of the procedure regarding the milk is) not contradictory (to the character of fresh milk). Moreover because the injunction here is similar to that in the normal sacrifice. Or he should offer gruel to Vāyu.

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He should offer a cake on one potsherd to Sūrya. The oblations to (Vāyu and) Sūrya should be accompanied by mantras recited in low tone. The sacrificer should give away, as *dakṣiṇā*, a plough to which six bullocks are yoked, or two big bulls. In connection with the offering to Sūrya, he should give away a white horse as *dakṣiṇā*. If a white horse is not available, he should give away a white bull. If one intends performing the *Cāturmāsyas* only once in the course of one year, he should perform the *Śunāsīrīya-parvan* on the *pratipad* in the bright half of Phālguna, and he should perform on the full-moon day either the *Agniṣṭoma*, or the Animal-sacrifice (for Agni-Soma), or the *iṣṭi* (for Agni).

LĀṬYĀYANA [5.3.14]—

The duties of the brahman in connection with all *havis*-sacrifices should be generally similar to those prescribed in connection with the *Varuṇapraghāsa-parvan*.

DRĀHYĀYAṆA [13.3.12]—

≡ Lāṭ.

VAITĀNA [9.24–27]—

One should perform the *Śunāsīrīya-parvan* on the full-moon day of Phālguna. One should offer the five (*saṁcara*) oblations up to the one to Pūṣan, and also oblations to Vāyu, *śunāsīra* Indra, and Sūrya. The brahman should follow the offerings to Vāyu, *śunāsīra* Indra, and Sūrya respectively with *ekayā ca...*, *śunāsīre 'ha...*, and *sūryaś cakṣuṣām...*.

THE DUTIES OF THE HOTṚ IN CONNECTION WITH THE *ŚUNĀSĪRĪYA-PARVAN*

BHĀRADVĀJA [8.23.10]—

In the *sūktavāka* (before *divyaṁ dhāmā "śāste*), the hotṛ should recite the formula, *anuvatsarīṇāṁ svastim āśāste*.

ĀPASTAMBA HAUTRA PARIŚIṢṬA [2.5.8–11]; ĀPASTAMBA [8.20.5; 8.21.1]—

In the *Śunāsīrīya-parvan*, there should be seventeen *sāmidhenīs* and nine prayājas. In this connection one should follow the same procedure as in the case of the *Vaiśvadeva-parvan*. After having offered the five *saṁcara* oblations, one should offer oblations also to Indra-Agni, Viśve Devas, *śunāsīra* Indra, Vāyu, and Sūrya. (The puronuvākyās and the yājyās relating to the five *saṁcara* oblations and those relating to the offerings for Indra-Agni and Viśve Devas have been already prescribed.) The puronuvākyā and the yājyā relating to *śunāsīra* Indra should be respectively *indrāya śunāsīrāya...*[1] and *pra havyāni ghṛtavanty asmai...*[1]. Those relating to Vāyu should be respectively *vāyo śataṁ hariṇāṁ...*[2] and *pra yābhir yāsi...*[2], and those relating to Sūrya should be *ud u tyaṁ jātavedasaṁ...*[3] and *citraṁ devānām...*[3]. The puronuvākyā and the yājyā relating to Sūrya should be recited in low tone. The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* should be respectively *agniṁ stomena bodhaya...*[4] and *sa havyavāḍ amartyaḥ...*[4]. In the *sūktavāka*, the hotṛ should add *anuvatsarīṇāṁ svastim*

1. *TBr* 2.5.8.3. 2. *TS* 2.2.12.7. 3. *TS* 1.4.43.1.
4. See: Duties of the hotṛ in connection with the *Vaiśvadeva-parvan*.

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āśāste before *divyaṁ dhāmā "śāste*. One should go through all the rites as in the *Vaiśvadeva-parvan* except the one connected with the *vājina*. After the conclusion of the *Cāturmāsyas*, one should perform a Soma-sacrifice before the full-moon day of Phālguna. If one cannot perform a Soma-sacrifice, he should perform an Animal-sacrifice. If one cannot perform even an Animal-sacrifice, he should again perform the *Cāturmāsyas*.

SATYĀṢĀḌHA [5.6]—

In the *sūktavāka*, the hotṛ should say *anuvatsarīṇāṁ svastim āśāste divyaṁ dhāmā "sāste*. Optionally he may say *vatsarīṇāṁ* (in the place of *anuvatsarīṇāṁ*).

VAIKHĀNASA [9.12] ≡ Sat.

MĀNAVA [5.1.4.26–28]—

The hotṛ should follow the procedure in the *Vaiśvadeva-parvan*. After the five *saṁcara* oblations, there should be offered oblations to Vāyu, *śunāsīra* Indra, and Sūrya. The hotṛ should recite the six consecutive verses beginning with *pra vāyum acchā*... (and ending with *taraṇir viśvadarśato*...) as the puronuvākyās and the yājyās relating respectively to these three divinities (namely, Vāyu, *śunāsīra* Indra, and Sūrya). The puronuvākyā and the yājyā relating to Vāyu should be recited in low tone.

VĀRĀHA PAR. [Ākulapāda 2] ≡ Mān.

KĀTYĀYANA HAUTRA PARIŚIṢṬA [3.10, 13]—

The hotṛ should recite *agninā rayim*... and *gayasphāno amīvahā*... as the puronuvākyās relating to the two *puṣṭimant* ājyabhāgas. The puronuvākyās and the yājyās relating to the five *saṁcara* oblations have been already prescribed. The puronuvākyā and the yājyā relating to Śunāsīrau should be respectively *śunāsīrāv imāṁ vācaṁ juṣethāṁ*...[1] and *śunáṁ suphālā vī kṛṣantu bhūmiṁ*...[2]. If the divinity is *śunāsīra* Indra, the puronuvākyā and the yājyā relating to that divinity should be respectively *śunāsīram puraṁdaraṁ indraṁ yajñe havāmahe | sa vājeṣu pra no viṣat*, and *śunaṁ huvema maghavānam indraṁ*...[3]. The puronuvākyās and the yājyās relating to Vāyu and Sūrya should be respectively *tava vāyav ṛtaspate*...[4] and *adhvaryavaś cakṛvāṁso*...[5], and *ud u tyaṁ jātavedasaṁ*...[6] and *citraṁ devānām ud agād*...[7]. The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* should be *tvāṁ citraśravastama*... and *yad vāhiṣṭhaṁ*....

ĀŚVALĀYANA [2.20]—

On the fifth full-moon day or even before that time, *Śunāsīrīya-parvan* should be performed. All the rites, except the one connected with the *vājina*, should be gone through as in the *Vaiśvadeva-parvan*. There should be eight divinities, namely, the five relating to the (*saṁcara*) oblations, *niyutvant* Vāyu or Vāyu, Śunāsīrau or *śunāsīra* Indra or *śuna* Indra, and Sūrya. (The puronuvākyās and the yājyās relating to the first five divinities have been already prescribed.) The puronuvākyā and the yājyā

1. *ṚV* 4.57.5. 2. *VS* 12.69. 3. *ṚV* 3.30.22. 4. *VS* 27.34.
5. *ṚV* 5.43.3. 6. *VS* 7.41. 7. *VS* 7.42.

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relating to *niyutvant* Vāyu should be respectively *ā vāyo bhūṣa śucipā upa naḥ...* and *pra yābhir yāsi dāśvāṁsam acchā...*; those relating to Vāyu should be respectively *sa tvaṁ no deva manasā...* and *īśānāya prahutiṁ yas ta ānaṭ...*; those relating to Śunāsīrau should be respectively *śunāsīrāv imāṁ vācaṁ juṣethāṁ...* and *śunaṁ naḥ phālā vi kṛṣantu bhūmiṁ...*; those relating to *śunāsīra* Indra should be respectively *indraṁ vayaṁ śunāsīram... sa vājeṣu pra no viṣat*[1] and *aśvāyanto gavyanto vājayantaḥ...*; those relating to *śuna* Indra should be respectively *śunaṁ huvema maghavānam indraṁ...* and *aśvāyanto gavyanto vājayantaḥ...*; and those relating to Sūrya should be respectively *taraṇir viśvadarśato...* and *citraṁ devānām ud agād anīkaṁ...*. After the conclusion of the *Śunāsīrīya-parvan*, one should perform a Soma-sacrifice. If one cannot perform a Soma-sacrifice, he should perform an Animal-sacrifice. If one cannot perform even an Animal-sacrifice, he should again perform the *Cāturmāsyas*.

ŚĀṄKHĀYANA [3.18]—

In the *Śunāsīrīya-parvan*, the offerings to the divinities ending with that to Pūṣan should be similar to those in the *Vaiśvadeva-parvan*. One should (also) offer a cake to Śunāsīrau, milk to Vāyu, and a cake (on one potsherd) to Sūrya. The puronuvākyās and the yājyās relating to Śunāsīrau, Vāyu, and Sūrya should be respectively *śunāsīrāv imāṁ...* and *śunaṁ naḥ phālā...*, *tava vāyav ṛtaspate...* and *adhvaryavaś cakṛvāṁso vasūni...*, and *taraṇir viśvadarśato...* and *divo rukma urucakṣā ud eti...*. The puronuvākyā and the yājyā relating to Sūrya should be recited in low tone. The sacrificer should give away as *dakṣiṇā* a white horse or a white bull or a plough to which twenty-four bullocks are yoked. (If) in connection with this *parvan* (one has churned out fire), he should go through the other rites following the procedure prescribed for the *Vaiśvadeva-parvan*. If one has not churned out fire, he should follow the procedure prescribed for the Full-moon sacrifice. If the adhvaryu has chosen Śunāsīrau as the divinity, the hotṛ should recite the verse, *indraś ca naḥ śunāsīrāv imaṁ yajñam mimikṣatām / garbhān dhattaṁ svastaye*[1], as the puronuvākyā, and the verse, *yayor idaṁ [viśvam] bhuvanam ā viveśa yayor ānando nihito mahaś ca / śunāsīrāv ṛtubhiḥ saṁvidānā indravantā havir idam juṣethām*[1], as the yājyā. If the adhvaryu has chosen *śunāsīra* Indra as the divinity, the hotṛ should recite the verse, *indrāya śunāsīrāya srucā juhutanā haviḥ / juṣatām prati medhiraḥ*[2], as the puronuvākyā, and the verse, *pra havyāni ghṛtavanty asmai haryaśvāya bharatā sajoṣāḥ / indra ṛbhubhir brahmaṇā saṁvidānaḥ śunāsīrī havir idaṁ juṣasva*[3], as the yājyā. And if the adhvaryu has chosen *śuna* Indra as the divinity, the hotṛ should recite *śunaṁ huvema maghavānam indraṁ...* and *aśvāyanto gavyanto vājayantaḥ...* respectively as the puronuvākyā and the yājyā relating to that divinity. After the conclusion of the *Sākamedha-parvan*, one should perform the *Śunāsīrīya-parvan* on the same fires. Or one should perform it (later on) on the full-moon day of Māgha. One should conclude the *Cāturmāsyas* with the performance of a Soma-sacrifice or an Animal-sacrifice or an *iṣṭi*. If one intends continuing the series of the *Cāturmāsyas* for a period of five years, he should perform the *Śunāsīrīya-parvan* on the preceding day and follow it on the next day with the performance of the *Vaiśvadeva-parvan*.

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1. See: *TBr* 2.5.8.2. 2. See: *TBr* 2.4.5.7. 3. See: *TBr* 2.5.8.3.

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EXPIATION-RITES IN CONNECTION WITH THE *CĀTURMĀSYAS*

If one does not perform the Cāturmāsyas for a period of six months :

BAUDHĀYANA [28.12]—

If one has not performed the *Cāturmāsyas* for a period of six months, he should offer cakes, one each, to *pathikṛt* Agni, *tantumant* Agni, *vaiśvānara* Agni, and *vratapati* Agni, and should then perform the *Cāturmāsyas*.

If one does not perform the Cāturmāsyas for a period of one year :

BAUDHĀYANA [2^{8}.12]—

If one has not performed the *Cāturmāsyas* for a period of one year, he should offer cakes, one each, to *pavamāna* Agni, *pāvaka* Agni, *śuci* Agni, *pathikṛt* Agni, *tantumant* Agni, *vaiśvānara* Agni, and *vratapati* Agni, and should then perform the *Cāturmāsyas*.

If the proper time for the performance of the Cāturmāsyas has been passed over :

MĀNAVA [5.1.7.27, 28, 30]—

One should offer a cake to *pathikṛt* Agni. The puronuvākyās relating to the two ājyabhāgas should be *agne rakṣā ṇo aṁhasaḥ...* and *tvaṁ naḥ soma viśvato...*. The puronuvākyā and the yājyā relating to the principal offering should be respectively *agne naya supathā...* and *ā devānām...*; and those relating to the *sviṣṭakṛt* should be respectively *viśvāni no...* and *agne tvam pārayā...*.

KĀTYĀYANA [25.4.20–22]—

One should offer a cake to *pathikṛt* Agni[1].

ŚĀṄKHĀYANA [3.4.2; 5.7]—

One should offer a cake to *pathikṛt* Agni[1]. The puronuvākyā and the yājyā relating to the principal offering should be respectively *vayam u tvā pathaspate...* and *pathaspathaḥ pari patiṁ...*.

If the cake on one potsherd turns topsy-turvy :

BAUDHĀYANA [29.13]—

If the cake on one potsherd turns topsy-turvy, the adhvaryu should set it right with *prajāpater vartanim anu vartasva...*. The sacrificer should follow it with the two verses, *prati kṣatre prati tiṣṭhāmi rāṣṭre...* and *viśvam anyā 'bhi vāvṛdhe...*. The adhvaryu should offer two spoonfuls of clarified butter with the two verses, *askān dyauḥ pṛthivīṁ...* and *askān ajani prā 'jani...*. After this offering has been concluded, one should offer a cake to *vaiśvānara* Agni. It is said in the *Brāhmaṇa* that if the cake dropped down towards the east, one would win the world of gods; if towards the south, (one would win) the world of Pitṛs; if towards the west, the rakṣases would

1. This expiation-rite is prescribed also if the proper time for the performance of the New-moon and the Full-moon sacrifices and the *Āgrayaṇeṣṭi* has been passed over.

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destroy the sacrifice; and if towards the north, (one would win) the world of men. Therefore, a cake which has remained secure (that is, which has not turned topsy-turvy) should be offered.

ĀPASTAMBA [9.14.1, 2]—

≐Baudh. If (before or after the offering) the cake drops down or if (before the offering[1]) it turns topsy-turvy, the adhvaryu should restore it to its proper place (and position) with *prajāpater vartanim....* He should offer two oblations (with the two formulas, beginning with *askān dyauḥ pṛthivīm...*).

VAIKHĀNASA [20.29] ≡ Āp.

If, while the Cāturmāsyas[2] are in progress, the sun is covered over by clouds or is eclipsed:

VAIKHĀNASA [20.24]—

One should pray to the āhavanīya fire with the three verses, *ud vayaṁ tamasas pari...*, *ud u tyaṁ jātavedasaṁ...*, and *citraṁ devānām ud agād....*

If the fire set up in connection with the Mahāpitṛyajña is extinguished:

AV. PRĀY. [2.5.]—

Touching the ashes, the brahman should recite over them the verses, *dviṣantam agne dviṣatāṁ ca vittaṁ prajāṁ dviṣadbhyo naya dakṣiṇena / pitrye praṇīta upaśāmyamānaḥ pāpmānam agne tam ito nudasva*, and *dviṣantam agne dviṣatāṁ ca vittaṁ gaccha tvam ādāya parāvato 'nyān / pitrye praṇīta upaśāmyamāna iha prajāṁ dīrgham āyuś ca dhehi.* While the brahman is reciting the verse, *yas tvam agne pramattānām praṇīta upaśāmyasi / sukalpam agne tat tvayā punas tvo 'ddīpayāmasi*, the fire should be carried forth and flared up. The brahman should put two fire-sticks upon it with the two verses, beginning with *indrasya kukṣir asi...*[3].

If the sacrificer dies before the conclusion of the Cāturmāsyas:

VAIKHĀNASA [20.22]—

One should cut out portions from all the oblations together, pronounce the names of all the (relevant) divinities together, and then make the offering with *svāhā*.

If the series of the Cāturmāsyas is interrupted a number of times:

VAIKHĀNASA [20.31]—

One should perform the *Cāturmāsyas* and, after having performed the *Anvārambhaṇīyeṣṭi*, formally unite the sacred fires. According to some teachers, one should set up or renew the sacred fires.

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1. *ĀpŚS* 6.30.2 prescribes the expiation-rite in connection with the contingency of the cake turning topsy-turvy after the offering has been made.

2. The *sūtra*-text has *evaṁ sarvatra vitate*. So the expiation-rite prescribed in this connection is applicable to any sacrifice if the contingency occurs.

3. *AV* 7.116, 117.

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IX. THE OPTIONAL AND OTHER FORMS OF THE *CĀTURMĀSYAS*

BHĀRADVĀJA [8.24]—

1. Now we shall explain the Optional *Cāturmāsyas*. One, who is desirous of cattle, should perform the *Vaiśvadeva-parvan*. One should perform the *Vaiśvadeva-parvan* in a season in which ample milk is available or at such a time during the spring when ample milk is available. One who is desirous of cattle should continue to perform only the *Vaiśvadeva-parvan* until he obtains a thousand heads of cattle. After he has obtained a thousand heads of cattle, he should perform the other *parvans* at the proper times. One, who is desirous of a village, should perform the *Śunāsīrīya-parvan*. It is said in the scriptures that a sacrificer desirous of progeny or cattle or food or stability should perform the *Śunāsīrīya-parvan* at a place where much rain-water has accumulated.

2. We shall now explain the *Cāturmāsyas* extending over five years. Commencing on the full-moon day of Phālguna, one should continue to perform the *Cāturmāsyas*, in the proper order, for three years and then stop. Then, commencing on the full-moon day of Caitra, he should continue to perform the *Cāturmāsyas*, in the proper order, for two years and then stop. He should perform the *iṣṭi* to *vaiśvānara* Agni and Parjanya only once at the commencement of the first (series of) the *Cāturmāsyas*. He should offer the *pañcahotṛ*-oblation also only once at the commencement of the first (series of) the *Cāturmāsyas*. After the conclusion of the *Cāturmāsyas*, one should perform the Soma-sacrifice. It is said in the scriptures that the *Cāturmāsyas* are a form of the Soma-sacrifice itself. If one does not have the capacity to perform the Soma-sacrifice, he should perform the Animal-sacrifice; and if he does not have the capacity to perform even the Animal-sacrifice, he should again perform the *Cāturmāsyas*[1].

ĀPASTAMBA [8.22]—

1.≒Bhār.∾ One, who is desirous of prosperity and *brahman*-splendour, should also perform the *Śunāsīrīya-parvan*.∾

2.≒Bhār.∾ If one desires to perform the *Cāturmāsyas* again, he should perform the *Śunāsīrīya-parvan* on the *caturdaśī* and the *Vaiśvadeva-parvan* immediately thereafter on the full-moon day of Phālguna.∾ Now the *Cāturmāsyas* extending over fifteen years. One should repeat twice the series of the *Cāturmāsyas* extending over five years. One may even repeat it thrice or more times.∾

SATYĀṢĀḌHA [5.6; 6.8]—

1.≡Āp.

1. The *sūtra* reads : *somaśaktau paśunā yajeta / paśuśaktau punaḥ prayogaś cāturmāsyānām*. We have read *somāśaktau* for *somaśaktau*, and *paśvaśaktau* for *paśuśaktau*.

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2.≒Āp.∾ If one has commenced the series of the *Cāturmāsyas* on the full-moon day of Phālguna, he should perform the same for a period of two years and, before commencing the *Cāturmāsyas* in the third year, should have an interval of one month. If one has commenced the series of the *Cāturmāsyas* on the full-moon day of Caitra, he should perform the same for a period of three years and, before commencing the *Cāturmāsyas* in the fourth year, should have an interval of one month. In this manner, one should complete the required number of the series of the *Cāturmāsyas* extending over five years.

MĀNAVA [1.7.8.12-18]—

2.≡Bhār.

VĀRĀHA [1.7.5]—

1.≒Bhār.∾ One, who is desirous even of rain-fall or heaven, should also perform the *Śunāsīrīya-parvan*. He should move towards a place having (rain-)water. He should fulfil the purpose of water (in connection with that *parvan*) by means of that water.

2.≡Mān.

KĀṬHAKA[1]—

2. According to the Kaṭha school, the procedure for the five-day performance of the *Cāturmāsyas* is as follows: On the *ekādaśī* of Phālguna, one should first perform the *iṣṭi* for *vaiśvānara* Agni and Parjanya, and should then perform the *Vaiśvadeva-parvan*. On the same day, he should draw out fire for the *Varuṇapraghāsa-parvan*. He should perform the *Varuṇapraghāsa-parvan* on the *dvādaśī*. On the *trayodaśī*, he should go through the rites from the *Anīkavatīṣṭi* up to the *Gṛhamedhīyeṣṭi*. On the *caturdaśī*, he should go through the rites from the *darvihoma* up to the conclusion of the *Sākamedha-parvan*. He should perform the *Śunāsīrīya-parvan* on the full-moon day.

KĀTYĀYANA [5.11.17-18; 5.2.20]—

1. One, who is desirous of progeny, should perform the *Vaiśvadeva-parvan*.

2. If one does not intend consummating the *Cāturmāsyas*, which have been performed once, by means of another sacrifice like a Soma-sacrifice, he should go on performing the *Cāturmāsyas* again and again every year. In such a case, one should perform the *Śunāsīrīya-parvan* on the *caturdaśī* of the bright half of Phālguna, and the *Vaiśvadeva-parvan* on the full-moon day of Phālguna.

VAITĀNA [9.24-25]—

2. If one intends repeating the series of the *Cāturmāsyas*, he should perform the *Śunāsīrīya-parvan* on the preceding day (that is, on *caturdaśī*).

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1. Government Sanskrit College Library, Banaras, MS 47 in the third collection. See: *Journal of Vedic Studies* II, (1935), 104.

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X. THE ANIMAL-SACRIFICE

(*Nirūḍhapaśubandha*)

CONSPECTUS

The procedure relating to the offering of an animal has been prescribed in the *Brāhmaṇas* in connection with the offering of the animal, which is to be offered to Agni-Soma in the *Agniṣṭoma* sacrifice. The authors of the *Śrauta-sūtras* have analysed those *Brāhmaṇa*-portions, and have reconstructed on that basis an independent Animal-sacrifice, called the *Nirūḍhapaśubandha*. This *Nirūḍhapaśubandha* is an obligatory sacrifice and constitutes the norm of all the Optional Animal-sacrifices. According to some teachers, it is the offering of the animal to Agni-Soma which constitutes the norm of the obligatory as also of all the Optional Animal-sacrifices. Thus the *Śāṅkhāyana-Śrautasūtra* does not lay down the *hautra* for the *Nirūḍhapaśu* itself, but refers to the *Agnīṣomīya* Animal-sacrifice in the *Agniṣṭoma*.

The principal divinity of the Animal-sacrifice is Indra-Agni. In some *Sūtra*-texts, Sūrya or Prajāpati is also optionally mentioned as the principal divinity. The authors of the *Śrautasūtras* prescribe that one should perform the Animal-sacrifice every six months or every year.

The sacrificer should formally pronounce his intention to perform the Animal-sacrifice and then choose six officiating priests, namely, the four priests required for an *iṣṭi*, and pratiprasthātṛ and praśāstṛ (=maitrāvaruṇa). The adhvaryu should offer on the āhavanīya fire an oblation of clarified butter with the *ṣaḍḍhotṛ* formula. If it is the sacrificer's first performance of an Animal-sacrifice, the adhvaryu should offer a cake on eleven potsherds to Agni-Viṣṇu. Or, instead of this offering, he should offer an oblation of clarified butter with a verse dedicated to Agni-Viṣṇu. The adhvaryu should offer the *yūpāhuti* on the āhavanīya fire and proceed to the forest together with a wood-cutter. He should have the wood-cutter cut off a suitable *palāśa* tree. Some other trees like the *khadira* and the *bilva* are also recommended for the purpose. A sacrificial post having the length of three or four *aratnis* should be prepared out of that tree. Indeed, different lengths are prescribed in connection with the different desires. The sacrificial post should then be filed so that it becomes eight-angled. The portion of the post to be buried underground should not be filed. The adhvaryu should have a *caṣāla* prepared of the wood of the same tree and have a big hole bored into it. He should also have a *svaru* prepared of the same wood.

He should strew grass round the altar which is to be prepared for the Animal-sacrifice. After the carrying of the *stambayajus* and the first tracing out of the altar, he should draw lines around the *cātvāla*. He should dig out the spot fixed for the *cātvāla*, and, by means of the earth so excavated, prepare within the altar the *uttaravedi*, that is to say, a knee-high square platform, thirty-six *aṅgulas* both in length and in breadth. Upon the *uttaravedi*, he should prepare the navel

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(*nābhi*), of the size of a cow's hoof or of the measure of a span or a square of four *aṅgulas*. To the east of the *uttaravedi*, he should dig a hole for fixing the sacrificial post in it. He should then kindle a faggot on the āhavanīya fire, carry it forth, place certain substances (*sambhāras*) on the navel of the *uttaravedi*, and deposit that faggot upon them.

He should go through the rites up to the placing of the ladles filled with clarified butter within the altar as in an *iṣṭi*, and sprinkle the sacrificial post with water, and apply clarified butter to it. He should set the *caṣāla* on its top and raise the post by fixing it into the hole. He should wind a cord (*raśanā*) three times round the post at a height of his navel, and thrust the *svaru* in that cord. Thereafter he should bathe the animal, make it stand in front of the sacrificial post facing towards the west, and formally dedicate it to the principal divinity. The fire should be churned out of the two *araṇis*, and it should be mixed up with the fire deposited on the *uttaravedi*. Another cord should be wound round the head of the animal, and the animal should be then tied to the sacrificial post. The animal should be sprinkled with water, and should be made to drink water.

Fire-sticks should be put on the fire in the accompaniment of the *sāmidhenī* verses and the further rites should be proceeded with. After having offered the *āghāra* libation by means of the ladle, the adhvaryu should apply the clarified butter from the ladle to the specific parts of the animal. He should offer ten out of the eleven prayājas. He should dip the *svaru* and the knife (*svadhiti*) into the *juhū*, and apply that clarified butter to the limbs of the animal. The knife should be handed over to the śamitṛ. The āgnīdhra should take up in his hand a fire-brand from the āhavanīya fire and go round the *cātvāla*, the sacrificial post, the animal, and the āhavanīya fire three times by the right. The adhvaryu should offer the *apāvya* oblations. The āgnīdhra should put down the fire-brand and go round in the opposite direction three times. He should then take up that fire-brand and walk at the head. The animal should be made to walk after him. The hotṛ should recite the *nigada* called *adhrigu*. The adhvaryu should remain touching the animal by means of the two forks (*vapāśrapaṇī*), and the sacrificer should remain touching the two forks. According to some teachers, the adhvaryu has to remain touching the sacrificer.

They should enter the *śāmitra*-enclosure in this manner. The āgnīdhra should place the fire-brand there. The śamitṛ should be directed to immolate the animal in such a way that it would not make any sound. All should then return to the fire-hall. After having been informed of the immolation of the animal, the adhvaryu should go to the *śāmitra*-enclosure. The pratiprasthātṛ should lead the sacrificer's wife to that enclosure. She should be made to pour water upon the different limbs of the immolated animal. She should then be sent back.

The adhvaryu should make an incision on the belly of the animal by means of that edge of the knife by which he had anointed clarified butter to the animal and should then carefully draw out the omentum. He should spread out that omentum upon the two forks and then take it near the āhavanīya fire. The prati-

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prasthātṛ should roast it upon that fire. The adhvaryu should pour out a spoonful of clarified butter on that omentum. The maitrāvaruṇa should recite the *stokīya* verses. The adhvaryu should offer the eleventh prayāja, take up the entire omentum into the ladle and offer it on the fire. He should also throw the two forks on the fire. Thereafter the sacrificer, the sacrificer's wife and the officiating priests should go to the *cātvāla* and sprinkle themselves with water.

The āgnīdhra should prepare the *paśupuroḍāśa*. The pratiprasthātṛ should give instructions to the śamitṛ with regard to the dissection of the animal. The śamitṛ should enkindle the fire brought into the *śāmitra*-enclosure, and then cook the various organs over that fire. According to some teachers, one should pierce a pike into the heart of the animal and then roast it over the fire.

After the organs have been properly cooked, the adhvaryu ahould offer the *paśupuroḍāśa*. This should be followed by the invocation for the *iḍā* and the partaking of the *iḍā*.

One should ask the śamitṛ three times: "Have the organs of the animal been properly cooked?" After the latter has replied in the affirmative, one should go to the *śāmitra*-enclosure, pour out *pṛṣadājya* over the heart and clarified butter over the organs, and take all the organs towards the altar. He should place them towards the south. While the maitrāvaruṇa is reciting the *manotā* verses, the adhvaryu should take up into the *juhū*, the *upabhṛt*, and the vessel for the *iḍā* the cuttings of the various organs beginning with the heart. He should fill up the *vasāhomahavanī* with the oily portion of the flesh. As soon as the hotṛ has recited the first half of the yājyā the pratiprasthātṛ should offer that oily portion. The adhvaryu should offer the oblation of the organs at the *vaṣaṭ*-utterance. Thereafter the adhvaryu should offer *pṛṣadājya* to Vanaspati and then offer the *viṣṭakṛt* oblation. This should be followed by the invocation for and the partaking of the *iḍā*. The sacrificer should give away a cow as *dakṣiṇā*. The adhvaryu should then offer the eleven anūyājas. At each anūyāja-offering the pratiprasthātṛ should offer, on the fire taken out of the *śāmitra* fire and placed near the northern buttock of the altar, a cutting out of the one-third portion of the rectum of the animal already set aside out of the cooked organs. This is called the *upayaj*. The adhvaryu should put the *svaru* on the fire.

The adhvaryu should make the *patnīsaṁyāja* offerings with the flesh from the animal's tail (*jāghanī*). In place of the *ājyeḍā*, he should give the flesh from the animal's tail to the hotṛ as also to the āgnīdhra. According to some *Sūtra*-texts, the sacrificer's wife should give the remnant of the tail to the adhvaryu and the upper part of the foreleg to the śamitṛ. The adhvaryu should offer three *samiṣṭayajus* oblations. The sacrificer, the sacrificer's wife and the officiating priests should go out from between the *cātvāla* and the rubbish-heap and should fix up the pike which was stuck into the heart of the animal (*hṛdayaśūla*), at the joint of the wet and the dry patches of land. All persons should sprinkle themselves with water, and without looking back, should go back to the sacrificial

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pandal. They should offer on the fire, with the relevant *mantras*, the fire-sticks collected on the way and then pray to the āhavanīya fire.

Most of the *Śrautasūtras* have prescribed that the Animal-sacrifice should be concluded at this stage. According to some others, however, the adhvaryu should offer the *barhis*, spread out within the altar, on the fire on which the *upayaj*-offerings were made, and on that fire he should also offer flour of parched barley-grains. The sacrificer should pray to the sacrificial post. The adhvaryu should consign the fire on the *uttaravedi* into a fire-stick and offer that fire-stick on the original āhavanīya fire. He should then offer the *pūrṇāhuti*. The sacrificer should give away to the adhvaryu a cow as a boon.

The *Kātyāyana-Śrautasūtra* (6.2.4) prescribes two types of Animal-sacrifice, namely, *Savavidha* and *Haviryajñavidha*. In the *Haviryajñavidha* Animal-sacrifice, one has to go through all the rites from the commencement of the vow up to the stepping of the Viṣṇu-steps as prescribed in other *Sūtras*. The *Savavidha* Animal-sacrifice is the Animal-sacrifice performed as ancillary to the Soma-sacrifice. In this type, certain rites are omitted.

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THE CUTTING OUT OF THE SACRIFICIAL POST AND THE PREPARATION OF THE *UTTARAVEDI*

BAUDHĀYANA [4.1-2; 20.25-26; 24.34-36]—

When one is desirous of performing the Animal-sacrifice, he should arrange for (the following materials, namely,) enclosing sticks from the *pūtudru* tree (Pinus Deodara); bdellium; *sugandhitejana*; a bunch of white wool which has grown between the two horns of a ram; two cords—(one) with two strands and (the other) with three strands; two forks (*vapāśrapaṇī*)—(one) two-pronged and (the other) one-pronged; heart-pike (*hṛdayaśūla*); enclosing sticks from the *kārṣmarya* tree (Gmalina Arborea); a staff for the maitrāvaruṇa from the *udumbara* tree, measuring equal to the mouth (that is, reaching up to the mouth); sacrificial grass and faggot; a faggot for carrying forth the fire; twig of the *plakṣa* free (Ficus Infectoria); *iḍasūna* (=a wooden plank); barley for the *prokṣaṇī*-water; flour of parched barley-grains for the offering; curds for the *pṛṣadājya*; and gold. [20.25—Now, then, we shall describe the Animal-sacrifice. In this connection, Baudhāyana, indeed, says that *iṣṭis* and Animal-sacrifices should have (that is, they should be commenced on) the *upavasatha*-day. Śālīki says that they should either have (that is, should be commenced on) the *upavasatha*-day, or they should be completed on one single day. As for the performance of the *iṣṭi*: Baudhāyana says that one should offer to Agni a cake on eight potsherds before the commencement of every Animal-sacrifice. Śālīki says that this offering is prescribed only in connection with the sacrifice of a brown-eared (cow) or a barren she-goat (to Brahmaṇaspati). As for the offering of the flour of parched barley-grains: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that one should make an offering of the flour even of parched paddy.]

After having performed the New-moon sacrifice or under (some suitable) constellation (one should perform the Animal-sacrifice). (On the principal day of sacrifice) the adhvaryu should melt clarified butter over the gārhapatya fire, purify that clarified butter, take four spoonfuls of it into the ladle, go over the *ṣaḍdhotṛ* formula in mind, and, while the sacrificer is touching him, offer that clarified butter on the āhavanīya fire with *svāhā*. [20.25—As for the offering with the *ṣaḍdhotṛ* formula: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that the adhvaryu should make the *ṣaḍdhotṛ* offering on the *upavasatha*-day itself (even though the sacrifice is to be completed on a single day).] The adhvaryu should take another four spoonfuls (of clarified butter into the ladle) and offer the *yūpāhuti* with *uru viṣṇo vi kramasvo 'ru...*[1]. [20.25—As for the offering of the *yūpāhuti*: (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Baudhāyana, indeed, says that the adhvaryu should take up the clarified butter and the two kindling woods, go near the sacrificial post (that is, the tree which is to be cut off for preparing the sacrificial post), churn out the fire, and offer the *yūpāhuti* on it.] He should take another four spoonfuls

1. See *Agniṣṭoma: agnīṣomīyapaśuvapāyāgaḥ.*

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(of clarified butter) and ask for the vessel of clarified butter together with the spoon, sacrificial grass, gold, and pitcher of water. The wood-cutter should be called (to come) with (his) axe. The adhvaryu should say: "Come, o sacrificer."

(The adhvaryu,) the sacrificer, and the wood-cutter should get out by the eastern door and go towards that quarter where (a tree from which) a sacrificial post (can be conveniently cut) becomes evident to him (=the adhvaryu) or where he thinks he would come across (such a tree). With *aty anyān agāṁ nā 'nyān...*[1], the adhvaryu should pray to that tree, which has grown on a level piece of ground and (independently) from its own womb (that is, root), which has many leaves, which has many branches, whose top is not dried up, and which has bent towards the west. Then he should besmear it (on that part where it is to be cut) with clarified butter with the formula, *devas tvā savitā madhvā 'naktu*. With *oṣadhe trāyasvai 'nam*, he should hold upright a *darbha*-blade, with its top pointing upwards (at the spot which is besmeared with clarified butter). With *svadhite mai 'naṁ hiṁsīḥ*, he should strike (the blade) horizontally by means of the axe. He should deposit, at some known place, the splinter of wood which falls off first. The wood-cutter should then cut off that tree, without shattering (the trunk of the tree) and in such a manner that its part at the bottom does not clash against the axle (of a chariot or a wagon). The adhvaryu should follow the tree, falling down towards the east or towards the north, with the formula, *divam agreṇa mā lekhīr...*[1]. Thereafter he should deposit a piece of gold at the spot where the tree has been cut off, strew round it, and offer an oblation of clarified butter on that spot (through the piece of gold) with *vanaspate śatavalśo ..*[1]. With *sahasravalśā...*[1], he should touch his own heart. [20.25—As for the offering of the oblation of clarified butter at the spot where the tree has been cut off: (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Baudhāyana, indeed, says that one should similarly offer the oblation through the piece of gold held in between the *juhū* (and the spot) with *vanaspate śatavalśo...*. He should touch his own heart with *sahasravalśā...*, and thereafter touch water.]

With *yaṁ tvā 'yaṁ...*[1], he should have the branches of that tree chopped off (from the bottom) towards the top. One should cut off from it the sacrificial post of the length of five *aratnis*. So (is it said). This (kind of sacrificial post) is regarded as of the minimum length amongst those prescribed in the *Brāhmaṇas*. [24.35—The sacrificial post to be used at the Animal-sacrifice should range (in length) from five *aratnis* up to nine *aratnis*. The post to be used at the *Agniṣṭoma* sacrifice should range (in length) from nine *aratnis* up to twenty-one *aratnis*. The post to be used at the *Nirūḍha-paśubandha* sacrifice should be three *aratnis* or four *aratnis* (in length) and should be made of the *palāśa* tree.] With *acchinno rāyaḥ suvīraḥ*, the adhvaryu should cut off, at the spot where the *caṣāla* is to be set in, that post whose maximum (circumference) is of the measure of the embrace by means

1. See *Agniṣṭoma* : *agnīṣomīyapaśuvapāyāgaḥ*.

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of the two arms and whose minimum (circumference) is of the measure of a span. From the portion which has been so left, he should have a piece, which is four *aṅgulas* in length, cut off for (the preparation of) the *caṣāla*. He should make that (post) four-angled or eight-angled and have it carried[1] home in a cart or by men. [20.25—As for the carrying home of the sacrificial post: Baudhāyana says that one should carry home (only) that (timber) which has fallen towards the east or towards the north. Śālīki says that one should carry home (the timber), whatever the quarter towards which it may have fallen down, if it has remained unshattered.] (Or) he should prepare (the post out of the timber) after having first carried home (the latter). He should fashion out the *svaru* from (one of) the splinters themselves.

2. The altar for one's Animal-sacrifice should be measured out on the preceding day itself—ten *padas* wide towards the west (from the south to the north), twelve *padas* long in the east (from the west to the east), and eight *padas* wide towards the east (from the south to the north). [20.25—As for the preparation of the altar: (The view expressed in) the *sūtra* (is that) of Aupamanyavīputra. In this connection, Baudhāyana, indeed, says that (the altar) should be of the measure of a chariot—(that is to say) its width towards the west being equal to the axle of the chariot, its length towards the east equal to the pole of the chariot, its width towards the east equal to the yoke of the chariot, and the navel on its *uttaravedi* equal to the extreme portion of the yoke (that is, thirteen *aṅgulas* square). Śālīki says that (the altar) should be measured (merely) by the eye, or (otherwise it should be) ten *padas* on all sides (that is to say, ten *padas* square) (and thereby be) endowed with *virāṭ* (which is identical with the number ten).] The adhvaryu should strew sacrificial grass round the altar and then carry the *stambayajus*. This (latter rite should be performed according to) the well-established procedure laid down in the *pauroḍāśikakāṇḍa*, (that is to say, it should be performed) three times with the relevant formulas and once without reciting any formula. [24.34—Now this Animal-sacrifice should also have the *upavasatha*-day (that is to say, its performance should be spread over two days, namely, the *upavasatha*-day and the day of the principal offering). In this case, how should the commencement of the rites be? The sacrificer should get out (of the fire-hall) with the fires still maintained (and establish them in a new place); the adhvaryu should offer an oblation of clarified butter with the *ṣaḍdhotṛ* formula, offer the *yūpāhuti*, fashion out the sacrificial post with the relevant formulas, and measure out the altar. The sacrificer should take the meal pertaining to the vow. The adhvaryu should add fuel to the sacred fires. The sacrificer should observe the vow. The adhvaryu should tie up the sacrificial grass and the sacrificial faggot. The sacrificer should observe fast. Then, next morning, he should offer a cake on eight potsherds to Agni. This, indeed, is the procedure recommended by Baudhāyana. The adhvaryu need not add fuel to the sacred fires nor need the sacrificer observe the vow

1. The printed text reads: *kṛtvā vā haraty ā vā hārayati*. See the relevant *dvaidha-sūtra*.

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(as these two have already been gone through on the *upavasatha*-day). The adhvaryu should rub his hands on each other. He should strew sacrificial grass round the sacred fires. He should wash the sacrificial utensils clean and arrange them. He should cause the brahman to sit (on his seat) towards the south without reciting any formulas. After the āhavanīya fire has been carried forth to the *uttaravedi*, the brahman should sit down (on his seat) with the relevant formulas. The adhvaryu should consecrate the *prokṣaṇī*-water and then sprinkle the sacrificial utensils (with that water) by means of the hand with the palm turned upwards. He should pour out the clarified butter, put it over the gārhapatya fire, and carry fire round it. He should then go towards the east with the wooden sword in hand, and carry the *stambayajus*. (The rites to be performed) after this are (already) prescribed. Now the procedure recommended by Śālīki (is as follows): The sacrificer should consign the sacred fires into the two kindling woods, get out of the fire-chamber, (go to a new place,) churn out fire, and spread out the fires. The adhvaryu should offer an oblation of clarified butter with the *ṣaḍdhotṛ* formula in the same manner, offer the *yūpāhuti*, fashion out the sacrificial post with the relevant formulas, measure out the altar, and add fuel to the sacred fires. The sacrificer should observe the vow. The adhvaryu should tie up the sacrificial grass and the sacrificial faggot. He should rub his hands on each other, strew sacrificial grass round the sacred fires, wash the sacrificial utensils clean, and arrange them. He should cause the brahman to sit (on his seat) towards the north without reciting any formulas. After the āhavanīya fire has been carried forth to the *uttaravedi*, the brahman should sit down (on his seat) with the relevant formulas. The adhvaryu should consecrate the *prokṣaṇī*-water and sprinkle the sacrificial utensils (with that water) by means of the hand with the palm turned upwards. He should pour out the clarified butter, put it over the gārhapatya fire, and carry fire round it. He should melt the clarified butter over the gārhapatya fire, purify it, take four spoonfuls of it into the ladle, and offer the *pūrṇāhuti* (with it) on the āhavanīya fire on which a fire-stick has first been put. With the wooden sword in hand, he should go towards the east and carry the *stambayajus*. (The rites to be performed) after this are already prescribed.]

The adhvaryu should do the first tracing out of the altar. He should murmur the *karaṇa*-formula. He should dig up (the piece of ground intended for the altar). The āgnīdhra should throw out, three times, the earth so dug out. While the āgnīdhra is thus throwing out the earth, three times, at that time the adhvaryu should ask for the wooden sword, pitcher of water, sacrificial grass, and pin. Taking up (all) this he should say: "Come, o sacrificer." At (a distance of) two or three steps towards the north of the altar he should dig up (a little) by means of the wooden sword, sprinkle that spot with water by means of the hand with the palm turned downwards, and there measure out the *cātvāla* by means of the pin. With *vittāyanī me 'si*[1], he should draw, with the wooden sword, a (south-north) line along the inside

1. See *Agniṣṭoma: Mahāvedikaraṇam uttarvedinivapanaṁ ca.*

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of the pin which has been placed in the east with its thicker end turned towards the north. With *tiktāyanī me 'si*[1], he should draw with the wooden sword, a (west-east) line along the inside of the pin which has been placed in the south with its thicker end turned towards the east. With *avatān mā nāthitam*[1], he should draw, with the wooden sword, a (south-north) line along the inside of the pin which has been placed in the west with its thicker end turned towards the north. With *avatān mā vyathitam*[1], he should draw, with the wooden sword, a (west-east) line along the inside of the pin which has been placed in the north with its thicker end turned towards the east. [20.26—As for the drawing out of the lines for the *cātvāla*: (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Baudhāyana, indeed, says that, while thus drawing out lines in the east and in the north, one should draw out the lines along the outside of the pin.] Then he should place (a blade of) *darbha* on the spot fixed for the *cātvāla* and strike upon it with the wooden sword with the formula, *vider agnir nabho...yo 'syām...*[1]. With *āyuṣā nāmne 'hi*, he should take up the piece of the *darbha*-blade. He should carry it, and put it on (the spot intended for) the *uttaravedi* with *yat te 'nādhṛṣṭaṁ...*[1]. He should strike upon the *darbha*-blade a second time with *vider agnir nabho... yo dvitīyasyām...*[1] With *āyuṣā nāmne 'hi*, he should take up the piece of *darbha*-blade. He should carry it and put it on (the spot intended for) the *uttaravedi* with *yat te 'nādhṛṣṭaṁ...*[1]. He should strike upon the *darbha*-blade a third time with *vider agnir nabho...yas tṛtīyasyām...*[1]. With *āyuṣā nāmne 'hi*, he should take up the piece of *darbha*-blade. He should carry it and put it on (the spot intended for) the *uttaravedi* with *yat te 'nādhṛṣṭaṁ...*[1]. At the fourth time, he should (take up and) carry the piece of *darbha*-blade[2] together with the remaining portion of the same and put it on (the spot intended for the *uttaravedi*) without reciting any mantra. [24.35, 36—Can the Animal-sacrifice of one who has gone out on a journey be, indeed, accomplished or not accomplished? Some teachers say that it can be accomplished; others say it cannot be. (The piling up of) the *lokāgni* (that is of the earth dug out from the *cātvāla* over the *uttaravedi*)—they, indeed, call it the second setting up of the sacred fires. (Therefore), the Animal-sacrifice of one who has gone out on a journey cannot, indeed, be accomplished. Which, indeed, are the duties of the sacrificer in the Animal-sacrifice? Observing the vow, relinquishing the vow, and murmuring the *punarālambha* formula in connection with the principal offering—(these three

1. See *Agniṣṭoma-mahāvedikaraṇam uttaravedinivapanaṁ ca.*

2. According to the commentary, *Subodhinī*, the adhvaryu should carry to the *uttaravedi* the earth dug out of the *cātvāla* with the relevant formulas for the first, the second and the third times, and carry the earth and the *darbha*-blade for the fourth time. But the *sūtra* would hardly admit of this interpretation particularly because the adhvaryu is asked to dig out earth from the *cātvāla* only at a later stage. The commentator is probably influenced by the injunction in the other *Sūtra*-texts like the Āpastamba. The translation of the *sūtra*-portion dealing with the *stambayajurharaṇa* in the New-moon and the Full-moon sacrifices (Vol. I, English section, part 1, p. 292) is based on the *Subodhinī* on that portion. It should be modified in the light of what has been said above.

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are the only duties to be performed by the sacrificer). Some teachers, indeed, say (that there is the fourth duty, namely,) gazing at the clarified butter. (Or, even in this sacrifice, the sacrificer should perform all the duties which are prescribed for him in connection with the New-moon and the Full-moon sacrifices.)]

Then the adhvaryu should dig out the earth from (the spot intended for) the *cātvāla* by means of the wooden sword. He should give out a call to the āgnīdhra with the words: "O āgnīdhra, do you take away the earth from this place three times." Thereafter the āgnīdhra should take away (the earth from the *cātvāla*) three times (and the adhvaryu should deposit it on the spot intended for the *uttaravedi*). [20.26—As for the carrying of the *lokāgni*: (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Baudhāyana, indeed, says that the adhvaryu should make the āgnīdhra sit down at (the spot intended for) the *uttaravedi*, and then carry away the *lokāgni*. Aupamanyava says that the āgnīdhra should carry away the *lokāgni* and deposit it on the spot intended for the *uttaravedi*.] While the āgnīdhra is taking away (the earth from the *cātvāla* to the *uttaravedi*) three times, at that time the adhvaryu should collect that earth for the *uttaravedi* with *siṁhīr asi mahiṣīr asi*. He should spread out (that earth evenly) with *uru prathasvo 'ru....* With *dhruvā 'si*, he should press it down by means of the wooden sword. Then, with *devebhyaḥ śundhasva*, he should sprinkle the *uttaravedi* with water by means of the hand with the palm turned downwards. With *devebhyaḥ śumbhasva*, he should spread it over with sand. He should measure out the *uttaravedi* by means of the pin to be a square[1]. [20.26—As for the measurement of the *uttaravedi*: (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Baudhāyana, indeed, says that, only if the altar is of the measure of a chariot, should one measure out the *uttaravedi* by means of the pin. In this case, there should not be any central *vedi* (that is, the *uttaranābhi*[2]).] One should construct upon the

1. The *sūtra* reads: *tām prādeśamātrīṁ caturaśrāṁ niḥṣṭhāya śamyayā parimimīte uttaranābhim utsādya*. This means that one should prepare the *uttaravedi*—square in shape and of the measure of a span both in length and in breadth, that one should measure out its length and breadth by means of the pin, and that one should construct upon that *uttaravedi* the navel (that is, *uttaranābhi*). It seems to be hereby intended that the length as well as the breadth of the *uttaravedi* should be of the measure of the pin, that is to say, 36 *aṅgulas*. This contradicts the other measure of the *uttaravedi* implied by the word *prādeśamātrī*, namely, 12 *aṅgulas* in length as well as in breadth. In order to get rid of this contradiction, Bhavasvāmin suggests in his commentary that the word *prādeśamātrīm* in the *sūtra* should be understood as an adjective qualifying *uttaranābhim*. The *Subodhinī* also endorses the interpretation suggested by Bhavasvāmin. We have translated the *sūtra* in the light of this interpretation given in the two commentaries. The *Subodhinī* quotes the following alternative explanation of this *sūtra*: "The *uttaravedi* should be a span's measure in height; and, as indicated by the formula, *iḍāyās tvā pade vayam*, one should construct upon it the *uttaranābhi* of the measure of a cow's foot (in length and in breadth).

2. The view of Baudhāyana (*dvaidha*), namely, that the altar should be of the measure of a chariot and that upon the *uttaravedi* (within that altar) one should construct the *uttaranābhi* of the measure of the extreme portion of the yoke, has been mentioned above (p. 776, l. 17). The present view contradicts the earlier view. The *Subodhinī*, therefore, suggests that the present view should be regarded as alternative.

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uttaravedi the navel of the measure of a span (both in length and in breadth). He should then cover it (= *uttaranābhi*) up. [20.26—As for the accomplishment of the *uttaravedi*: (The view expressed in) the *sūtra* (namely, that the rites of the preparing of the *uttaravedi*, the sprinkling of it with water, the preparing of the *uttaranābhi*, and the covering up of the *uttaranābhi*, should be performed on the principal day of the sacrifice, is that) of Baudhāyana. Śālīki says that one should accomplish the construction of the *uttaranābhi* on the preceding day itself.] The adhvaryu should take up the spade with *devasya tvā*.... After having taken it up he should recite over it the formula, *abhrir asi nā 'rir asi*. With *parilikhitaṁ rakṣaḥ*..., he should trace out by means of it a hole for (erecting) the sacrificial post, in such a way that one half of it lies within the altar (towards the east) and the other half lies outside of the altar. Then he should give out a call to the āgnīdhra with the words: "O āgnīdhra, come; do you dig out for the sacrificial post a hole of the measure of the lower part of the post; throw away towards the east the earth (that is dug out); do you dig out the hole so that it is deeper than the lower part of the sacrificial post by four *aṅgulas*." The āgnīdhra should himself dig out the hole or make some one else dig it out. [20.26—The tracing out of the hole for the sacrificial post has been already explained.[1]]

BHĀRADVĀJA [7.1.1-4.4]—

1.≒Baudh.〰 With *uru viṣṇo vi kramasvo'ru*..., the adhvaryu should offer the *yūpāhuti* by means of the spoon.〰 The *palāśa*, the *khadira*, and the *rohitaka* are fit trees (whose wood should be used) to make the sacrificial post. If the sacrificer desires *brahman*-splendour, one should make the sacrificial post of the wood of the *bilva*. This wood should be taken up even for a sacrificer, whose desire is normal. One should cut out the sacrificial post in such a way that the bottom portion would not rub against the axle of a cart. If it is desired that the sacrificer should not attain stability, one should cut out the sacrificial post from a tree growing upon another tree. If it is desired that the sacrificer's cattle should not increase, one should cut out the sacrificial post from a tree which has no leaves and whose ends have dried up. If it is desired that the sacrificer should possess cattle, one should cut out the sacrificial post from a tree which has many leaves and many branches. For a sacrificer, who desires stability, one should cut out the sacrificial post from a tree which has grown by itself on level ground. So says the *Brāhmaṇa*[2]. One should not cut out (the sacrificial post from) a tree which has turned either towards the south or towards the north and which shakes. One should cut out (the sacrificial post from) a tree which has grown up straight, whose branches point upwards, and whose top has turned slightly towards the east or the west or the north.〰 One should cut at the height up to the knee or the ankle.〰 One should cut off the end with the same formula, (namely,

1. See: *Śrautakośa*, Vol. I, English Section, part I, p. 231, l. 9. 2. *TS* 6.3.3.

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yaṁ tvā 'yaṁ svadhitis tetijānaḥ...). The prescribed height of the sacrificial post varies from one *aratni* up to thirty-three *aratnis*. According to some teachers, the sacrificial post in an Animal-sacrifice should be either three *aratnis* or four *aratnis* in length and should be of *palāśa*; the other measurements of length pertain to the sacrificial post in a Soma-sacrifice. The adhvaryu should prepare the *caṣāla*, which is a span high, which has eight angles, and which is narrow in the middle. He should let the top of the sacrificial post remain above the *caṣāla*, when fixed upon it, (so that it would be) equal to the upper phalanx in length. According to some teachers, the length of the top of the sacrificial post remaining above the *caṣāla* should be two *aṅgulas*, while, according to other teachers, it should be three *aṅgulas*. The adhvaryu should prepare the *svaru* out of a splinter of the wood. He should pour out paddy for a cake on eleven potsherds for Agni-Viṣṇu. In connection with this *iṣṭi* there should be seventeen *sāmidhenīs*. This *iṣṭi* should be concluded in the usual manner. This *iṣṭi* should be regarded as representing the adding of fuel to the sacred fires (in the Animal-sacrifice)[1]. According to some teachers, the sacrificer should not pray to the sacred fires with the verses beginning with *agniṁ gṛhṇāmi...* (while fuel is being added to them in the Animal-sacrifice).

2.=Baudh. As soon as this *iṣṭi* is over, the adhvaryu should fetch the twig and prepare the altar to the east of the āhavanīya fire-place. (With the formulas beginning with *vittāyanī me 'si*), he should measure out the *uttaravedi* to the west of the spot fixed for the hole for the sacrificial post. At a distance of one step towards the north from the northern shoulder of the altar, he should measure out in the same manner, by means of the pin, a piece of ground for the *cātvāla*, without reciting any mantras. With the *sāvitra* formula, (namely, *devasya tvā savituḥ...*,) he should take up the spade. With *parilikhitaṁ rakṣaḥ...*, he should draw out a line (round the piece of ground intended for the *cātvāla*). He should dig out a pit which is knee-deep or three *aratnis* deep. With *vider agnir...*, he should take up the dug out earth and, with *siṁhīr asi mahiṣīr asi*, deposit it at the place intended for the *uttaravedi*. He should do so the second time with the formula, *vider agnir...*, substituting the words, *yo dvitīyasyām*, for the words, *yo 'syām*; he should do so the third time with the same formula, substituting *yas tṛtīyasyām* for *yo 'syām*. He should do so the fourth time without reciting any formula. With *uru prathasvo 'ru te...*, he should spread out that earth on the square surface, each side being of the measure of the pin. With *dhruvā 'si*, he should press that earth down (in order to level up that place). With *devebhyaḥ śundhasva*, he should sprinkle water upon the *uttaravedi*. He should draw out a line towards the south within the *uttaravedi* by means of the wooden sword, and, with *āpo ripraṁ nirvahata*, pour out the remaining *prokṣaṇī*-water into that line. At that time he should think of one whom he hates. With *devebhyaḥ śumbhasva*, he should spread

1. That is to say, the adhvaryu should not add fuel to the sacred fires in the Animal-sacrifice.

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out sand upon the *uttaravedi*. With *vibhrāḍ bṛhat pibatu somyam...*[1], he should adjust the borders of the *uttaravedi*. At the centre of the *uttaravedi*, he should construct the navel, square in size and one span in length as well as in breadth. With *catuḥśikhaṇḍe yuvatī kanīne ghṛtapratīke bhuvanasya madhye | tayor devā adhisaṁvasanta uttame nāka iha mādayantām*, he should touch the altar and the *uttaravedi* simultaneously. He should sprinkle the *uttaravedi* with the *prokṣaṇī*-water, towards the four quarters, respectively with the formulas beginning with *indraghoṣas tvā...*[2]. He should again stand towards the east of the *uttaravedi*, and sprinkle it with the *prokṣaṇī*-water with the formula, *tvaṣṭā tvā rūpair upariṣṭāt pātu*. Whatever portion of the *prokṣaṇī*-water remains—this has been already explained.[3]

ĀPASTAMBA [7.1.1–5.4; 6.3]—

1.≒Bhār. One who performs the Animal-sacrifice wins all the worlds. For one intending to perform the Animal-sacrifice either on the new-moon day or on the full-moon day, the adhvaryu should (on the preceding day) mentally recite the *ṣaḍdhotṛ* formula, namely, *sūryaṁ te cakṣur...*, and, with the *graha*-portion of that formula, offer an oblation. He should offer a cake on eleven potsherds to Agni-Viṣṇu.〰 That āhavanīya fire should be maintained. With *uru viṣṇo...*, the adhvaryu should offer the *yūpāhuti* by means of the spoon. Or he should take up four spoonfuls of clarified butter into the ladle and offer that oblation.〰 (The brahman, the sacrificer, the adhvaryu, and the wood-cutter) should go to a place where a tree suitable for the cutting out of the sacrificial post is available. The *palāśa*, the *khadira*, the *bilva*, and the *rohitaka* trees are suitable for the cutting out of the sacrificial post. For a sacrificer, who desires lustre or who desires to accomplish the performance of a (Soma-) sacrifice, one should cut out the sacrificial post from the *palāśa*; for a sacrificer, who desires to attain heaven or who desires virility, from the *khadira*; for a sacrificer, who desires abundant food or *brahman*-splendour, from the *bilva*; and for a sacrificer, who desires progeny or sharp sight, from the *rohitaka*.〰 The sacrificial post should be neither hollow nor eaten up by white ants.〰 The adhvaryu should pass by (some) trees suitable for the sacrificial post and go ahead.〰 With *taṁ tvā juṣe...*, he should touch the (selected) tree.〰 With *divam agreṇa mā lekhīr...*, he should fell the tree towards the east or the north or the north-east.〰 With *acchinno rāyaḥ suvīraḥ*, he should cut off the end.〰 The height of the sacrificial post should be equal to that of the sacrificer standing with his arms raised up; or it should be equal to that of the sacrificer standing in a chariot; or it should be equal to that of the sacrificer standing in a chariot with his arms raised up. According to some teachers[4], the minimum height of the sacrificial post (in the first performance of the Animal-sacrifice) should be equal to that of the sacrificer; the height of the sacrificial post should be greater and greater (in the subsequent performances).〰 If the adhvaryu desires that the sacrificer's wealth

1. *MS* 1.2.8. 2. See: *Agniṣṭoma: agnipraṇayanādihavirdhānapravartanāntam.*
3. See p. 781, last line. 4. Cf. *MS* 3.9.2.

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should be usurped by another, he should prepare the *svaru* and the *caṣāla* of (the wood of) a tree other (than that from which the sacrificial post has been cut out).

2.≒Bhār. The breadth of the altar towards the east should be equal either to the length of the yoke or to the distance between the two holes on the yoke for the yoke-pins. Or the altar should be six *aratnis* in length from the east to the west, four *aratnis* broad towards the west, and three *aratnis* broad towards the east. The adhvaryu should recite over the *uttaravedi* the formula, *devebhyaḥ kalpasva*. With *devebhyaḥ śumbhasva*, he should spread out sand upon the *uttaravedi*, pour down the *prokṣaṇī*-water towards the north of the *uttaravedi*, and draw a line towards the north by means of the wooden sword with the formula, *āpo ripraṁ nirvahata*. The navel should be of the measure of a cow's foot or of a horse's hoof or of a span. The adhvaryu should pour down the remnants of the *prokṣaṇī*-water towards the south of the *uttaravedi* with the formula, *śucā tvā 'rpayāmi*, thinking at that time of one whom he hates. He should draw out a line towards the south as before (that is, with the formula mentioned earlier) with the wooden sword. If one desires to spread the performance of the Animal-sacrifice over two days, he should sprinkle the *uttaravedi* with the *prokṣaṇī*-water, cover it up with the twigs of the *udumbara* or the *plakṣa* tree, and stop.

SATYĀṢĀḌHA [4.1]—

1.≒Āp. One should perform the Animal-sacrifice for Indra-Agni, once every six months or at the commencement of every course of the sun or once every year. The principal divinity of the sacrifice may optionally be Sūrya or Prajāpati instead of Indra-Agni. One should perform the *Ārambhaṇīyeṣṭi* or, instead of the *iṣṭi*, should take four spoonfuls of clarified butter into the ladle and offer an oblation of it on the āhavanīya fire with a verse relating to Agni-Viṣṇu. A sacrificer desiring abundant food or *brahman*-splendour should make the sacrificial post (of the wood) of the *palāśa*; one desiring heaven, that (of the wood) of the *khadira*; one desiring *brahman*-splendour, that (of the wood) of the *bilva*; and one desiring progeny, that (of the wood) of the *rohitaka*. One (should go to a place where there are plenty of trees fit for the sacrificial post and) should leave out at least three of those trees. The sacrificial post should be tapering towards the top, or it should be like the cow's tail.

2.≒Āp. With the formula, *vider agnir nabho nāma*, the adhvaryu should dig up the place intended for the *cātvāla* knee-deep or three spans deep. With *agne aṅgiraḥ*, he should thrust the spade into the dug-out earth. With *yo 'syām pṛthivyām asi*, he should take up some earth upon the spade and then, with *āyuṣā nāmne 'hi*, take that earth to the spot intended for the *uttaravedi*. With *yat te 'nādhṛṣṭaṁ nāma...*, he should deposit it on that spot. With *yat te krūraṁ...*[1], he should sprinkle the *uttaravedi* with water

1. *TS* 1.3.9.1.

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by means of the hand with the palm turned downwards. He should draw out by means of the wooden sword a line either towards the north or towards the south, and then pour out water into that line with *āpo ripraṁ nirvahata.*~ He should pour down the remaining water as before.~

VAIKHĀNASA [10.1-5]—

1.≒Āp. Sat.~ One should perform the Animal-sacrifice on the full-moon day or on the new-moon day or under any auspicious constellation in the bright half of the month. It is said in the scripture that by performing an Animal-sacrifice one buys himself off from the death, and one has all his desires fulfilled. There should be six officiating priests in the Animal-sacrifice—two brahmans, namely, the brahman and the āgnīdhra; two hotṛs, namely, the hotṛ and the maitrāvaruṇa; and two adhvaryus, namely, the adhvaryu and the pratiprasthātṛ.~

2≒Sat.~ The *cātvāla* should be to the north of the northern shoulder of the altar at a distance of one or two or three steps.~ With *dhruvā 'si*, the adhvaryu should press down the earth by means of either the pin or the wooden sword.~ (After sand has been spread out,) he should pour down the *prokṣaṇī*-water towards the north of the *uttaravedi* with *yat te krūraṁ yad āsthitaṁ....* According to some teachers, he should again sprinkle the *uttaravedi* with the remaining *prokṣaṇī*-water.~

MĀNAVA [1.8.1.1-20]—

1.≒Sat. One who desires to perform the Animal-sacrifice for Indra-Agni, should offer an oblation of clarified butter with the *ṣaḍdhotṛ* formula, namely, *vāg ghotā dīkṣā patny āpo 'dhvaryur vāto 'bhigaraḥ prāṇo havir mano brahmā tapasi juhomi svāhā*[1], recited mentally.~ With *viṣṇave tvā*, the adhvaryu should apply clarified butter round the tree at the meeting point either of the root-fibres or the bark.~ With *yaṁ tvām ayaṁ...*, he should fell (the tree to be used as) the sacrificial post towards the east. He should follow the falling sacrificial post with the formula, *divam agreṇa mā hiṁsīr....*~ After the sacrificer has started observing the vow, the adhvaryu should fetch the sacrificial grass and the sacrificial faggot. The *prastara* and the two *vidhṛtis* should be of the *aśvavāla* reeds, and the enclosing sticks of *kārṣmarya*. The sacrificial faggot should consist of twenty fire-sticks.

2. The adhvaryu should prepare the altar (and the *uttaravedi*) in the same way as the northern altar in the *Varuṇapraghāsa-parvan*. He should go through the rites up to the pouring down of water and then conclude the ritual for that day.

VĀRĀHA [1.6.1.1-30]—

1.≒Mān. One should perform the Animal-sacrifice for Indra-Agni at the commencement and at the end of the northern course of the sun or once every year.~ He should offer the second oblation with the *graha*-formula,

1. Cf. *TĀ* 3.6.

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vācaspate 'chidrayā vācā 'chidrayā juhvā divi devāmṛdaṁ hotrām airayaṁ svāhā[1].~ One should cut out (the sacrificial post) at the surface-level.~

2.≒Mān. The adhvaryu should prepare the *veda*, and then prepare the altar of the measure of a chariot, and the *uttaravedi* of the measure of a pin. After having gone through the rites preceding the second tracing out of the altar, he should take up the spade with the *sāvitra* formula (namely, *devasya tvā*...). He should recite over the spade the formula, *abhrir asi nā'rir asi*.~ With the formula, *vider agne nabho nāma yat te*, he should dig out the earth. With *agne aṅgiro yo 'syām*..., he should lift up that earth. With *vasavas tvā harantu*..., he should take away that earth. With *vitsva yajñapate*..., he should deposit it to the rear of the spot fixed for the hole for the sacrificial post. In this way, he should take the earth (to the place intended for the *uttaravedi*) two more times with the next two formulas. He should do so the fourth time without reciting any formula. At the digging out of the earth and the depositing of the earth (the second and the third times), he should recite the same formulas (as at the first time). With *devebhyaḥ prathasva*, he should spread out the *uttaravedi*. With *devebhyaḥ kalpayasva*, he should set it right.~ After having prepared the navel, he should recite over (the *uttaravedi* together with the navel) the formula, *siṁhīr asi mahiṣīr asi*.~

KĀTYĀYANA [6.1.1–2.2]—

1.≒Baudh. One should perform the Animal-sacrifice in the rainy season every year (on the new-moon day or on the full-moon day) or on the day of the commencement either of the southern course or of the northern course of the sun. One should perform this sacrifice in the fire-hall of his own house. The adhvaryu should take up four spoonfuls of clarified butter into the ladle and offer the *yūpāhuti* with *uru viṣṇo*.... Or he may offer the oblation by means of the spoon.~ With *aty anyāṁ agāṁ*..., he should touch the tree which is suitable for the sacrificial post. Or he should stand to the west of that tree facing towards the east and recite the above formula over it.~ If the *palāśa* is not available, he should cut out the sacrificial post from the *khadira* or the *bilva* or the *rohitaka*. With *viṣṇave tvā*, he should apply clarified butter, by means of the spoon, (to the tree) at the spot from where the sacrificial post is to be cut out.~ He should recite over the falling tree the formula, *dyām mā lekhīr*.... He should not allow the tree to fall down towards the south. With *ayaṁ hitvā*..., he should lop off the twigs and the leaves of the tree, which has been cut. (But this is not correct.) This mantra is a part of the formula to be recited over the falling tree, (namely, *dyām mā lekhīr*...), because this injunction is specifically mentioned (in the scripture: *ŚBr* 3.6.4.13). With *atas tvaṁ deva*..., he should offer an oblation of clarified butter at the spot from where the sacrificial post has been cut out. It is said in the scripture (*ŚBr* 3.6.4.15) that one should offer the oblation at the spot itself from where the sacrificial post has been cut out. He should not lop off

1. Cf. *TĀ* 3.4.

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any portion of the sacrificial post, after it has been once cut off (according to the measurement). According to some teachers, the measure of the sacrificial post should range from one *aratni* (to four *aratnis*).

2. Before preparing the altar, the adhvaryu should take up five spoonfuls of clarified butter into the ladle and offer an oblation of it with the *śaḍdhotṛ* formula, namely, *dyauṣ pṛṣṭham antarikṣam ātmā...*, recited mentally. Or he should offer five oblations (with the five portions of the above-mentioned formula). He should then prepare the altar. He should go through all the rites beginning with the taking up of the wooden sword and ending with the depositing of the sacred fire upon the *uttaravedi*, in the same way as in the *Varuṇapraghāsa-parvan*.

LĀṬYĀYANA [5.3.15, 16]—

1. When the adhvaryu is going to offer the *yūpāhuti*, the brahman should sit down upon his seat without reciting any mantra. After the *yūpāhuti* has been offered, he should act according to his pleasure.

DRĀHYĀYAṆA [13.3.13, 14]—

1. ≡ Lāṭ.

VAITĀNA [10.1, 2; 43.31]—

1. The brahman should follow with the verse, *uru viṣṇo vikramasva...*, the *pūrṇahoma* oblation being offered to Viṣṇu before setting out to cut out the sacrificial post. He should follow with the verse, *arātīyor...*, the tree being cut off for the sacrificial post. One, who is desirous of long life, progeny, and cattle, should perform the Animal-sacrifice for Indra-Agni.

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THE DUTIES OF THE HOTṚ IN CONNECTION WITH THE *IṢṬI* FOR AGNI-VIṢṆU

BAUDHĀYANA—

(The *BaudhŚS* does not give the entire *hautra* relating to the Animal-sacrifice. Whatever portion of the *hautra* occurs in that *Sūtra* is reproduced in the relevant sections. In this connection, adequate use has been made of the passages concerning the *hautra* of the Animal-sacrifice which have been quoted in Sāyaṇa's commentary on *TBr* 3.6 and *ABr* 2. 6.)

ĀPASTAMBA HAUTRA PARIŚIṢṬA [2.2.1]—

1. At the commencement of the Animal-sacrifice, one should perform the *Anvārambhaṇīyeṣṭi* for Agni-Viṣṇu. In this *iṣṭi*, there should be fifteen *sāmidhenī* verses, five prayājas, and two *vārtraghna* ājyabhāgas. The puronuvākyā and the yājyā relating to the principal offering should be respectively *agnāviṣṇū*... and *agnāviṣṇū*.... The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* should be in the triṣṭubh metre, (namely, *piprīhi devāñ*... and *agne yad adya*...). This sacrifice comes to an end in the established manner.

ĀŚVALĀYANA [3.1.1-6; 3.8.4, 5]—

1. One should perform the Animal-sacrifice once every six months or once every year. One should perform an *iṣṭi* at the commencement and at the conclusion of the Animal-sacrifice. Or one should perform the *iṣṭi* only once, either at the commencement or at the conclusion. The principal divinity of this *iṣṭi* should be Agni. This *iṣṭi* should be performed; or it should not be performed[1]. The principal divinity of this *iṣṭi* should optionally be Agni-Viṣṇu. Or one should perform *iṣṭis* both for Agni and Agni-Viṣṇu. In that case, one should perform an *iṣṭi* for one divinity at the commencement and for the other at the conclusion of the Animal-sacrifice.

ŚĀṄKHĀYANA [6.1.18, 19, 22]—

1. One should perform the Animal-sacrifice for Indra-Agni either at the commencement and at the end of the northern course of the sun or once during an year. One, who is going to perform this sacrifice, should perform beforehand an *iṣṭi* for Agni-Viṣṇu[2].

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1. That is to say, in a principal Animal-sacrifice it should be performed; in an ancillary Animal-sacrifice it should not be performed.

2. For the *hautra* in an Animal-sacrifice according to *ŚāṅkhŚS*, see *Śrautakośa*, Vol. II, English Section, *Agniṣṭoma* sacrifice (*Agnīṣomīya* Animal-sacrifice).

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FROM THE CARRYING FORTH OF THE FIRE UP TO THE RAISING UP OF THE SACRIFICIAL POST

BAUDHĀYANA [4.2-4; 20.26, 27; 24. 35, 36]—

1. While the adhvaryu is going through the various rites, the pratiprasthātṛ should put on the (āhavanīya) fire the faggot to be carried forth. The supporting earth (to be collected in a pan for safely carrying forth the fire) should be taken from the *cātvāla*. The adhvaryu should himself take up the *prokṣaṇī*-water for sprinkling the altar with the *indraghoṣa*-formulas. He should hand over to the attendant the ladle, in which five spoonfuls of clarified butter are taken up. The (other sacrificial) materials should be with the brahman. Then the adhvaryu should say: "(O hotṛ), do you recite the verses for the fire being carried forth. O āgnīdhra, do you join the foot-steps of the hotṛ with one another by drawing a continuous line with the wooden sword." When the first verse is recited three times, the faggot should be lifted up. All should proceed under the control of the hotṛ. They should proceed along the north of the altar. The fire should be held up. [20.26—As for the injunction that the āgnīdhra should follow, striking the foot-steps of the hotṛ by means of the wooden sword: (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Baudhāyana, indeed, says that the āgnīdhra should (strike and) collect together the dust at every foot-step and scatter it along the north of the navel.] Then the adhvaryu should sprinkle the *uttaravedi* with the *prokṣaṇī*-water with the *indraghoṣa*-formulas—towards the east with *indraghoṣas tvā...*[1], towards the south with *manojavās tvā...*[1], towards the west with *pracetās tvā...*[1] and towards the north with *viśvakarmā tvā...*[1]. [20.26—As for the sprinkling of the *uttaravedi* with the *prokṣaṇī*-water: (The view expressed in) the *sūtra* (is that) of Śālīki[2]. In this connection, Baudhāyana, indeed, says that the adhvaryu should sprinkle the *uttaravedi* with the *prokṣaṇī*-water towards each quarter mentioned in the relevant formula and ending towards each quarter[3].] Then the adhvaryu should pour down, towards the south of the *uttaravedi*, whatever remains of the *prokṣaṇī*-water. "Whatever wicked there exists, he pacifies it by means of it." So says the *Brāhmaṇa*[4]. [20.26—As for the pouring down of the remnant (of the *prokṣaṇī*-water): Baudhāyana says that one should pour it down upon the southern shoulder of the altar. Śālīki says (that one should do so upon the southern shoulder) of the *uttaravedi*. Aupamanyava says that one should pour it down near the southern shoulder, only if the altar is of the measure of a chariot[5].] [24.36—Now in the Animal-sacrifice, there are six occasions for taking up

1. See *Agniṣṭoma*: *agipraṇayanādihavirdhānapravartanāntam*.
2. That is to say, in each case, the adhvaryu should sprinkle water so as to end towards the east.
3. That is to say, in each case, he should start sprinkling from the centre of the altar and end in the direction of the respective quarters.
4. *TS* 6.2.7.5.
5. Otherwise, he should pour it down on the southern shoulder of the *uttaravedi*.

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the *prokṣaṇī*-water—three occasions on which it is to be accompanied by the relevant formulas and three occasions on which it is not to be accompanied by the relevant formulas. The *prokṣaṇī*-water which is mixed with barley-grains, that which is to be used in the accompaniment of the *indraghoṣa*-formulas, and that which is intended for the sprinkling of the animal, should not be consecrated with any formula. The *prokṣaṇī*-water which is to be used for the sprinkling of the paddy intended for the *paśupuroḍāśa*, that which is to be used for the sprinkling of the sacrificial utensils, and that which is to be used for the sprinkling of the sacrificial grass and the sacrificial faggot, should be consecrated with the relevant formulas.]

The adhvaryu should pour out transversely over the *uttaravedi* the five spoonfuls of clarified butter already taken into the ladle, holding a piece of gold in between (by hanging it at the mouth of the ladle)—over the southern shoulder (that is, from the southern shoulder up to the centre) with *siṁhīr asi sapatnasāhī svāhā*[1]; over the northern buttock (that is, from the northern buttock up to the centre) with *siṁhīr asi suprajāvaniḥ svāhā*[1]; over the southern buttock (that is, from the southern buttock up to the centre) with *siṁhīr asi rāyaspoṣavaniḥ svāhā*[1]; over the northern shoulder (that is, from the northern shoulder up to the centre) with *siṁhīr asy ādityavaniḥ svāhā*[1]; and at the centre with *siṁhīr asy ā vaha...*[1]. [20.26—As for the pouring out of clarified butter over the *uttaravedi*: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that one should pour out clarified butter over the *uttaravedi* in opposite directions (that is, first from the middle of the eastern side up to the centre of the *uttaravedi*; then from the middle of the western side, then from the middle of the southern side, and then from the middle of the northern side up to the centre of the *uttaravedi*). Aupamanyava says that one should pour out clarified butter over the *uttaravedi* (three times) transversely (as prescribed by Baudhāyana), then pour out clarified butter over the centre (with *siṁhīr asy ādityavaniḥ svāhā*), and then offer an oblation upon the northern shoulder (with *siṁhīr asy ā vaha...*).] With *bhūtebhyas tvā*, he should lift up the ladle. Then he should lay down enclosing sticks of *pūtudru* tree (on the three sides of the *uttaravedi*)—the middle one with *viśvāyur asi pṛthivīṁ dṛṁha*, the southern one with *dhruvakṣid asy antarikṣaṁ dṛṁha*, and the northern one with *acyutakṣid asi divaṁ dṛṁha*. He should put down the remaining materials, namely, bdellium, *sugandhitejana*, and white wool (simultaneously upon the *uttaravedi*) with *agner bhasmā 'sy agneḥ purīṣam asi*. He should then pour out over them clarified butter remaining in the ladle.

Then he should turn by the right, deposit the (burning) faggot (upon the *uttaravedi*) with *yajña pratitiṣṭha sumatau...*[2]. [20.26—As for the depositing of the (burning) faggot (upon the *uttaravedi*): (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that one should deposit the faggot without reciting any mantra.] He should loosen the faggot (into

1. See *Agniṣṭomo*: *agnipraṇayanādihavirdhānapravartanāntam*. 2. *TBr* 2.5.8.12.

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separate fire-sticks), make the fire (flare up and) strong enough to receive the oblations, and then offer (upon the fire) the *adhvara*-oblations with (the four formulas, namely,) *agnir yajñaṁ nayatu prajānan mai 'naṁ yajñahano vidan / devebhyaḥ prabrūtād yajñam prapra yajñapatiṁ tira svāhā*; *vāyur yajñaṁ nayatu...*; *sūryo yajñaṁ nayatu...*; and *yajño yajñaṁ nayatu...*. [20.26—As for the offering of the *adhvara*-oblations: (The view expressed in) the *sūtra* (is that) of Baudhāyana[1]. Śālīki says that one should offer four oblations, taking up four spoonfuls of clarified butter into the ladle for each of those four oblations.] Then the sacrificer himself should offer (three) oblations[2] respectively with the three formulas, namely, *agnir annādo 'nnapatir annasye 'śe sa me 'nnaṁ dadātu svāhā*, *vāyuḥ prāṇadāḥ prāṇasye 'śe sa me prāṇaṁ dadātu svāhā*, and *ādityo bhūridā bhūyiṣṭhānām paśūnām īśe sa me bhūyiṣṭhān paśūn dadātu svāhā*.

2. The adhvaryu should trace out for the second time the altar characterised by fire, press down the earth and level up the ground of the altar (by means of the wooden sword), hold up the wooden sword crosswise upon the altar, and then give out the call (to the āgnīdhra) with the words: "Do you place the *prokṣaṇī*-water within the altar, bring forth the sacrificial faggot and *barhis*, wash the spoon, the knife, and the ladles clean (with the relevant formulas, wash) the *pṛṣadājyagrahaṇī* without reciting any formula, fasten the girdle round the waist of the sacrificer's wife, and come hither with clarified butter and curds." After having brought forth the *prokṣaṇī*-water, (the āgnīdhra) should throw away the wooden sword (upon the rubbish-heap), sprinkle water over that wooden sword, bring forth the sacrificial faggot and *barhis*, turn by the right, hasten towards the west, and wash the spoon, the knife, and the ladles clean (with the relevant formulas), and (wash) the *pṛṣadājyagrahaṇī* without reciting any formula. [20.26—As for the washing of the *pṛṣadājyagrahaṇī* and the placing of it within the altar: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that (the āgnīdhra) should accomplish the washing of the *pṛṣadājyagrahaṇī* and the placing of it (within the altar after the clarified butter has been taken up) with the formulas prescribed in connection with (the washing and the placing within the altar of) the *upabhṛt*. Aupamanyava says that he should not wash the *pṛṣadājyagrahaṇī*.] The āgnīdhra should fasten the girdle round the waist of the sacrificer's wife and go (to the adhvaryu) with clarified butter and curds. The adhvaryu should purify the clarified butter and the *prokṣaṇī*-water, take up the clarified butter (into the *juhū* and the *upabhṛt*) in the well-established manner, and spread out clarified butter as base into the *pṛṣadājyagrahaṇī*, first with the formula, *mahīnām payo 'si*[3], and the second time with the formula, *viśveṣāṁ devānāṁ tanūḥ*[3]. He should cover (the *pṛṣadājyagrahaṇī*) with two blades of sacrificial grass, and pour out curds into it over those

1. The adhvaryu should offer the respective oblations, taking up one spoonful of clarified butter into the ladle for each oblation. Cf. *Karmānta* 24.9: *anādiṣṭa upahatyai 'va hotavyam*.

2. Of one spoonful each. 3. See *Agniṣṭoma*: *agnīṣomīyapaśuvapāyāgaḥ*.

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darbha-blades with *ṛdhyāsam adya pṛṣatīnām...*[1]. He should take away the two *darbha*-blades and pour out clarified butter over the curds (two times, first) with the formula, *viṣṇor hṛdayam asi*[1], and the second time with the formula, *ekamiṣa viṣṇus tvā 'nu vi cakrame*[1]. [20.26—As for the taking up of the *pṛṣadājya*: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that one should take up the *pṛṣadājya* with the formula ending with the word, *hṛdaya*[2]. Aupamanyava says that he should mix up curds and clarified butter and take up the *pṛṣadājya* with those five formulas, (namely, those beginning with *mahīnām payo 'si*. In this connection, Aupamanyavīputra, indeed, says that one should spread out clarified butter as base two times without reciting any formula, take up the curds (five times) with all the formulas, (namely, those beginning with *mahīnām payo 'si*), and pour out clarified butter over the curds two times without reciting any formula. As for the performance of the expiation-rites in connection with the *pṛṣadājya*: Baudhāyana says that one should perform the expiation-rite at the very time when the *pṛṣadājya* spills out during the period from the first taking up of the *pṛṣadājya* up to the offering of it[3]. Śālīki says that one should do so if the *pṛṣadājya* spills out during the period from the placing of the *pṛṣadājya* within the altar up to the offering of it. Aupamanyava says that one should not perform the expiation-rite if the *pṛṣadājya* has spilt out only slightly (that is, if enough *pṛṣadājya* has been left for the sacrifice).]

Then the adhvaryu should stand up with the *prokṣaṇī*-water in hand. He should sprinkle with that water the sacrificial faggot, the altar, and the *barhis*. He should sprinkle the *barhis* after it has been placed within the altar, pour down the remaining *prokṣaṇī*-water (from the southern buttock to the northern buttock of the altar), and then draw out the *prastara* from the bundle of the *barhis* towards the east. He should spread out five handfuls of *barhis* (within the altar), move forward towards the east with the *prastara* in hand, and then lay down (round the āhavanīya fire-place) enclosing sticks of the *kārṣmarya* tree. (To the east) he should stick up two fire-sticks with their tops pointing upwards. He should place the two *vidhṛti*-blades crosswise (within the altar). (He should place) the *prastara* upon the *vidhṛtis*, and the *juhū* upon the *prastara*. He should place the other ladles upon the *barhis*. He should touch the ladles with the formula, *etā asadan...*, turn by the right, proceed towards the west, and ask for (the following materials and implements, namely,) *prokṣaṇī*-water mixed with barley, a handful of *barhis*, the vessel of clarified butter together with the spoon, *svaru*, cord, the staff

1. See *Agniṣṭoma: agnīṣomīyapaśuvapāyāgaḥ*.

2. Some teachers have interpreted Śālīki as meaning that one should take up the *pṛṣadājya* with the entire formula, beginning with *mahīnām payo 'si* and ending with *viṣṇor hṛdayam asi*, recited five times. See *Subodhinī*.

3. According to some teachers, it is the view of Baudhāyana that one should perform the expiation-rite if the *pṛṣadājya* spills out any time from the taking up of the first spoonful of the *pṛṣadājya* up to the offering of the prayājas. See *Subodhinī*.

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for the maitrāvaruṇa, the splinter of the sacrificial post, a piece of gold, and a pot filled with water.

3. Having put down all this, the adhvaryu should wash the sacrificial post with *yat te śikvaḥ parāvadhīt takṣā hastena vāsyā | āpas te tad vanaspate 'panudantu śundhanīḥ*. [20.26—As for the washing of the sacrificial post: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that one should wash the sacrificial post without reciting any formula.] The sacrificial post, which has been thus washed, which has been brought forward (between the *cātvāla* and the rubbish-heap), and which has been equipped with the *caṣāla*, should be laid down (on the ground) to the east of the hole. Standing towards the north of the āhavanīya fire, the adhvaryu should sprinkle it (= the sacrificial post) with the *prokṣaṇī*-water from the root towards the top, with the formulas, *pṛthivyai tvā*, *antarikṣāya tvā*, and *dive tvā*[1]. [20.26—As for the sprinkling of the sacrificial post: Baudhāyana, indeed, says that one should put down the *svaru*, the cord, the staff for the maitrāvaruṇa, the splinter of the sacrificial post, the piece of gold, and the pot filled with water by the side of the sacrificial post, and then sprinkle the sacrificial post with the *prokṣaṇī*-water (so that one would have those materials also sprinkled with the *prokṣaṇī*-water). Śālīki says that one should, in this manner, have the adjuncts of the sacrificial post sprinkled along with the sacrificial post, the adjuncts of the animal sprinkled along with the animal.] The adhvaryu should pour down water into the hole with *śundhatāṁ lokaḥ...*[1]. He should throw barley (into the hole) with *yavo 'si...*[1]. He should spread a handful of *darbha*-blades crosswise (upon the hole) with *pitṛṇāṁ sadanam asi*. With *pitṛbhyaḥ svāhā*, he should offer a spoonful of clarified butter upon it (that is, upon the handful of the *darbha*-blades) over the piece of gold. He should throw the splinter of the sacrificial post into the hole with *svāveśo 'sy agregā...*.

Then he should take up the vessel of clarified butter together with the spoon, the *svaru*, the cord, the staff for the maitrāvaruṇa, and the pot filled with water. Having taken those up, he should say (to the sacrificer): "Do you come, o sacrificer." (The adhvaryu), following him the sacrificer, and following the sacrificer his wife, (these three) should go round towards the south along the front of the sacrificial post, and should stand facing towards the north—the adhvaryu to the east, the sacrificer to his west, and the sacrificer's wife to the west of the sacrificer. [20.26—As for the stepping round the sacrificial post: Baudhāyana says (that these three should do so) along the south (that is, the rear of the sacrificial post). Śālīki says (that they should do so) along the north (that is, the front of the sacrificial post)[2].] Then the sacrificer should take out the *caṣāla* and anoint the top of the sacrificial post (with clarified butter) with *devas tvā savitā madhvā 'naktu*. He should also apply a lot of clarified butter to the inside and the outside of

1. See *Agniṣṭoma*: *agnīṣomīyapaśuvapāyāgaḥ*.
2. Thus the view of Śālīki would be identical with the one expressed in the main *sūtra*.

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the *caṣāla*, and fix it up (on the top of the sacrificial post) with *supippalābhyas tvau 'ṣadhībhyaḥ*. Then while pouring out clarified butter by means of the spoon over that angle (of the sacrificial post) which would be on the side of the āhavanīya fire, the adhvaryu should give out a call (to the hotṛ) with the words: "Do you recite verses for the sacrificial post being anointed." He should anoint (the sacrificial post with clarified butter from the top) down to the bottom. "He thereby anoints the sacrificer with lustre verily (from the top) to the bottom[1]." [20.26—As for the anointing of the sacrificial post: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says (that one should anoint with clarified butter) only that (angle of the sacrificial post) which would be on the side of the āhavanīya fire.] The adhvaryu should not anoint (with clarified butter) the lower part of the sacrificial post (which is to be buried into the hole). The sacrificer's wife should anoint the lower part of the sacrificial post. The adhvaryu should touch the sacrificial post on all the sides. "He thereby bestows on him (=the sacrificer) lustre, verily in fullness." So says the *Brāhmaṇa*[1].

While raising up (the sacrificial post) the adhvaryu should give out a call (to the hotṛ) with the words: "Do you recite verses for (the sacrificial post) being raised up." The adhvaryu should raise up the sacrificial post with *ud divaṁ stabhānā 'ntarikṣam...*[2]. Then he should adjust the sacrificial post (into the hole) with the two verses relating to Viṣṇu, namely, *te te dhāmāny...*[2] and *viṣṇoḥ karmāṇi...*[2]. While he is turning towards the āhavanīya fire that angle of the sacrificial post which is to be on the side of that fire, he should make the sacrificer gaze at the *caṣāla* of the sacrificial post, which has now been erected firmly, with the verse (to be recited by the sacrificer), *tad viṣṇoḥ paramam...*[2]. The adhvaryu should then fill in (the hole) with earth round the sacrificial post by the right with *brahmavaniṁ tvā...*[2]. He should press down that earth by means of the staff for the maitrāvaruṇa with *brahma dṛṁha kṣatraṁ dṛṁha...*[2]. He should cover the lower part of the sacrificial post with earth (up to the conjunction of the lower and the upper parts) neither less nor more. He should pour down (the water from) the water-pot (round the sacrificial post). [20.26—As for the pouring down of (the water from) the water-pot: Baudhāyana says that one should pour it down by the right. Śālīki says (that one should pour it down) according to convenience.]

Then the adhvaryu should divide into three the cord with three strands and, while winding it with the middle portion round the sacrificial post at the height reaching up to his navel, should give out a call (to the hotṛ) with the words: "Do you recite verses for (the sacrificial post) being wound round." The adhvaryu should wind the cord round the sacrificial post by the right three times with *parivīr asi pari tvā...*[2]. [20.26—As for the winding round of the sacrificial post: Baudhāyana says that one should verily recite the formula three times, and should verily repeat the action (of wind-

1. *TS* 6.3.4.3. 2. See *Agniṣṭoma*: *agnīṣomīyapaśuvapāyāgaḥ*.

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ing the cord round the sacrificial post) three times. Śālīki says that one should recite the formula only once, and should carry out the action only once. As for the injunction that one should wind the cord at the height reaching up to the navel: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says (that one should wind the cord) in the mid-portion (of the sacrificial post).] The adhvaryu should tie a knot of the cord near (the sacrificial post). He should intertwine the two extremities up to the knot. He should insert the thicker end into the noose of the thinner end. Then he should thrust the *svaru* into the middle coil (of the cord) to the north of the angle of the sacrificial post which is on the side of the āhavanīya fire, with the formula, *antarikṣasya tvā sānāv ava gūhāmi*. [20.27—As for the thrusting of the *svaru*: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that one should thrust the *svaru* on that angle of the sacrificial post, which is on the side of the āhavanīya fire.] The sacrificer should leave (the contact of) the sacrificial post (which he had maintained since anointing) after the *svaru* has been fixed in it.

BHĀRADVĀJA [7.4.5-9.6]—

1.≐Baudh. According to some teachers, the adhvaryu should carry forth the sacred fire on the *upavasatha*-day, while, according to others on that day, one should go through the rites only up to the sprinkling with the *prokṣaṇī*-water.~ One should offer on the āhavanīya fire the oblation called *udyatahoma* with *yat te pāvaka cakṛmā kaccid āgaḥ pūrvaḥ sann aparo yad bhavāsi | ghṛtena tvaṁ tanuvo vardhayasva mā mā hiṁsīr adhigatam purastāt svāhā*, and then proceed towards the east (that is, towards the *uttaravedi*). (After having gone there) even while he is holding the sacred fire aloft, he should pour out over a piece of gold five *vyāghāra* oblations with five spoonfuls of clarified butter taken into the ladle, (as follows, namely,)—from the southern shoulder of the altar (up to the middle) with *siṁhīr asi sapatnasāhī svāhā*; from the northern buttock (up to the middle) with *siṁhīr asi suprajāvaniḥ svāhā*; from the northern shoulder (up to the middle) with *siṁhīr asi rāyaspoṣavaniḥ svāhā*; from the southern buttock (up to the middle) with *siṁhīr asy ādityavaniḥ svāhā*; and in the middle itself with *siṁhīr asy āvaha....*~ He should put on the navel three materials, namely, bdellium, *sugandhitejana*, and bunch of white wool, which has grown again between the two horns of a goat after it has been once sheared off, simultaneously upon the navel, with *agner bhasmā 'sy...*. According to some teachers, the wool should not have been sheared off before. With the same formula, (namely, *agner bhasmā 'sy...*,) he should throw away the supporting (earth) towards the north. After the hotṛ has said, *sīda hotaḥ sva u loke...*, the adhvaryu should place the fire upon the materials with *yajña pratitiṣṭha...*[1]. With *yajña pratyaṣṭhāt | manuṣvat tvā nidhīmahi...*[2], he should enkindle the fire. With the *saptavatī* verse, (namely, *sapta te agne...*[3],) he should offer *pūrṇāhuti* on that fire. He should then offer the (four) *atimukti* oblations, respectively with the (four)

1. *TBr* 2.5.8.12. 2. *TBr* 3.11.6.3. 3. *TBr* 3.11.5.1.

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verses beginning with *agnir yajñaṁ nayatu*.... According to some teachers, he should offer the *pūrṇāhuti* at this stage.

If the fire has been carried forth on the *upavasatha*-day, he should (on the next day) commence the rites beginning with the fetching of the sacrificial grass. If, on the *upavasatha*-day, he has gone through the rites up to the sprinkling (of the *uttaravedi*) with the *prokṣaṇī*-water, he should go through the rites like the fetching of the sacrificial grass, also on the *upavasatha*-day. The adhvaryu should tie up two *vidhṛtis* of two blades of sugar-cane and the *prastara* of *aśvavāla* into the *barhis*. He should have the enclosing sticks of the *kārṣmarya* and the sacrificial faggot consisting of twenty-three fire-sticks. He should go through the rites up to the arranging of the utensils in the usual manner. He should lay down the *vasāhomahavanī*-ladle as the second *juhū*. He should also arrange the *pṛṣadājyadhānī* as the second *upabhṛt*, two vessels of clarified butter, a pot for cooking the organs of the animal, two forks—one one-pronged and the other two-pronged—of *kārṣmarya*, the heart-pike (*hṛdayaśūla*), the *svaru*, the knife, two cords, a twig of the *plakṣa* tree, the staff of *udumbara* for the maitrāvaruṇa, and the other necessary utensils. He should perform in respect of the *pṛṣadājyadhānī* the same rites as in respect of the *upabhṛt* and the *dhruvā*. He should perform in respect of the pot for cooking the organs of the animal, the two-pronged fork, the heart-pike, and the twig of the *plakṣa*, the same rites as in respect of the vessel for the *sāṁnāyya*. He should perform in respect of the knife and the animal the same rites as in respect of the spoon and the milk respectively. He should not carry forth the *praṇītā*-water. After having gone through such rites as the strewing of the sacrificial grass round the sacred fires, the washing of the hands, the arranging of the utensils, the spreading out of the *ulapa*-grass, and the preparing of the strainers, he should give out a call with the words, "O sacrificer, do you restrain speech." The adhvaryu himself should also restrain speech and touch the sacrificial utensils. He should consecrate the *prokṣaṇī*-water with the relevant formulas. He should then sprinkle the utensils with that *prokṣaṇī*-water after having obtained the permission of the brahman.

2. The adhvaryu should release his speech at the time of giving out the call with the words, "O preparer of the oblation-material, come." He should then do the second tracing out of the altar. Up to the giving out of the call with the words, "Do you put down the *prokṣaṇī*-water...," he should go through all the rites in the same manner as in the *iṣṭi*. He should modify the call as "...do you cleanse the spoon and the knife and the ladles, and, having fastened the girdle round the waist of the sacrificer's wife, do you come hither with clarified butter and curds." The āgnīdhra should go through the rites up to the pouring out of the clarified butter, in the usual manner. He should take up clarified butter in one vessel and curds in the other. Except for the placing over the fire, he should perform, in respect of the curds, the same rites as in respect of the clarified butter. The adhvaryu should go through the rites up to the taking up of the clarified butter into the

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ladles in the usual manner. He should take up four spoonfuls of clarified butter each into the *juhū* and the *upabhṛt*. He should mix up clarified butter and curds and take up five spoonfuls of that mixture (=*pṛṣadājya*) into the *pṛṣadājyadhānī* with *mahīnām payo 'sy...*. Then he should take up clarified butter into the *dhruvā* as in the norm-sacrifice (that is to say, four spoonfuls of clarified butter). He should go through the rites up to the placing of the ladles within the altar, in the usual manner. After having placed the ladles within the altar, he should put down the *veda* in front of the *dhruvā*. With the *sāvitra* formula, (namely, *devasya tvā...*,) he should take up the shovel. For the digging up of the hole, he should trace out by means of the shovel, with *parilikhitaṁ...*, a circle—one half of it within the altar and the other half outside it. He should dig up a hole only so deep that the lower part of the sacrificial post could be buried into it.

3.≒Baudh. The adhvaryu should bathe the sacrificial post with *yat te śikvaḥ parāvadhīt takṣā hastena vāsyā / āpas taj jīvalāḥ punantu śucayaḥ śucim*[1].~ With *ghṛtena dyāvāpṛthivī āpṛṇethāṁ svāhā*, he should offer an oblation of clarified butter (upon the splinter dropped into the hole).~ With *aindram asi*, he should anoint the *caṣāla* with clarified butter on all sides, and fix it upon the sacrificial post with *supippalābhyas tvau 'ṣadhībhyaḥ*. The sacrificer should take up the splinter of the sacrificial post, and, passing his hand over the sacrificial post on all sides, apply clarified butter to it from the top to the bottom. He should pass his hand three times over that spot of the sacrificial post where the cord is to be wound up. He should not let go his contact with the sacrificial post any time from the commencement of the anointing of the sacrificial post (by the adhvaryu) up to the winding up of the cord.~ The adhvaryu should put the sacrificial post into the hole with *te te dhāmāny uśmasī...*. He should adjust the sacrificial post with the two verses, (namely,) *viṣṇoḥ karmāṇi...* (and *tad viṣṇoḥ...*).~ With *unnambhaya pṛthivīm...*, he should sprinkle water round the bottom of the post on all sides. With the cord in hand, he should pass his hand over the sacrificial post on all sides from the bottom to the top, with the verse, *idaṁ viṣṇur vi cakrame...*. With *tad viṣṇoḥ...*, he should gaze at the top of the sacrificial post. The two cords should be made of *darbha*-blades—the two-stranded one measuring two fathoms and the three-stranded one measuring three fathoms.~ He should wind up the cord round the sacrificial post in coils from below upwards.~ With the formula, *divaḥ sūnur asi*, he should take up the *svaru*, and with the formula, *antarikṣasya tvā...*, he should fix it into the middle or the upper coil or into all coils.

ĀPASTAMBA [7.5.3-11.9]—

1.≒Bhār.~ He should pour out the *vyāghāra* oblations of clarified butter crosswise either over the *uttaravedi* or over the navel. He should pour out the *vyāghāra* oblations from the southern shoulder, from the northern buttock, from the southern buttock, from the northern shoulder,

1. See *AV* 10.6.3.

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and in the middle respectively with the five formulas beginning with *simhīr asi*... .~ According to some teachers, while the sacred fire is lifted up, the rites from the time of the pouring out of clarified butter up to the time of the putting of the substances should be gone through.~ The adhvaryu should give out a call (to the hotṛ) either with the words, "Do you recite verses for the sacred fire being formally carried forth," or with the words, "Do you recite verses for the one being formally carried forth."~ When he hears the hotṛ reciting the verse-quarter *ūrṇāvantam prathamaḥ sīda yonim*, the adhvaryu should deposit the fire upon the substances with the two verses, *agne bādhasva vimṛdho nudasva* ..[1], and *yajña pratitiṣṭha*...[1]. He should throw away the supporting (earth) towards the north with the formula, *agneḥ purīṣam asi*.~ After having offered the *pūrṇāhuti*, he should offer the four *atimukti* oblations with the four verses, namely, *agnir yajñaṁ nayatu*..., *vāyur yajñaṁ*..., *ādityo yajñaṁ*..., and *viṣṇur yajñaṁ*... .~ If, after the fire has been carried forth, it is the time for the *agnihotra*-offering, he should make that offering on this very fire. Similarly, on other occasions, (he should make, at the proper time, the *agnihotra*-offering on the āhavanīya fire which has been carried forth) while the sacrifice is already proceeding.~ Among the sacrificial utensils one should arrange the twig-strainer.~

2.≒Bhār.~ The adhvaryu should give out the call with the words, "Put down the *prokṣaṇī*-ladle...," as in the New-moon and the Full-moon sacrifices, modifying it as, "Do you come over with clarified butter and curds." At the cleansing of the ladles, after having cleansed the spoon, the āgnīdhra should cleanse the knife with the same formula (as the one recited at the cleansing of the spoon); he should cleanse the *vasāhomahavanī* with the formula with which he has cleansed the *juhū*, and he should cleanse the *pṛṣadājyadhānī* with the formula with which he has cleansed the *upabhṛt*. After having poured out the clarified butter, he should pour out the curds. Except for the placing over the fire, he should perform, in respect of the curds, (all the rites that are usually performed in respect of clarified butter). There is a view that one should not perform any rite in respect of the curds.~ The adhvaryu should mix up the curds with the clarified butter and take up the five spoonfuls of that *pṛṣadājya* into the *pṛṣadājyadhānī*, each one either with *mahīnām payo 'si*... or with *jyotir asi viśvarūpaṁ viśveṣāṁ devānāṁ samit*.~

3.≒Bhār.~ The adhvaryu should give out the call (to the hotṛ) either with the words, "Do you recite verses for the sacrificial post being anointed," or with the words, "Do you recite verses for the one being anointed," or with the words, "We are anointing the sacrificial post; do you recite the verses."~ With *devas tvā savitā madhvā 'naktu*, he should pour out, by means of the spoon, clarified butter in an unbroken stream upon that angle of the sacrificial post which would be on the side of the āhavanīya fire, from the top down to its lower part to be buried in the hole.~ He should give out the call (to the

1. *TBr* 2.5.8.11, 12.

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hotṛ) either with the words, "Do you recite verses for the sacrificial post being raised up," or with the words, "Do you recite verses for the one being raised up."〰 He should take up the cord with the formula, *devasya tvā...*, and, with the cord in hand, should then pass his hand over the sacrificial post with *viṣṇoḥ karmāṇi paśyata....*〰 He should give out the call (to the hotṛ) either with the words: "Do you recite verses for the sacrificial post being wound round," or with the words, "Do you recite verses for the one being wound round."〰 According to some teachers, the adhvaryu should wind the cord round the sacrificial post below the mid-portion, if the sacrificer desires that it should rain; and he should wind it above the mid-portion, if the sacrificer desires that it should not rain. If the adhvaryu desires that the sacrificer should have a daughter, he should only tie up the knot, he should not intertwine the two ends of the cord. If he desires that the sacrificer should have a son, he should (tie up the knot), intertwine the two ends, and insert the thinner end of the cord into (the loop of) the thicker end.〰

SATYĀṢĀḌHA [4.2]—

1.≒Āp.〰 After the hotṛ has recited the verse-quarter, *ūrṇāvantam prathamaḥ...*, the adhvaryu should deposit the fire upon the materials with the verse, *yajña prati tiṣṭha sumatau...*. With *agneḥ kulāyam asi*, he should throw away towards the south the supporting earth.〰 He should offer the four *atimukti*-oblations respectively with the four verses, *agnir yajñaṁ ..*, *vāyur yajñaṁ...*, *ādityo yajñaṁ...*, and *yajño yajñaṁ...*. He should cleanse the *juhū* and the spoon, take up four or eight or twelve spoonfuls of clarified butter in that ladle, and then offer the *pūrṇāhuti* with *sapta te agne....*〰 He should not tie up the enclosing sticks in the sacrficial faggot.〰

2≒Āp.〰 The adhvaryu should add to the curds a third part of the clarified butter from the vessel of clarified butter.〰 He should give out a call to the āgnīdhra with the words, "O āgnīdhra, do you dig up the hole for the sacrificial post so deep as (to accommodate) the lower part of the post and even deeper by two *aṅgulas* or three *aṅgulas* or four *aṅgulas*."〰

3.≒Āp. The adhvaryu should bathe the sacrificial post with *yat te śilpaḥ parāvadhīt takṣā hastena vāśyā / āpas te tad yajñiyāḥ punantu śucayaḥ śuce.*〰 With *svāveśo 'sy agregā netṝṇāṁ...*, he should drop into the hole the splinter of the sacrificial post with the side of the skin turned downward.〰 The sacrificer should apply clarified butter to the top of the sacrificial post with *devas tvā savitā...*, and should apply clarified butter to the *caṣāla* with *aindram asi.*〰 With *idaṁ viṣṇur...*, he should pass his hand with the cord in it three times over the sacrificial post from the bottom to the top.〰 He should take up the *svaru* either with *divaḥ sānur asi* or with *divaḥ sūnur asi* or with *divaḥ sānū'peṣa.*〰

VAIKHĀNASA [10.5-9]—

1. ≡ Āp, Sat,.

2. ≡ Sat.

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3.≒Sat.∾ Standing towards the east of the āhavanīya fire and facing towards the west, the sacrificer should apply secular clarified butter to the sacrificial post by means of the splinter with the formula, *devas tvā savitā madhvā 'naktu*. He should remove the *caṣāla*, and, with the same formula, apply clarified butter to the top of the sacrificial post.∾ After the *caṣāla* has been refixed, the adhvaryu should give out a call (to the hotṛ) with the words, "Do you recite verses for the sacrificial post being anointed."∾ With *antarikṣasya tvā...*, he should insert the *svaru* into the middle or the uppermost or both the coils of the cord.

MĀNAVA [1.8.1.21–2.28; 5.2.15.32]—

1. On the next day, the adhvaryu should wash his hands clean and strew sacrificial grass round the sanctuary of the sacred fires. He should arrange the utensils required for the Animal-sacrifice, namely, the shovel, the first splinter, twig of the *plakṣa* tree, two forks—(one) one-pronged and (the other) two-pronged, two cords, the heart-pike, the staff for the maitrāvaruṇa, vessel for cooking the organs of the animal, *svaru*, and the knife. He should go through the rites from the sprinkling of the *uttaravedi* with the *prokṣaṇī*-water up to the *pūrṇāhuti*, as prescribed (in connection with the *Varuṇa praghāsa-parvan*). He should arrange the utensils together with the *pṛṣadājyadhānī*. He should then strew the *ulapa*-grass. He should sprinkle the utensils with water, which is formally purified. He should pour out curds and clarified butter, and carry fire round them. The brahman should go towards the south along the rear of the sanctuary of the sacred fires.

2. The adhvaryu should do the second tracing out of the altar. He should go through the rites up to the taking up of clarified butter, in the usual manner. He should take up four spoonfuls of clarified butter into each of the ladles, and also take up the *pṛṣadājya* into the *pṛṣadājyadhānī*. He should go through the rites up to the placing of the ladles filled with clarified butter, in the usual manner. He should take up the shovel towards the north of the gārhapatya fire with *devasya tvā...* and recite over it the formula, *abhrir asi nā'rir asi*. He should trace out the hole for the sacrificial post three times—the first time, with *idam ahaṁ rakṣaso...*; the second time, with *idam ahaṁ yo me...*; and the third time, with *idam ahaṁ yo 'samāna....* He should trace out the hole for the fourth time without reciting any mantra. One half of the hole should be within the altar, the other half outside it. One should dig out the hole so deep that only the lower part of the sacrificial post could be buried into it.

3.≒Bhār. The adhvaryu should bathe the sacrificial post, bring it in along the *tīrtha*-way, and place it, with its top pointing towards the east, upon *darbha*-grass in front of the hole. He should place the first splinter near the base, the *svaru* and the cord near the mid-portion, and the *caṣāla* near the top of the sacrificial post.∾ With *tad viṣṇoḥ paramam...*, he should pass over the sacrificial post, from the bottom to the top, the three-stranded cord and the *svaru* three times.∾

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VĀRĀHA [1.6.1.31–3.25]—

1.÷Mān. The adhvaryu should consecrate the *prokṣaṇī*-water and, while moving round, sprinkle the *uttaravedi* with that water towards the different quarters respectively with the formulas beginning with *indraghoṣas tvā*.... With *pitṝṇām bhāgadheyīḥ stha*, he should pour down the remaining *prokṣaṇī*-water towards the south of the *uttaravedi*.~ The adhvaryu should as if raise up the ladle towards the north, three times, with the formula, *bhūtebhyas tvā*, uttered three times.~ With the *paryāya* formulas beginning with *agner bhasmā'sy*..., he should lay down on the navel of the *uttaravedi*, the substances, (namely,) a bunch of wool between the horns of a ram whose wool has not been cut off, *keru*, and bdellium. He should then touch the *uttaravedi* with the mantras beginning with *vibhrāḍ bṛhat pibatu*... and ending with the *anuvāka*. He should formally carry forth (a portion of) fire out of the āhavanīya fire.~ He should deposit the fire upon the materials with the verse, *yajñaḥ pratyaṣṭhāt sumatiḥ sumedhā ā tvā vasūni purodhā 'rhanti | ...athā 'mṛtena....*[1] He should perform on the fire, out of which a portion has been formally carried forth, all such rites as are usually performed on the gārhapatya fire. He should offer the *agnihotra* on the fire upon the *uttaravedi*. (Similarly) in the *Varuṇapraghāsa-parvan* also, (he should offer) the *agnihotra* (on the fire upon the *uttaravedi*). He should offer the *pūrṇāhuti* in connection with the formal carrying forth of the fire in the same way as prescribed in connection with the setting up of the sacred fires. He should offer the three *atimukti* oblations respectively with the verses, *agnir yajñaṁ nayatu... | devebhyo yajñaṁ nayatāt pra...*, *vāyur yajñaṁ nayatu...*, and *sūryo yajñaṁ nayatu... .*~ He should bake the *paśupuroḍāśa* on eleven or twelve potsherds.~

2.÷Mān. The adhvaryu should fetch the curds in the same way as prescribed for the fetching of the clarified butter. He should cleanse and place at the proper time the *pṛṣadājyadhānī* in the same way as prescribed for the cleaning and the placing of the *upabhṛt*, and he should cleanse the additional utensils (as mentioned above) in the same way as prescribed in general for the cleansing of the utensils (that is, he should heat and cleanse them without reciting any formula).~ After having taken up clarified butter into the *upabhṛt*, he should take up into the *pṛṣadājyadhānī* five spoonfuls of curds mixed with clarified butter, with the five formulas, *mahīnām payo 'si*, *viśveṣāṁ devānāṁ tanūr asi*, *ṛdhyāsam adya pṛṣatīnāṁ graham*, *pṛṣatīnāṁ graho 'si*, and *viṣṇor hṛdayam asi*.[2] After having placed the clarified butter within the altar, he should trace out the hole for the sacrificial post on the eastern border of the altar, its one half being within the altar and its other half outside it, with the formula, *idam ahaṁ rakṣaso*.... He should trace out the *śāmitra*-chamber towards the north of the *cātvāla*.

3÷Mān. The adhvaryu should wash the sacrificial post with *yat te śociḥ parāvadhīt takṣā hastena vāsyā | āpas tat pāvakāḥ śundhantu śucayaḥ*

1. See *TBr* 2,5,8,12. 2. *TS* 3,2,6,1.

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śucim.~~ He should recite the verse-portion, *divī 'va cakṣur ātatam*, over the sacrificial post which has been buried.~~

KĀTYĀYANA [2.8.8, 6.2.2–3.15]—

1. The adhvaryu should formally carry forth the fire in the same way as in the *Varuṇapraghāsa-parvan*. He should carry forth only one fire by means of the faggot. (There are two types of Animal-sacrifice, namely, *haviryajñavidha* and *savavidha*.) If the *haviryajñavidha* Animal-sacrifice is to be performed, one should go through the rites of the observance of the vow, the formal carrying forth of the *praṇītā*-water, the offering of the two ājyabhāgas, the cutting out of the portions of the organs of the animal, the pouring down of the pot filled with water, and the stepping of the Viṣṇu-steps. (One should not go through these rites in the *savavidha* Animal-sacrifice.) One should, moreover, go through the rites of the strewing round of the sacred fires, the arranging of the sacrificial utensils, the sprinkling with the *prokṣaṇī*-water, the pouring out of clarified butter, and the placing of the oblation over the fire.

2.≒Baudh.~~ The adhvaryu should place the twig of the *plakṣa* tree upon the *barhis*.~~ He should throw out, towards the east of the hole, the earth dug out from the hole. He should put down the sacrificial post in front of the hole towards the east, with its top pointing towards the east. He should place a handful of *darbha*-blades upon the sacrificial post. He should place upon the sacrificial post also the first splinter which had fallen out while cutting the tree. He should place the *caṣāla* towards the north by the side of the top of the sacrificial post.

3.≒Baudh. With *yavo 'si...*, the adhvaryu should put barley into water. He should sprinkle with that water, by means of the hand with the palm turned upwards, the top, the middle, and the bottom of the sacrificial post, respectively with the formulas beginning with *dive tvā*. He should add the word *prokṣāmi* to each of these formulas.~~ With *agreṇīr asi*, he should drop the splinter into the hole. Without reciting any mantra, he should offer into the hole a spoonful of clarified butter. Either the adhvaryu or the sacrificer should go along the east of the sacrificial post (to the south of the sacrificial post,) sit down facing towards the north, and anoint the sacrificial post with clarified butter. For anointing the sacrificial post one should take different clarified butter from that which is poured out in the vessel.~~ After having sprinkled water round the sacrificial post, the adhvaryu should make the sacrificer recite the verse, *viṣṇoḥ karmāṇi...*, while the latter is touching the sacrificial post.~~

VAITĀNA [10.3–10]—

3. The brahman should follow with the verse, *yat tvā śikvaḥ...*, the washing of the sacrificial post. He should follow its anointing with the verse, *añjate vyañjate...* . He should follow the smearing with the verse, *svāktam me...* . He should follow the rubbing along with the (three) *gandha-*

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pravāda verses (beginning with *yas te gandhaḥ pṛthivi...*)[1]. He should follow with the verse, *yat te vāsaḥ...*, the winding of a piece of cloth round the sacrificial post. He should follow with the verse, *vanaspate stīrṇam ā...*, the placing of the sacrificial post upon the *darbha*-blades. He should follow with the verses, *vanaspatiḥ saha devair...* and *yasyāṁ sadohavirdhāne...*, the raising up of the sacrificial post. He should follow with the verses, *dhartā dhriyasva...*, the putting of the sacrificial post into the hole. And he should follow with the two verses beginning with *viṣṇoḥ karmāṇi...* the sacrificial post which has been buried into the hole.

THE DUTIES OF THE HOTṚ IN CONNECTION WITH THE CARRYING FORTH OF THE FIRE AND THE RAISING UP OF THE SACRIFICIAL POST

BAUDHĀYANA [as quoted in Sāyaṇa's commentary on *TBr* 3.6.1]—

3. After the adhvaryu has given out the call with the words, "Do you recite the verses for the sacrificial post being anointed," the hotṛ should throw away a *darbha*-blade from the altar, and take his seat towards the west of the *uttaravedi*.[2] He should recite the seven verses relating to the anointing of the sacrificial post, beginning with *añjanti tvām...*. Out of those seven verses, he should recite the first verse, (namely, *añjanti tvām adhvare...*,) three times. At the third time, he should recite the first half of it and then stop. After the adhvaryu has given out the call with the words, "Do you recite the verses for (the sacrificial post) being raised up," the hotṛ should recite the remaining half of the verse, namely, *yad ūrdhvas tiṣṭhād...*, then continue (up to the end of the first half of the sixth verse, namely,) *samarya ā vidathe vardhamānaḥ*, and stop. After the adhvaryu has given out the call with the words, "Do you recite the verses for (the sacrificial post) being wound round," the hotṛ should recite the remaining half of the verse, namely, *punanti dhīrā...*, and then continue with the last verse, namely, *yuvā suvāsāḥ parivīta āgāt...*, reciting it three times.

ĀPASTAMBA HAUTRA PARIŚIṢṬA [2.2.2, 3]—

1. At the time of the carrying forth of the fire, the hotṛ should enter into the sanctuary of the sacred fires by the *tīrtha*-way, and either sit down or stand up towards the west of the āhavanīya fire. After the adhvaryu has given out the call with the words, "Do you recite the verses for the fire being carried forth," the hotṛ should utter *hiṁ*, murmur the *vyāhṛtis*, and, while going after the sacred fire, should recite in a middle tone, without breathing in at the end of each verse, the eight verses relating to the carrying forth of the fire, namely, those beginning with *pra devaṁ devyā dhiyā...*. He should recite the first verse and the last verse, three times each. As soon as

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1. *AV* 12.1 23–25.

2. The printed text reads *jaghaneno'ttare veditṛṇam...*. It is emended here as *jaghaneno'ttaravediṁ veditṛṇam...*.

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the recital is over, he should return to his original seat and release his speech. According to some teachers, he should release his speech while he is standing, if the call was given to him while he was standing.

3.≒Baudh. After the adhvaryu has given out the call with the words, "Do you recite the verses for the sacrificial post being anointed," the hotṛ should pass between the *cātvāla* and the rubbish-heap, go to the northern buttock of the altar, and sit down upon the seat there—casting off one *darbha*-blade out of that seat. He should utter *him*, murmur the *vyāhṛtis*, and then recite the seven verses relating to the anointing of the sacrificial post, namely, those beginning with *añjanti tvām adhvare*....

MĀNAVA [5.2.8.1-10]—

1. The hotṛ should recite the verses relating to the carrying forth of the fire, those relating to the sacrificial post, and those relating to the churning out of the fire, in the same way as the *sāmidhenī* verses. The maitrāvaruṇa should recite the verses relating to the carrying round of the fire, the *stokīya* verses, the *manotā*-hymn, and the puronuvākyās, also in the same way. After the adhvaryu has given out the call, the maitrāvaruṇa should utter the *praiṣa*. After the maitrāvaruṇa has thus uttered the *praiṣa*, the hotṛ should recite the yājyā. After the adhvaryu has given out the call with the words, "Do you recite the verses for the fire being carried forth," the hotṛ should recite the verse, *pra devaṁ devavītaye*.... He should stand up while reciting the verse, *ayam u ṣya*..., and he should begin to move while reciting the verse, *ayam agnir uruṣyaty*.... Standing to the west of the northern buttock of the altar (he should recite the next verse and also the next) verse-half ending with *ūrṇāvantam prathamaḥ sīda yonim* and stop. He should recite the remaining verses after the fire has been deposited (upon the *uttaravedi*). He should recite the closing verse, namely, *tvaṁ dūtas tvam u naḥ*..., three times. He should then sit down.

3.≒Āp. After the adhvaryu has given out the call with the words, "Do you recite the verses for the (sacrificial post) being raised up," the hotṛ should begin with *yad ūrdhvas tiṣṭhād*... and join to it the subsequent three verses beginning with *uñśrayaṣva vanaspate*..., and also the next verse-half ending with *sam atriṇaṁ daha*, and stop. After the adhvaryu has given out the call with the words, "Do you recite the verses for the (sacrificial post) round which the cord is being wound," the hotṛ should begin with the second verse-half, *kṛdhī na ūrdhvāñ*..., continue with the next verses, and close with the verse, *yuvā suvāsāḥ*... recited three times, and then stop.

KĀTYĀYANA HAUTRA PARIŚIṢṬA [4.1-2]—

1. The entire *hautra* relating to the carrying forth of the fire should be gone through in the same way as prescribed in connection with the *Varuṇapraghāsa-parvan* in the *Cāturmāsyas*.

3.≡Baudh.

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ĀŚVALĀYANA [1.12.17; 3.1.7-9]—

1. The procedure relating to the carrying forth of the fire has been already described (in connection with the *Varuṇapraghāsa-parvan*). The brahman should restrain speech (from the carrying forth of the fire) up to the sprinkling oneself with water (at the *cātvāla*).

3. The hotṛ should sit down towards the west of the altar, and, after the adhvaryu has given out the call with the words, "Do you recite the verses for the sacrificial post being anointed," he should recite the verse, *añjanti tvām adhvare devayanto...*, three times. At the third recital, he should recite the first half of the verse and then stop. (After the adhvaryu has given out the call with the words, "Do you recite the verses for the sacrificial post being raised up," the hotṛ should recite the remaining half-verse) and, joined to it, he should recite the verses, *ucchrayasva vanaspate...*, *samiddhasya śrayamāṇaḥ...*, and the two verses beginning with *ūrdhva ū ṣu ṇa ūtaye...*. He should then recite the first half of the verse, *jāto jāyate sudinatve ahnām...*, and stop. (After the adhvaryu has given out the call with the words, "Do you recite the verses for the sacrificial post round which the cord is being wound," he should recite the remaining half of that verse, namely, *punanti dhīrā apaso manīṣā...*), and then recite the closing verse, namely, *yuvā suvāsāḥ parivīta āgāt...*, three times.

FROM THE FORMAL DEDICATION OF THE ANIMAL UP TO THE CARRYING ROUND OF THE FIRE

BAUDHĀYANA [4.5-6; 20.27-28]—

1. Then the adhvaryu should cause the animal, which has been bathed, to be brought forth through the *cātvāla* and the rubbish-heap, and make it stand in front of the sacrificial post, facing towards the west. He should take up in hand two *darbha*-blades with *iṣe tvā*, and formally dedicate it (= the animal) with *upavīr asy upo devān daivīr viśaḥ...*[1], *prajāpater jāyamānāḥ...*[1], *imam paśum paśupate te adya...*[1], *indrāgnibhyāṁ tvā juṣṭam upākaromi*. (In the last formula, he should mention instead of *indrāgnibhyām*) the divinity to whom it is to be offered. [20.27—As for the formal dedication of the animal: (The view expressed in) the *sūtra* (is that) of Aupamanyavīputra. In this connection, Baudhāyana, indeed, says that one should certainly dedicate the animal formally in this way (by using the word *upākaromi* in the formula), but that he should not use the word *juṣṭam* in the formula. Śālīki says that one should certainly (formally dedicate the animal as well as) use in the formula both the words, *juṣṭam* and *upākaromi*, and also offer an oblation in connection with the formal dedication. In this connection, Aupamanyava, indeed, says that one should, in this very manner, make the animal stand towards the east facing towards the west, and make it perfect with the two *darbha*-blades and the twig of *plakṣa* (murmuring

1. See *Agniṣṭoma : agnīṣomīyapaśuvapāyāgaḥ*.

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the relevant formula). (At a later stage) he should place the heart of the immolated animal on this very twig of *plakṣa* and cut out its portions.]

He should deposit the two *darbha*-blades at a known place, and then place (to the west of the fire) the splinter on which the lower kindling wood is to be placed, with the formula, *agner janitram asi*[1]. To the rear of that splinter, he should place two splinters, representing the testicles, with the formula, *vṛṣaṇau sthaḥ*[1]. Then he should take up the two kindling woods with *urvaśy asy...*[1]. He should anoint these two (with the clarified butter) in the vessel of clarified butter with *ghṛtenā 'kte...*[1]. [20.27—As for the anointing of the two kindling woods: (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Baudhāyana, indeed, says that one should take up the splinter with *agner janitram asi*. With *vṛṣaṇau sthaḥ*, he should put down two *dūrvā*-blades or two splinters. With *urvaśy asi*, he should take up the lower kindling wood. With *purūravāḥ*, (he should take up) the upper kindling wood. He should dip these two (kindling woods) into the vessel of clarified butter and put them down, one above the other, with *ghṛtenā 'kte...*.] He should then make the sacrificer recite the (three) *prajāti* formulas, namely, *gāyatraṁ chando 'nu...*[1], *traiṣṭubhaṁ...*[1], and *jāgataṁ...*[1]. Then he should give out the call (to the hotṛ) with the words, "Do you recite the verses for the fire being churned out." After the fire has been generated, he should give out the call with the words, "Do you recite the verses for the fire which has been generated." While depositing the fire into the āhavanīya fire-place, he should give out the call with the words, "Do you recite the verses for the fire being deposited (into the āhavanīya fire-place)." He should deposit (the fire into the āhavanīya fire-place) with the verse, *bhavataṁ naḥ sumanasau...*[1]. After having deposited the fire, he should offer on it an oblation of clarified butter with the verse, *agnāv agniś carati...*[1].

Then he should take up the cord with the formula, *devasya tvā...*. [20.27—As for the taking up of the cord for the animal: Baudhāyana says that one should take it up with the relevant formula. Śālīki says that (one should do so) without reciting any formula.] By means of it thrown circuitously he should catch hold of the animal on the right half of the head, with the formula, *ṛtasya tvā...*[1]. [20.27—As for the catching hold of the animal: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that one should catch hold of the animal verily on the neck.] He should join together the ends of the two-stranded cord (that is, the cord by means of which the animal is caught hold of) and the three-stranded cord (that is, the cord which has been wound round the sacrificial post). With *dharṣā mānuṣān*, he should (thus) fasten (the animal to the sacrificial post). [20.27—As for the fastening of the animal: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that one should fasten the animal to the sacrificial post itself (by means of the cord wound round it).] With *adbhyas tvau 'ṣadhībhya indrāgnibhyāṁ tvā juṣṭam prokṣāmi*, he should sprinkle the animal

[1] See *Agniṣṭoma : agnīṣomīyapaśuvapāyāgaḥ*.

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with water, by means of the hand with the palm turned upwards. Or (one should mention here) the divinity to whom the animal is to be offered. [20.27—As for the sprinkling of the animal with water: Baudhāyana says that one should sprinkle it with water purified without reciting any formula. Śālīki says that one should sprinkle it with water from his pot.] With *apām perur asi*, he should make the animal drink water. With *svāttaṁ cit sad evaṁ*...[1], he should (first) sprinkle the animal with water on its hind part by means of the hand with the palm turned upwards, and then on the lower part. "Verily on all sides should one render it sacred." So says the *Brāhmaṇa*. The adhvaryu should then keep away the *prokṣaṇī*-ladle.

2. Then, while taking up a fire-stick from the sacrificial faggot, the adhvaryu should give out a call (to the hotṛ) with the words, "Do you recite the verses for the fire being kindled." As the hotṛ recites the *sāmidhenī* verses, the adhvaryu should put (on the fire one fire-stick from) the sacrificial faggot (to accompany each of the *sāmidhenī* verses). He should keep back one fire-stick. He should fan the fire with the *veda*. After the *sāmidhenī* verses have been recited, he should pour out the *āghāra* libation by means of the spoon. After the āhavanīya fire has been cleansed, he should pour out the second *āghāra* libation by means of the two ladles. Then, without allowing the ladles to touch each other, he should step beyond towards the north and anoint the animal with the clarified butter from the *juhū*—upon the forehead, with *saṁ te prāṇo*...[1]; upon the hump, with *saṁ yajatrair aṅgāni*[1]; and upon the right buttock, with *saṁ yajñapatir āśiṣā*[1]. [20.27—As for the anointing of the animal: (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Baudhāyana, indeed, says that one should place the ladle upon the forehead of the animal and, without lifting it up, draw it along up to its right buttock.] Then he should put down the two ladles at their proper places and go through the rite of the *pravara*. He should first choose the hotṛ in the well-established manner. Then he should cause the āgnīdhra to announce with *o śrāvaya*, and after the latter has responded with *astu śrauṣaṭ*, he should say, *mitrāvaruṇau praśāstārau praśāstrād asau mānuṣaḥ*, substituting the name of the maitrāvaruṇa for the word *asau*. If in the Animal-sacrifice, the *atyāśrāvaṇa* is to be gone through, he should cause the āgnīdhra to announce with *o śrāvaya*, and, after the āgnīdhra has responded with *astu śrauṣaṭ*, he should recite the formula *agnir ha daivīnāṁ viśām puraetā 'yaṁ yajamāno manuṣyāṇāṁ tayor asthūri gārhapatyaṁ dīdayac chataṁ himā dvā yū rādhāṁsi't saṁpṛñcānāv asaṁpṛñcānau tanvaḥ*[2]. [20.28—As for the *atyāśrāvaṇa*: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that one should go through the rite of the *atyāśrāvaṇa* only in a Soma-sacrifice.] The hotṛ should sit down (upon his seat). The adhvaryu should wait for the necessary impulse (with *ghṛtavatīm adhvaryo*...).

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1. See *Agniṣṭoma*: *agnīṣomīyapaśuvapāyāgaḥ*.

2. The *atyāśrāvaṇa* consists of (i) causing the āgnīdhra to announce, (ii) the response by the āgnīdhra, and (iii) the reciting of the formula, *agnir ha daivīnāṁ viśām*..., by the adhvaryu.

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Being impelled, the adhvaryu should take up the two ladles, step beyond the altar, cause the āgnīdhra to announce, and (after the latter has responded,) give out a call (to the maitrāvaruṇa) with *samidbhyaḥ preṣya*. At the *vaṣaṭ*-utterance by the hotṛ, the adhvaryu should offer the oblation. The adhvaryu should give out the call for each subsequent prayāja with the word, *preṣya*. At the fourth prayāja, he should pour out into the *juhū* a half of the clarified butter from the *upabhṛt*; and at the eighth, the whole of it. He should leave a portion of clarified butter in the *juhū* for the concluding prayāja to Svāhākṛtis. After having offered ten prayājas, he should step back towards the north and ask for the *svaru* and the knife. He should anoint these two within the *juhū* and then, by means of them, apply clarified butter to the animal with the formula, *ghṛtenā 'ktau paśuṁ trāyethām*. [20.28—As for the applying of clarified butter to the animal: Baudhāyana, indeed, says that one should not dissect the animal by means of that (edge of the knife) by means of which he has applied clarified butter to (the animal with clarified butter); nor should he cut out portions from the cooked animal by means of that (edge of the knife). Śālīki says that (in this connection one should act) as might be convenient.] He should hand over the knife (to the śamitṛ). He should (also) insert the *svaru* (in its proper place). Then, after having placed the two ladles in their proper places, the adhvaryu should give out a call (to the maitrāvaruṇa) with the words, "Do you recite the verses for the fire being carried round." Then the āgnīdhra should take up a fire-brand out of the āhavanīya fire and go round by the right, three times, between the *cātvāla* and the rubbish-heap along the north of the spot fixed for the *śāmitra* fire, the east of the animal, and the west of the ladles. [20.28—As for the carrying of the fire round the animal: Baudhāyana says that one should carry the fire round (the animal) together with the spot fixed for the *śāmitra* fire. Śālīki says that one should carry the fire round all the things other than the spot fixed for the *śāmitra* fire. Rāthītara says that one should carry the fire round the animal and the clarified butter (taken up in the different ladles). Aupamanyava says that one should carry the fire round the animal alone.] While the āgnīdhra is going round, the adhvaryu should offer the (five) *apāvya* oblations respectively with the (five) verses, *prajānantaḥ pratigṛhṇanti pūrve...*[1], *yeṣām īśe paśupatiḥ paśūnāṁ...*[1], *ye badhyamānam...*[1], *ya āraṇyāḥ paśavo...*[1], and *pramuñcamānā bhuvanasya...*[1]. [20.28—As for the offering of the *apāvya* oblations: Baudhāyana, indeed, says that one should offer one oblation after the first going round, two after the middle (that is, the second), and two after the last (that is, the third). Śālīki says that one should offer them as might be convenient.] After having put down the fire-brand, the āgnīdhra should go round three times in the reverse direction, by the same route by which he had originally gone round.

1. See *Agniṣṭoma : agnīṣomīyapaśuvapāyāgaḥ*.

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BHĀRADVĀJA [7.9.7-12.7]—

1.≒Baudh. One should (select and) bathe a goat, which has no deformities, whose teeth are not fallen and which is black and without horns (or) has two colours, and which is fat. The adhvaryu should take up two *darbha*-blades with *iṣe tvā*. With *upavīr asi*, he should take up a twig of *plakṣa*. For one, who is desirous of cattle, he should take up a *plakṣa*-twig having many leaves and smaller twigs, and, by means of it, formally dedicate the animal.〰 With *āyur asi*, he should place the upper kindling wood upon the lower kindling wood.〰 After he has heard the hotṛ recite the verse, *pra devaṁ devavītaye*..., he should bring the fire along the front of the northern enclosing stick or over the junction of the northern and the middle enclosing sticks, and deposit it in the āhavanīya fire-place with *bhavataṁ naḥ samanasau*....〰 With the formula, *dharṣā mānuṣān indrāgnibhyāṁ tvā juṣṭaṁ niyunajmi*, he should tie the animal to the sacrificial post towards the east, so that it faces towards the west.〰

2.≒Baudh.〰 The adhvaryu should anoint the animal with clarified butter with *saṁ yajatrair aṅgāni* upon the two shoulders and with *saṁ yajñapatir āśiṣā* upon the two buttocks.〰 He should anoint the *svaru* and the knife by means of the *juhū*—the *svaru* three times, and one of the edges of the knife one time. With *ghṛtenā 'ktau paśuṁ trāyethām*, he should apply clarified butter to the animal by means of the *svaru* and the knife. He should apply clarified butter to the animal by means of that edge of the knife to which clarified butter has been applied. He should cut out portions from the cooked organs of the animal by means of the same edge of the knife. One should dissect the animal by means of the other edge of the knife. According to some teachers, one should dissect the animal by means of any of the two edges. The adhvaryu should again insert the *svaru* at its place. While handing over the knife to the śamitṛ, he should say to him, "Let this edge of the knife be known to you (*eṣā te 'śriḥ prjñātā 'sat*)."〰 According to some teachers, one should carry the fire only round the animal.〰

ĀPASTAMBA [7.12.1-15.5]—

1.≒Bhār. One should bathe an animal (for sacrifice), avoiding one which has no horns, whose ear is broken, which has no eyes, whose teeth have fallen, whose tail is cut, which is lame, and which has only seven hoofs. According to some teachers, if the animal is born deformed in body or if it has become deformed in body after it was born, one should offer four oblations of clarified butter with the four verses respectively relating to Viṣṇu, Agni-Viṣṇu, Sarasvatī, and Bṛhaspati, and then employ it for sacrifice. "The animal whose teeth are not fallen is the impurity of the animals." So says the *Brāhmaṇa*[1].〰 If the adhvaryu desires that the sacrificer should not obtain cattle, he should formally dedicate the animal with a twig which has no leaves and whose top has dried up. Some teachers say that one should formally dedicate the animal with mere *darbha*-blades.〰 The adhvaryu should mention the divinity in the mantras to be

1. *MS* 3.9.5.

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recited at the time of the formal dedication of the animal, the tying up of the animal to the sacrificial post, the sprinkling of the animal with *prokṣaṇī*-water, the extracting of the omentum, and the pouring out of the *pṛṣadājya* over the heart. After the formal dedication, he should offer five oblations of clarified butter respectively with the five verses beginning with *prajānantaḥ pratigṛhṇanti*.... He should then churn out fire. Or he should formally dedicate the animal after the churning out of the fire.〰 With the formula, *devo vāṁ savitā madhvā'naktu*, he should apply clarified butter to the lower and the upper kindling woods (holding them) over the cavity of the vessel of clarified butter. He should recite over the two kindling woods the formula, *ghṛtenā 'kte vṛṣaṇaṁ dadhātām*.〰 He should give out a call to the hotṛ either with the words, "Do you recite the verses for the fire being churned out," or with the words, "Do you recite the verses for (the fire) being churned out."〰 He should take up the cord with the *sāvitra* formula, (namely, *devasya tvā*...), loop it round the right shoulder of the animal, and then pull it up.〰

2.≒Bhār.〰 The sacrificer should follow the first four prayājas with the same formulas as in the New-moon and the Full-moon sacrifices. He should follow the next three prayājas, beginning with that for Duraḥ, with the same formula as the one recited to follow the fourth prayāja; he should follow the remaining prayājas with the same formula as the one recited to follow the fifth prayāja in the norm.〰 With *ghṛtenā 'ktau paśuṁ trāyethām*, the adhvaryu should apply to the head of the animal the clarified butter (sticking to the knife) by means of the knife, holding the *svaru* in between. Or he should apply it only by means of the *svaru* and not (also) by the knife.〰 He should give out a call (to the maitrāvaruṇa) either with the words, "Do you recite the verses for the fire being carried round," or with the words, "Do you recite the verses for the fire." The āgnīdhra should take up a fire-brand from the āhavanīya fire and carry it round the animal, the sacrificial post, the āhavanīya fire, the place fixed for the *śāmitra* fire, and the *cātvāla*, by the right, three times, with *pari vājapatiḥ kavir*...[1]. According to some teachers, he should carry the fire also round the clarified butter (together with the animal, the sacrificial post, etc.).〰 While the fire is being carried round, the adhvaryu should offer one or two or three or four *apāvya*-oblations on the āhavanīya fire respectively with the verses beginning with *prajānantaḥ*.... (If he is offering more than one, he should offer the second one with the verse,) *paśupateḥ paśavo virūpāḥ*...[2].

SATYĀṢĀḌHA [4.3]—

1.≒Āp.〰 The animal should not be impotent, unsteady, or deaf. It should be one out of twins, belonging to a flock, and having mother, father, brother, and friend.〰 The adhvaryu should formally dedicate the animal by means of two *darbha*-blades and the *plakṣa*-twig, with the formula, *indrāgnibhyāṁ tvā juṣṭam upākaromi*, and with the mantras, *upo devān daivīr*

1. *TBr* 3.6.4. 2. *KS* 30.8.

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viśaḥ..., *prajāpater jāyamānāḥ...*, and *imam paśum paśupate...*. After having formally dedicated the animal, he should offer five oblations respectively with the five verses beginning with *prajānantaḥ...*. He should offer the fifth oblation optionally with *paśubhyaḥ paśavo...*[1].~ With *ghṛtenā 'kte*, he should apply clarified butter to the two kindling woods (holding them) over the cavity of the vessel of clarified butter. He should join the two kindling woods together, either with *āyur asi* or *vṛṣaṇaṁ dadhāthām*.~ With *devasya tvā...*, he should take up a cord made of *darbha*-blades, which has two strands and which is two fathoms long. With the end of that cord, he should wipe off the front right leg of the animal from below upwards. With *ṛtasya tvā...*, he should fix up the loop of the cord on the front right leg and half the head of the animal. With *dharṣā mānuṣān*, he should tie up the animal to the sacrificial post towards the east so that it faces towards the west or towards the north.~

2.≒Āp.~ In connection with the prayājas, the anūyājas, the *sviṣṭakṛt* of the *paśupuroḍāśa*, the offering to Vanaspati, and the *sviṣṭakṛt* of the Animal-sacrifice, the adhvaryu should direct (the maitrāvaruṇa) to give out the calls for (the recital of) the yājyās. On such occasions, (the āgnīdhra) should respond after the adhvaryu has caused him to announce. (The adhvaryu) should direct the maitrāvaruṇa with the words, "Do you impel the hotṛ to recite the yājyā relating to the offering to such and such a divinity." The maitrāvaruṇa should act accordingly.~ The adhvaryu should anoint the *svaru* and the knife, each with the formula, *ghṛtenā 'ktau*—twice the *svaru* and once either of the edges of the knife. With *ghṛtenā 'ktau...*, he should apply clarified butter to the animal by means of both the *svaru* and the knife.~ He should offer three *apāvya*-oblations respectively with the three verses beginning with *ye badhyamānam anu...*.~

VAIKHĀNASA [10.9-12]—

1.≒Āp. Sat.~ If the fire is not generated by churning, the adhvaryu should place, in its stead, a piece of gold in the āhavanīya fire-place and offer an oblation upon it with the *vyāhṛtis*. He should offer a spoonful of clarified butter with the verse, *agnāv agniś carati...*.~

2. ≡ Āp. Sat.

MĀNAVA [1.8.2.29-3.22]—

1.≒Āp. The adhvaryu should give out a call with the words, "Do you bathe the animal and bring it hitherwards." The animal should be such as is not prohibited, red or two-coloured, and which is bearded and fat, which has all limbs intact, and whose teeth have fallen. It should be brought forth between the *cātvāla* and the rubbish-heap, and made to stand towards the east so that it faces towards the west. The adhvaryu should offer two oblations in connection with the formal dedication respectively with the two verses, *prajāpater jāyamānāḥ...*[1] and *imam paśum... suyajā yaje hi juṣṭaṁ devebhya idam astu havyam*.[2]~ He should formally dedicate the

1. *KS* 30.8. 2. See *TS* 3.1.4.

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animal by touching it with two *darbha*-blades and the *plakṣa*-twig, with the formula, *upo devān daivīr viśaḥ*.... After having formally dedicated the animal, he should offer five oblations respectively with the five verses, *prajānantaḥ pratigṛhṇantu ... aṅgebhyo 'dhi niścarantam | huto yāhi...*[1], *ye badhyamānam...*, *ya āraṇyāḥ paśavo... | vāyuṣ ṭam agre ... prajayā saṁrarāṇaḥ*[1], *yeṣām īśe ... yajamānaṁ sacantām*[2], and *pramuñcamānā ... sadhastāt...*[1], and then churn out fire. (The churning out of the fire) has already been explained.~ The adhvaryu should recite the verse, *anu tvā mātā...*.

2.≒Āp.~ With *saṁ te vāyur...*, the adhvaryu should anoint the animal's nose.~ With *mitrāvaruṇayos tvā bāhubhyām prayacchāmi*, he should hand over the staff to the maitrāvaruṇa.~ With *ghṛtenā 'ktau paśūṅs trāyethām*, he should apply clarified butter to the portion between the animal's horns, by means of the *svaru* without allowing it to touch the knife.~ He should select a spot for the *śāmitra* fire towards the north of the *cātvāla*, dig it up, and sprinkle it with water by means of the hand with the palm turned downwards. The adhvaryu should give out a call (to the maitrāvaruṇa) with the words, "Do you recite the verses for the fire being carried round." The āgnīdhra should take out a fire-brand from the āhavanīya fire and (with it in the hand) go round the animal, the āhavanīya fire, the sacrificial post, the ladles filled with clarified butter, and the *cātvāla*, by the right, three times, each time putting down the fire-brand at the spot for the *śāmitra* fire.

VĀRĀHA [1.6.3.25–4.25]—

1.≒Mān.~ The adhvaryu should make the animal stand to the north of the sacrificial post, facing towards the west.~ With *upo devān...*, he should formally dedicate the animal by means of the twig and two *darbha*-blades. With *amuṣmai tvā juṣṭam*, he should sprinkle the animal with water towards the west. He should mention the name of the divinity in place of the word *amuṣmai*.~ He should carry the lower kindling wood along the front of the northern enclosing stick or over the northern junction of the enclosing sticks.~

2.≒Mān.~ The āgnīdhra should carry the fire round. After having deposited the fire-brand into the āhavanīya fire-place, he should go round three times in the reverse direction.

KĀTYĀYANA [6.3.17–5.4]—

1.≒Baudh. With the formula, *upāvīr asi*, the adhvaryu should take up a blade of *darbha*, and with the formula, *upa devān...*, touch the animal with it (and thus dedicate it to the divinity). As prescribed in the scripture, one should take a goat (as sacrificial animal). The animal should be such as has its teeth fallen and has no deformity of the body. It should be such as is indicated in the portion of the formula for *prokṣaṇa*, (namely, *anu tvā mātā...*[3]). It should not be of any other kind. The adhvaryu should

1. See *TS* 3.1.4. 2. *KS* 30.8. 3. *VS* 6.9.

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go through the rites from the churning out of the fire up to the offering (in the same manner as prescribed in connection with the *Vaiśvadeva-parvan*). Alternatively he may not go through the rites of the formal dedication and the churning out of the fire. The tether should be a cord, made of *kuśa* grass, which has two strands, which is two fathoms long, and which has a loop at one of the ends. With the formula, *ṛtasya tvā...*, he should fix up the loop of the tether between the horns towards the right. With the formula, *devasya tvā...*, he should tie up the animal to the sacrificial post. One should offer the Animal-sacrifice to one of the three divinities, namely, Indra-Agni, Sūrya, and Prajāpati, whichever he chooses. With the formula, *āpo devīḥ...*, the adhvaryu should sprinkle the animal with the *prokṣaṇī*-water from below.

2. Baudh. After having offered ten prayājas, the adhvaryu should give out the call with the words, "Do you bring hither the knife." While handing over the knife (to the śamitṛ) he should say to him, "Let this edge be known to you." The adhvaryu should trace out the spot for the *śāmitra* fire to the north of the *cātvāla*. There is an option that the āgnīdhra should carry the fire only round the clarified butter, the animal, and the spot fixed for the *śāmitra* fire.

VAITĀNA [10.11–15]—

2. The brahman should follow the prayājas with the verses beginning with *samiddho adya...*. If the sacrificer is offering the second prayāja to Narāśaṁsa, the brahman should follow the second prayāja with the verse, *devo deveṣu...*.[1] In the Animal-sacrifice relating to the *iṣṭakās* (that is, the *Agnicayana*) he should follow the prayājas with the verses beginning with *ūrdhvā asya...*.[2] The injunctions (in *KauśS* 64.6–17) in respect of the rites beginning with the verse, *ānayai 'tam...*, and ending with the anointing (should be applied also to the Animal-sacrifice).[3] In the verse, *indrāya bhāgam...*, he should substitute the name of the relevant divinity in the dative case for the word *indrāya*.

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1. *AV* 5.27.2.

2. *AV* 5.27.1–12. *VaitŚS* 10.13.14 in GARBE's edition reads : *ūrdhvā asye 'tī 'ṣṭakāḥ*‖13‖ *paśāv ānayai 'tam ityādy āñjanāntam* ‖14‖ CALAND reads *sūtra* 13 as *ūrdhvā asye 'tī 'ṣṭakā-paśau*, and the rest as *sūtra* 14. S. N. GHOSAL, in his translation of *VaitŚS*, (Calcutta 1959–60), has accepted the latter reading.

3. The following two of these injunctions are applicable to the rites mentioned in the present section:— The brahman should follow the goat being brought in with the verse, *ānayai 'tam...* (*AV* 9.5.1). With the verse, *indrāya bhāgam...* (*AV* 9.5.2), he should follow it while the fire is being carried round it.

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THE DUTIES OF THE HOTṚ FROM THE CHURNING OUT OF THE FIRE UP TO THE CARRYING ROUND OF THE FIRE

BAUDHĀYANA [3.31]—

1. Now are being laid down (the duties of the hotṛ) in connection with the Animal-sacrifice. When he knows (of the adhvaryu having given out the call with the words,) "Do you recite the verses for the fire being churned out," (the hotṛ) should recite these two verses, namely, *yad vo vayam pra mināma vratāni...*[1] and *yat pākatrā manasā....*[2]

2. In connection with the handing over of the staff to the maitrāvaruṇa, the adhvaryu should make the sacrificer recite the verse, *tvāṁ gāvo 'vṛṇata....*[3] He should hold the staff at the upper end and then hand it over to the maitrāvaruṇa with *mitrāvaruṇayos tvā praśāstroḥ praśiṣā prayacchāmi.* The maitrāvaruṇa should receive it at the thicker end (holding it) with his right hand above (and left hand below), with *mitrāvaruṇayos tvā praśāstroḥ praśiṣā pratigṛhṇāmi.* Then he should pass his hand over it (from below) upwards with *avakro 'vidhuro bhūyāsam.* Having taken it up, he should call out, *hotā yakṣad agniṁ samidhā suṣamidhā samiddhaṁ....*[4]

[As quoted in Sāyaṇa's commentary on *TBr* 3.6.2]—When he knows (of the adhvaryu saying,) *samidbhyaḥ preṣya*, the maitrāvaruṇa should give out the calls (successively) with *hotā yakṣad agniṁ samidhā suṣamidhā samiddhaṁ....* Then the hotṛ should (successively) recite the yājyās (beginning with) *samiddho adya manuṣo duroṇe....* Those two, indeed, should act reciprocally, that is to say, the maitrāvaruṇa should give out the calls one by one and the hotṛ should recite the relevant yājyā after each successive call.

ĀPASTAMBA HAUTRA [2.2.4–9; 7.13.4]—

1. After the adhvaryu has given out the call with the words, "Do you recite the verses for the fire being churned out," the hotṛ should utter *hiṁ*, murmur the *vyāhṛtis*, and then recite the verses relating to the churning out of the fire, namely, those beginning with *abhi tvā deva savitar....* He should recite the first and the last verse three times each. If the fire is not generated even after the churning (and if it is necessary to make another effort for the purpose), the hotṛ should recite the five *rākṣoghna* verses beginning with *kṛṇuṣva pājaḥ prasitiṁ...*[5] and the three verses beginning with *agnī rakṣāṁsi sedhati....*[6] After the adhvaryu has given out the call with the words, "Do you recite the verses for the one that is generated," the hotṛ should recite the two verses, namely, *uta bruvantu jantavaḥ...* (and *ā yaṁ haste...*). After the adhvaryu has given out the call with the words, "Do you recite the verses for (the fire) that is being deposited," the hotṛ should recite the six verses beginning with *pra devaṁ devavītaye....*

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1. *TS* 1.1.14.4. 2. *TBr* 3.7.11.5. 3. *TS* 3.3.9.2.
4. The next *sūtra, itī 'dhmāntam paśoḥ,* is not clear.
5. *TS* 1,2,14.1, 2. 6. *TBr* 2,4.1.6.

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2.=Baudh. The hotṛ should recite seventeen *sāmidhenī* verses. Between the *samidhyamānavant* verse, (namely, *samidhyamāno adhvare...*,) and the *samiddhavant* verse, (namely, *samiddho agnir...*,) he should recite the two *pṛthupājavant dhāyyā* verses, namely, *pṛthupājā amartyo...* and *taṁ sabādho...*. If the sacrificer belongs to the Vasiṣṭha *gotra* or if he is a rājanya, the hotṛ should enclose the reciting with the verse, *tvaṁ varuṇa uta...*. In connection with the handing over of the staff to the maitrāvaruṇa, the maitrāvaruṇa or the hotṛ should make the sacrificer recite the formula, *tvāṁ gāvo 'vṛṇata...*.~ At the end of (each prayāja) yājyā, the hotṛ should utter *vaṣaṭ*. In the Animal-sacrifice, one should offer eleven prayājas. The hotṛ should stop after ten prayājas have been offered. After the adhvaryu has given out the call with the words, "Do you recite the verses for the fire being carried round," the maitrāvaruṇa should recite the three verses beginning with *agnir hotā no adhvare...*.

ŚATYĀṢĀḌHA [4.3]—

2. After the hotṛ has been chosen in the usual manner, the adhvaryu should hand over the staff to the maitrāvaruṇa. The maitrāvaruṇa should receive that staff with the formula, *avikṣuro 'vikhuro bhūyāsam*.

VAIKHĀNASA [10.11]—

2. After the maitrāvaruṇa has been chosen, the adhvaryu should hand over the staff to him. He should receive it with the formula, *avakro 'vidhuro bhūyāsam*. He should impel the hotṛ (for the prayājas) with the calls beginning with *hotā yakṣad...*.

MĀNAVA [5.2.8.11-21]—

1. Being called out to recite the verses for the fire being churned out, the hotṛ should recite the same verses relating to the churning out of the fire as prescribed in connection with the *Vaiśvadeva-parvan*.

2.=Āp.~ The hotṛ should go through the rites up to the invocation of the relevant divinities, in the usual manner. He should not make a separate invocation in connection with the *paśupuroḍāśa*. Before *devāṁ ājyapāṁ āvaha*, he should invoke Vanaspati. He should go through the subsequent invocation in the usual manner. The maitrāvaruṇa should enter by the *tīrtha*-way. He should proceed along the front of the hotṛ and the rear of the adhvaryu, and then stand to the rear of the southern buttock of the altar. He should receive the staff with both the hands, with the formula, *avakro 'vithuro bhūyāsam phalagrahir asi phalagrahir ahaṁ tvayā sākṣād ṛdhyāsam*. He should rest it upon the altar and lean against it, holding it upon his right shoulder. He should wait for the call.~ Both (the maitrāvaruṇa and the hotṛ should make their respective utterances, namely, the calls and the *āprī* verses,) without breathing in the middle or pausing (at the fixed points). If he wants to pause in the course of a call, the maitrāvaruṇa should pause successively at the following words, namely, *vāmasya*, *gopāṁ*, *syāt*, *amūraḥ*, *devebhyaḥ śrayaṇṭāṁ*, *kṛṇvāne*, *pracetasā*, *tanvatām*, *yaśodhām*, *naraḥ*, and *havyasūktīnām*.~

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KĀTYĀYANA-HAUTRA-PARIŚIṢṬA [4.2-4]—

1. The hotṛ should recite the same verses relating to the churning out of the fire as prescribed (in connection with the *Vaiśvadeva-parvan* in the *Cāturmāsyas*).

2. There should be seventeen *sāmidhenī* verses, the two *vārtraghna* ājyabhāgas, and the saṁyājyās in the virāṭ metre. After the adhvaryu has said, *rādhāṁsi't sampṛñcānāv asampṛñcānau tanvaḥ*, the maitrāvaruṇa should present himself and, with the formula, *mitrāvaruṇayos tvā bāhubhyām praśāstroḥ praśiṣā pratigṛhṇāmy avakro 'vithuro bhūyāsam ūrjasvan mā mā hiṁsīḥ*, should take over the staff from the adhvaryu. He should not allow the staff to touch himself until the first prayāja. After he has been chosen, the maitrāvaruṇa also should offer the two *pravṛta* oblations on the āhavanīya fire respectively with the two verses, *juṣṭo vāco bhūyāsaṁ...*[1] (and *ṛcā stomaṁ samardhaya...*[1]). He should pass between the āhavanīya fire and the hotṛ, stand to the rear of the southern buttock of the altar, and, (leaning forward) with his face turned towards the east, wait for the adhvaryu's direction. After the adhvaryu has directed him with the words, "Do you call out the hotṛ to recite the yājyā in connection with the offering to the Samidhs," the maitrāvaruṇa should (at each direction by the adhvaryu) address to the hotṛ the successive calls beginning with *hotā yakṣad agniṁ samidhā....* After each of the calls, the hotṛ should recite respectively one of the prayāja-yājyās beginning with *samiddho adya manuṣo duroṇe...*[2]. While addressing each call to the hotṛ, the maitrāvaruṇa should pause successively at the following words in it, namely, *vāmasya*, *gopām*, *syāt*, *amūraḥ*; *devebhyaḥ*, *śrayantām*, *kṛṇvāne*, *pracetasā*, *tanvatām*, *yaśodhām*, *naraḥ*, and *havyasūktīnām*. After the offering of ten prayājas, when the adhvaryu has given out the call with the words, "Do you recite the verses for the fire being carried round," the maitrāvaruṇa should recite the three verses, *agnir hotā no adhvare...*[1], *pari triviṣṭy adhvaraṁ...*[3], and *pari vājapatiḥ kaviḥ...*[4].

ĀŚVALĀYANA [3.1.12-21; 3.2.1-7, 9]—

1. (The verses to be recited at) the churning out of the fire have been prescribed (in connection with the *Vaiśvadeva-parvan*).

2. The two *dhāyyās* (to be recited as the *sāmidhenī* verses) have already been prescribed (in connection with the *Vaiśvadeva-parvan*). The two ājyabhāgas may or may not be offered. In the invocation of the divinities, the hotṛ should invoke Vanaspati after the divinity to whom the animal is to be offered. After having wiped off his face downwards by means of the cleansing *darbha*-blades (that is, the cord wound round the wooden sword), the hotṛ should offer on the āhavanīya fire, by means of the spoon, the *pravṛta* oblations of clarified butter. (He should offer the first oblation) with the verse, *juṣṭo vāce bhūyāsaṁ...mā dhāḥ sarasvatyai vāce svāhā*[5]. He should

1. *TS* 3.1.10.1,2. 2. *VS* 29.25-36. 3. *RV* 4.151. 2.
4. *VS* 11.25. 5. See: *TS* 3.1.10.1.

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refill the spoon, and, with that clarified butter, offer five oblations respectively with the five formulas, *svāhā vāce*, *svāhā vācaspataye*, *svāhā sarasvatyai*, *svāhā sarasvate*, and *mahobhyaḥ sammahobhyaḥ svāhā*. According to some teachers, one should offer the *pravṛta* oblations only in the Soma-sacrifice. After having caused the maitrāvaruṇa to enter by the *tīrtha*-way (with the call, "Do you, o maitrāvaruṇa, come in by the *tīrtha*-way"), the hotṛ, holding the staff for the maitrāvaruṇa with his hands, the right hand above and the left hand below, should hand it over to the maitrāvaruṇa with the formula, *mitrāvaruṇayos tvā bāhubhyām praśāstroḥ praśiṣā prayacchāmi*. The maitrāvaruṇa should receive it with the formula, *mitrāvaruṇayos tvā bāhubhyām praśāstroḥ praśiṣā pratigṛhṇāmy avakro 'vithuro bhūyāsam*, holding it with his right hand above and left hand below. He should go along the north of the hotṛ and carry the staff along the south of the hotṛ. Until the giving out of the call, he should not allow the staff to come into contact either with his own body or with the body of anyone else. He should not also intervene between the other sacrificial implements and the sanctuary of the sacred fires. He should stand leaning forward, rest the staff in the altar to the south of the hotṛ's seat, and pronounce his utterances. Being directed by the adhvaryu, he should give out the calls successively. In the offering [characterized by a call (*praiṣa*), he should recite the puronuvākyā before the call. He should also recite the verses relating to the carrying round of the fire, the *stokīya* verses, and the verses relating to the offering to Manotā. There should be eleven prayājas. There are calls relating to the prayāja-yājyās. (These calls are given in) the first *Praiṣa*-hymn.[1] The injunction regarding the second prayāja has already[2] been mentioned. Directed by the adhvaryu, the maitrāvaruṇa should address the calls to the hotṛ. Thereupon the hotṛ should recite the verses from the *āprī*-hymn, one by one, to correspond with each call. The hotṛ should recite the *āprī*-hymn beginning with *samiddho agnir nihitaḥ pṛthivyām...* for the sacrificers belonging to the Śaunaka *gotra*, the one beginning with *juṣasva naḥ samidham agne adya...* for the sacrificers belonging to the Vasiṣṭha *gotra*, and the one beginning with *samiddho adya manuṣo duroṇe...* for all other sacrificers. Or (out of the ten *āprī*-hymns in the *Ṛgveda*) he should recite such *āprī*-hymn as may have been attributed to the Ṛṣi[3] to whose family the sacrificer belongs. After ten verses have been recited and after (the adhvaryu has given out) the call (with the words, "Do you recite the verses for the fire being carried round",) the maitrāvaruṇa should recite the three verses beginning with *agnir hotā no...*.

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1. *ṚV*-khila 5.7 (i).

2. *ĀśvŚS* 1.5. The call as also the yājyā should relate either to Tanūnapāt or Narāśaṁsa in accordance with the *gotra* and *pravara* of the sacrificer.

3. See *Śrautakośa*, Vol. I, Sanskrit Section, pp. 562–68.

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THE OFFERING OF THE OMENTUM

BAUDHĀYANA [4.6–7; 20.28–29; 24.36]—

1. Now they should proceed with (the āgnīdhra carrying) the fire-brand in the forefront. After him (should go) the śamitṛ with the animal. The adhvaryu should remain in contact with the animal by means of the two forks. The sacrificer should remain in contact with the two forks. After having caused the āgnīdhra to announce (and after the latter has responded), the adhvaryu should give out a call, "(O maitrāvaruṇa,) do you invite the hotṛ to give directions relating to the oblations for the gods (*upapreṣya hotar havyā devebhyaḥ*)." [20.28—As for the causing to announce at the *upapraiṣa*: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that one should not cause to announce.] [24.36—As for the causing to announce at the *upapraiṣa*. Whom, indeed, has this (*adhrigu*-call) for its divinity? So (they ask). One should say that it has Mṛtyu as its divinity.] The adhvaryu should recite with reference to the animal, which is being carried between the *cātvāla* and the rubbish-heap (to the *śāmitra*-chamber) towards the north, the two mantras, namely, *nānā prāṇo yajamānasya paśunā...*[1] and *revatīr yajñapatim...*.[1] To the east or to the north of the spot (in the *śāmitra*-chamber) where the āgnīdhra puts down the fire-brand, he should lay down, for the animal to be immolated, one blade of *darbha* (out of the two blades by means of which the formal dedication has been made) with *pṛthivyāḥ sampṛcaḥ pāhi*[1]. Then the animal should be immolated (while it is placed on that *darbha*-blade) with its head towards the west and legs towards the north. [20.28—As for the immolation of the animal: Baudhāyana says (that it should be immolated while it is placed) with the head towards the west and the legs towards the north. Śālīki says (that it should be immolated while it is placed) with the head towards the north and the legs towards the west. Aupamanyava says (that it should be immolated while it is placed) with the head towards the east and the legs towards the north.] After having directed (the śamitṛ) with the words, "Do you immolate the animal in such a way that it does not make any sound," they[2] should come back by the same route by which they had gone, and sit down by the side of the *pṛṣadājya* with the verse, *iha prajā viśvarūpā ramantām asmin yajñe viśvavido ghṛtācīḥ / agnim kulāyam abhisaṁvasānā asmāñ avantu payasā ghṛtena*. (The animal when) immolated should be announced. The adhvaryu should offer the *saṁjñapta* oblation with the verse, *yat paśur māyum akṛta...*.[1] Then he should approach (the immolated animal) with *śamitāra upetana...*.[1] He should follow the (immolated) animal being released from the cord with the half-verse, *aditiḥ pāśam...*.[1] He should hang it (=the cord) to the one-pronged fork and throw it away towards this quarter, (namely, the south-west), with the half-verse, *arātīyantam adharaṁ kṛṇomi...*[1]. [20.28—As for the throwing away of the cord with which the

1. See *Agniṣṭoma*: *agnīṣomīyapaśuvapāyāgaḥ*.
2. The sacrificer, the adhvaryu, and the āgnīdhra.

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animal was tied: Baudhāyana says that the adhvaryu should throw away the cord in the *cātvāla*. Śālīki says that he should sprinkle it with water and throw it away at a place which is not much haunted by the people.]

Then the pratiprasthātṛ should bring forth the sacrificer's wife holding a vessel filled with water. He should make her gaze up at the sun with the formula, *namas ta ātāna*. Then he should make her pass between the *cātvāla* and the rubbish-heap and step towards the north, and, while bringing her forth towards the east, make her recite the formula, *anarvā pre 'hi ghṛtasya kulyām...*[1]. [20.28—As for the bringing forth of the sacrificer's wife: (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Baudhāyana, indeed, says that one should lead her forth while she is reciting the formula, *anarvā pre'hi...*[1]. Then, after having made her gaze up at the sun, he should lead her forth while she is reciting that very formula, namely, *anarvā pre'hi...*.] After she has reached (the *śāmitra*-chamber) the adhvaryu should make her (look) into the water and (should make her) recite the formula, *āpo devīḥ śuddhāyuvaḥ...*[1]. [20.28—As for the looking into the water (by the sacrificer's wife): Baudhāyana says that he should make her look (at her face reflected in the water, placing the vessel of water) near the *cātvāla*. Śālīki says (that he should place the vessel of water) by the side of the animal (and make her look at her face reflected in that water).] She should make the breaths (that is, the various limbs) of the animal swell in (the following) order—the speech (that is, the mouth) with *vāk ta ā pyāyatām*[1]; the breath (that is, the nose) with *prāṇas ta ā pyāyatām*[1]; the eye with *cakṣuṣ ṭa ā pyāyatām*[1]; and the ear with *śrotraṁ ta ā pyāyatām*[1]. These very (limbs) should she touch again with *yā te prāṇāñ chug jagāma...*[1]. (She should then make) the navel swell with *nābhis ta ā pyāyatām*, and the anus with *pāyus ta ā pyāyatām*. With *śuddhāś caritrāḥ...*[1], she should wash the (four) legs (of the animal) joined together. With *śam ahobhyām*, she should pour out the remaining water towards the south along the back (of the animal).

One (that is, the pratiprasthātṛ) should take the sacrificer's wife (back to her seat). The animal should be turned supine. With *oṣadhe trāyaṣvai 'nam*, the adhvaryu should lay down, along the turning of the hair on the right side, a *darbha*-blade, (namely, one of the two *darbha*-blades by means of which the formal dedication has been made) with its end pointing towards the east. With the formula, *svadhite mai 'naṁ hiṁsīḥ*, he should place the knife across (the *darbha*-blade). He should cut the *darbha*-blade (into two). He should incise (the animal's) skin. Then he should adhere to the thinner piece of that very *darbha*-blade (which has been cut into two). He should besmear the thicker piece with blood at both the ends and throw it away towards this quarter (that is, towards the south-west) with *rakṣasām bhāgo 'sī 'dam...*[1]. He should then touch water. [20.28—As for the besmearing of the *darbha*-blade: (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Baudhāyana, indeed, says that one (of the two ends of the

1. See *Agniṣṭoma: agnīṣomīyapaśuvapāyāgaḥ*.

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longer piece of the *darbha*-blade) already becomes besmeared (with blood at the time of the incising of the animal). One should (therefore) besmear only the other (end of that piece of the *darbha*-blade with blood) and throw (that piece) away with *rakṣasām bhāgo 'si*.... Then he should touch water.] He should make a wider incision (on the animal's belly) and then extract the omentum with *iṣe tvā*. With *ghṛtena dyāvāpṛthivī prorṇvāthām*, he should cover the two forks with that omentum. He should pierce it by means of the one-pronged fork, and disentangle it from the base with *acchinno rāyaḥ suvīraḥ*. He should then turn by the right, sprinkle (the omentum) with water, and heat it over the *śāmitra* fire.

2. With the fire-brand in the forefront they should proceed. After (the āgnīdhra who has taken up the fire-brand should walk) the adhvaryu with the omentum (in his hand). At this stage also the sacrificer should touch the two forks. The adhvaryu should come to (the āhavanīya fire) with *urv antarikṣam anv ihi*. After having come, he should cast away the (remaining) piece of the *darbha*-blade upon the nearest embers of the āhavanīya fire with *vāyo vīhi stokānām*, for the sake of the omentum being heated (upon that burning piece of the *darbha*-blade). The pratiprasthātṛ should then take the omentum away, between the sacrificial post and the āhavanīya fire, towards the south, and, standing with his face turned towards the north, cook it. The adhvaryu should put on the omentum a spoonful of clarified butter with *tvām u te dadhire*.... He should then give out a call (with the words), "Do you recite the verses for the drops (*stokebhyo 'nubrūhi*)." As soon as the reciting of the verses relating to the drops (*stokīya*) has been closed (by the maitrāvaruṇa) and after the omentum has been properly cooked, the adhvaryu should take up the *juhū* and the *upabhṛt*, step beyond the altar, cause (the āgnīdhra) to announce, and (after the latter has responded) direct the maitrāvaruṇa: "Do you call out the hotṛ to recite the yājyā relating to the offering to Svāhākṛtis (*svāhākṛtībhyaḥ preṣya*)." At the *vaṣaṭ*-utterance by the hotṛ the adhvaryu should offer (the oblation of the eleventh prayāja). He should step back towards the north, pour out the clarified butter remaining in the *juhū*, first over the *pṛṣadājya* and then over the omentum. [24.36—If one desires to offer the two ājyabhāgas in the Animal-sacrifice, at what time, indeed, should he offer them? (He should offer them) after he has given out the call with *svāhākṛtībhyaḥ preṣya* and has offered the oblation but before the offering of the omentum.]

Then the adhvaryu should spread out (clarified butter) by means of the spoon (as base into the *juhū*) two times, and should, while drawing the omentum (into the *juhū*), give out a call with the words, "Do you recite the puronuvākyā relating to the offering of the fat—of the omentum of the goat being cut out for Indra-Agni (*indrāgnibhyāṁ chāgasya vapāyā medaso 'vadīyamānasyā 'nubrūhi*)." (After having drawn up the omentum into the *juhū*) he should pour out clarified butter over it two times. He should step beyond (the altar), cause (the āgnīdhra) to announce, and (after the latter has responded) give out a call with the words, "Do you give out a call (to the hotṛ)

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to recite the yājyā relating to the offering of the fat—of the omentum of the goat for Indra-Agni (*indrāgnibhyāṁ chāgasya vapām medaḥ prasthitam preṣya*)." [20.28—As for the offering of the omentum: There should be either spoonfuls of clarified butter or gold (to accompany the offering) at the second and the fourth time.[1] The former alternative (is recommended) by Baudhāyana, the latter by Śālīki.] He should then offer an oblation of a spoonful of clarified butter, called *purastāt-svāhākṛti*, with *svāhā devebhyaḥ*. [24.36—Some gods are to be offered an oblation with a mantra beginning with *svāhā*, while some others are to be offered an oblation with a mantra ending with *svāhā*. These are, indeed, respectively the rays of Āditya towards the east (that is, appearing before sunrise) and those towards the west (that is, appearing after sunset).] At the *vaṣaṭ*-utterance, he should offer the omentum with *jātavedo vapayā gaccha devān*.... Then he should offer a spoonful of clarified butter, called *upariṣṭāt-svāhākṛti*, with *devebhyaḥ svāhā*. With *svāho 'rdhvanabhasam mārutaṁ gacchatam*, he should cast away upon the fire the two-forks—the two-pronged one with its ends pointing towards the east and the one-pronged one with its end pointing towards the west. He should offer upon these two an oblation of the clarified butter remaining in the *juhū*. Then he should step back towards the north and place the two ladles in their respective places; all the officiating priests (together with the sacrificer and his wife) should step across and sprinkle themselves with water at the *cātvāla*. One should invite the sacrificer's wife, then the hotṛ, then the brahman, then the pratiprasthātṛ, then the praśāstṛ (= the maitrāvaruṇa), and then the āgnīdhra. (The adhvaryu should then call out the sacrificer) with the words, "Come, o sacrificer." (All of them should sprinkle themselves with water with the two verses), *idam āpaḥ pravahatā 'vadyaṁ*...[2] and *nir mā muñcāmi śapathān nir mā varuṇād uta | nir mā yamasya paḍbīśāt sarvasmād devakilbiṣād atho manuṣyakilbiṣāt*. The sacrificer should collect water in the cavity of his hands, with *sumitrā na āpa oṣadhayaḥ santu*. With *durmitrās tasmai bhūyāsur*..., he should toss that water towards that quarter in which lives one whom he hates. Then all should touch water and take their respective seats.

BHĀRADVĀJA [7.12.8–16.14]—

1.=Baudh.~ When he knows of the portion of the call, *prā 'smā agnim bharata*... (being uttered by the hotṛ), the āgnīdhra should take up the same fire-brand out of the āhavanīya fire and proceed. The animal should be taken towards the north, between the *cātvāla* and the rubbish-heap, with the formula, *revatīr yajñapatim*.... The adhvaryu should recite over the sacri-

1. That is to say: There should be the spreading out of clarified butter as base two times, then the omentum, and then the pouring out of clarified butter over it two times; the portion should be fivefold (*pañcāvatta*) in this manner. Or, the portion should be fivefold in the following manner there should be the spreading out of clarified butter as base one time, then the placing of a piece of gold upon it, then the omentum, then the placing of a piece of gold upon the omentum, and then the pouring out of clarified butter over all this one time.

2. *VS* 6.17.

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ficer the verse, *nānā prāṇo yajamānasya....* The āgnīdhra should drop down towards the north the fire from the fire-brand. This very fire serves as the *śāmitra* fire. One should either bring as the *śāmitra* fire a portion of fire from out of the rear (that is, the original) gārhapatya fire or churn out new fire. Out of the two *darbha*-blades with which he had formally dedicated the animal, the adhvaryu should preserve one for being cut off and throw down the other (upon the ground) to the south of the *śāmitra* fire with *sam asya tanuvā bhava... .*~ The adhvaryu and the sacrificer should both sit down gazing at the *prṣadājya* with the two verses, *iha prajā viśvarūpā ... yajñe viśvabhṛto janitrīḥ...* and *yāsām ūdhaś caturbilam madhoḥ pūrṇaṁ ghṛtasya ca | tā naḥ payasvatīḥ santv asmin goṣṭhe vayovṛdhaḥ.*~ With the verse, *śamitāra upetana...*, he should release the tether of the animal. He should pick it up by means of the one-pronged fork and throw it away into the *cātvāla* or upon the rubbish-heap with the verse-half, *aditiḥ pāśam...* . If he desires to practise *abhicāra*, he should throw that tether away upon a piece of wood or a bunch of grass with *arātīyantam adharaṁ kṛṇomi... .*~ With *āpo devīḥ śuddhā-yuvaḥ*, the sacrificer's wife should touch water at the *cātvāla*. All should hasten to the *cātvāla*, together with the sacrificer's wife, and sprinkle themselves with water with the formula, *śuddhā vayam pariviṣṭāḥ....* The sacrificer's wife should make the breaths (that is, the various limbs) of the animal swell (with the relevant formulas), and the adhvaryu should pour down water (upon them). According to some teachers, the adhvaryu should make the breaths swell and the sacrificer's wife should pour down water.~ (The adhvaryu) should pour down water upon the animal's neck with the verse, *yā te prāṇāñ....* With the formula, *yat te krūraṁ yad āsthitaṁ...*, the sacrificer's wife should swell the whole body of the animal swell.~ With *śuddhāś caritrāḥ*, she should make the legs swell. With *śam adbhyaḥ śam oṣadhībhyaḥ...*, the adhvaryu should pour down the remaining water (from over the head) along the back.~ He should extract the omentum with the formula, *iṣe tvā*. With *devebhyaḥ śundhasva devebhyaḥ śumbhasva*, he should stir it. With the formula, *ghṛtena dyāvāpṛthivī prorṇvāthām*, he should spread it out upon the two forks. With the formula, *ūrje tvā*, he should pierce the one-pronged fork into the joint. With the formula, *acchinno rāyaḥ suvīraḥ indrāgnibhyāṁ tvā juṣṭām utkṛntāmi*, he should cut out the omentum. The śamitṛ should hold tightly in his fist the portion (of the animal's body), from which the omentum has been drawn out, until the conclusion of the offering of the omentum. The adhvaryu and the sacrificer should touch the two forks. With *urv antarikṣam anv ihi*, the adhvaryu should walk round. With the formula, *pratyuṣṭaṁ rakṣaḥ...*, he should cook the omentum over the *śāmitra* fire.

2.≐Baudh.~ After the omentum has been properly cooked, the adhvaryu should, as in the case of the *sāmnāyya*, pour out clarified butter over it, and then take it down from over the fire. With *supippalā oṣadhīḥ kṛdhi*, he should put it down within the altar upon the twig of *plakṣa* placed upon the *barhis*. With *prayutā dveṣāṁsi*, he should take down the omentum

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from over the two forks.~~ If he intends offering the ājyabhāgas, he should, after having stepped back, pour out clarified butter from the *juhū* over the *dhruvā*.~~ He should give out a call (to the maitrāvaruṇa) with the words, "Do you recite the puronuvākyā relating to the offering of the fat—of the omentum for Indra-Agni." He should spread out clarified butter as base into the *juhū*, place upon it a piece of gold, put down the whole omentum upon that piece of gold, place another piece of gold upon the omentum, and pour out clarified butter over it. This constitutes the five-fold (*pañcāvatta*) oblation of the omentum. Even if the sacrificer is *caturavattin*, he should take up the five-fold oblation. In the absence of gold, he should substitute clarified butter for it. He should step beyond towards the south, cause (the āgnīdhra) to announce, (and, after the latter has responded,) direct the maitrāvaruṇa with the words, "Do you address a call to the hotṛ to recite the yājyā relating to the offering of the fat—of the omentum for Indra-Agni."~~ He should pour out clarified butter over the cavity in the animal's body.~~ They should sprinkle themselves with water with the verses, *idam āpaḥ...*, *nir mā muñcāmi...*, and *āpo mā tasmād enaso viśvān muñcantv aṁhasaḥ*. After the omentum has been offered, the sacrificer should give a boon to the adhvaryu. He should give him an adorned maiden, an ox, or three heifers.

ĀPASTAMBA [7.15.6–21.6]—

1.=Bhār. While the animal is being released from the sacrificial post (by the śamitṛ), the adhvaryu should offer an oblation with *ye badhyamānam....* While the animal is being taken away after having been released, he should offer an oblation with *pramuñcamānā....* With *revatīr yajñapatim priyadhā viśata*, the adhvaryu and the sacrificer should touch the animal with the two forks.~~ With *uro antarikṣa sajūr...*, the adhvaryu and the others should take away the animal, between the *cātvāla* and the rubbish-heap, towards the north. The adhvaryu should murmur the verse, *nānāprāṇo yajamānasya....* While the hotṛ is uttering the portion *ūvadhyagoham pārthivaṁ khanatāt* (in the *adhrigu*-formula), one should dig out a pit for throwing away into it the excrement of the animal.~~ The animal should be made to stand to the south of the *śāmitra* fire, facing towards the west. With *pṛthivyāḥ samprcaḥ pāhi*, the adhvaryu should throw down under him one of the two *darbha*-blades used in connection with the formal dedication.~~ The sacrificer should return to his place after having recited the (five) formulas beginning with *svarvid asi svarvit tvā...*[1], the verse, *āśānāṁ tvā "śāpālebhyaḥ...*[2], and the verse, *viśvā āśā madhunā...*[2]. The adhvaryu should murmur the verse, *nānāprāṇo yajamānasya...*. The adhvaryu and the sacrificer should gaze at the *pṛṣadājya* with the verses, *yāsām ūdhaś caturbilaṁ... / tā naḥ santu payasvatīr asmin...* and *iha paśavo viśvarūpā ramantām asmin yajñe viśvavido ghṛtācīḥ....* They should then sit down, restraining speech. If the animal bleats, the adhvaryu should gaze (at the *pṛṣadājya*)[3] with the verse,

1. *MS* 1.2.15. 2. *TBr* 2.5.3.3.
3. According to Rudradatta, he should gaze at the animal.

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indrasya bhāgaḥ suvite dadhātane 'maṁ yajñaṁ yajamānaṁ ca sūrau / yo no dveṣṭy anu taṁ.ravasvā 'nāgaso yajamānasya vīrāḥ.~ With the verse, *śamitāra upetana...*, the adhvaryu and the sacrificer should go near the animal with the two forks. With the verse, *aditiḥ pāśam pra mumoktv...*, the adhvaryu should untie the tether round the animal's neck, wind it in coils, and place it upon the neck of the animal. He should lift it up by means of the one-pronged fork, and, with *arātīyantam adharaṁ karomi*, cast it away into the *cātvāla*. If the sacrificer desires to practise *abhicāra*, he should throw that tether away upon a tree or upon a branchless trunk or upon a post with the verse, *arātīyantam adharaṁ kṛṇomi.....*~ According to some teachers, the pratiprasthātṛ should recite with reference to the sacrificer's wife the formula, *anarvā pre 'hi....* With *āpo devīḥ śuddhāyuvaḥ...*, the sacrificer, his wife, and the officiating priests should touch water at the *cātvāla*. According to some teachers, the sacrificer's wife should not do so.~ One should make the heart (of the animal) swell (by means of water) with *yā te prāṇāñ chug jagāma...* and the penis (of the animal) with *meḍhraṁ ta ā pyāyatām.*~ After each limb of the animal has been made to swell the sacrificer should murmur the formula, *śam adbhyaḥ*, before the drops of water have sunk into the earth. With *śam oṣadhībhyaḥ śam pṛthivyai*, the adhvaryu should pour down on the ground the remaining *prokṣaṇī*-water.~ With *rakṣasām bhāgo 'si*, he should throw away towards the north-west the piece of the *darbha*-blade dipped into the blood. With the formulas, *idam ahaṁ rakṣo 'va bādhe* and *idam ahaṁ rakṣo 'dhamaṁ tamo nayāmi...*, he should stand with his left foot planted on that piece.~ He should recite over the omentum the formula, *devebhyaḥ kalpasva*. With *devebhyaḥ śundhasva*, he should sprinkle water upon the omentum. With *devebhyaḥ śumbhasva*, he should wipe the omentum (clean) by means of the knife.~ He should heat the omentum over the *śāmitra* fire with *pratyuṣṭaṁ rakṣaḥ...*, and then pray to Sūrya with *namaḥ sūryasya saṁdṛśe*[1].~

2. =Bhār.~ With *nirdagdhaṁ rakṣo nirdagdhā arātayaḥ*, the adhvaryu should heat the omentum over the nearmost embers of the āhavanīya fire.~ He should direct (the maitrāvaruṇa) with the words, *svāhākṛtībhyaḥ preṣya*, or with the words *svāhākṛtībhyaḥ preṣya*. He should offer the oblation at the *vaṣaṭ*-utterance, cross the altar towards the north, and pour out the clarified butter remaining in the *juhū*—first over the *dhruvā*, then over the *pṛṣadājya* (both in the ladle and the vessel), and then over the omentum. Or he should pour out the clarified butter in the reverse order. He should not pour it out over the *upabhṛt*.~ According to some teachers, one should not offer the ājyabhāgas (in connection with the animal-offering) in a Soma-sacrifice.~ With *svāho 'rdhvanabhasaṁ...*, the pratiprasthātṛ should cast away the two forks upon the āhavanīya fire—the two-pronged fork with its ends pointing towards the east, and the one-pronged fork with its end pointing towards the west. Or he should cast them away the other way round.~ The officiating priests, together with the sacrificer and his wife,

1. *MS* 1.2.16.

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should go to the *cātvāla*, and they should all sprinkle themselves with water with the three verses beginning with *āpo hi ṣṭhā...*,[1] and the verses, *idam āpaḥ... | yad vā 'bhidudrohā 'nṛtaṁ yad vā śepe abhīruṇam, āpo mā ..., nir mā muñcāmi...varuṇād adhi...*.

SATYĀṢĀḌHA [4.3-4]—

1.≒Āp. After having released the animal from the sacrificial post, the adhvaryu should cause the āgnīdhra to announce. After the latter has responded, the adhvaryu should direct (the maitrāvaruṇa) with the words, *upapreṣya hotar havyā devebhyaḥ*. With the formula, *revatīr yajñapatim priyadhā viśata*, the adhvaryu and the sacrificer should touch the animal by means of the two *darbha*-blades, the two forks, and the twig of *plakṣa*. The adhvaryu should recite over the sacrificer the verse, *nānā-prāṇo...* (After having placed the *śāmitra*-fire, the āgnīdhra) should go along the north of the *śāmitra* fire. While the hotṛ is saying, *udīcīnāṅ asya pado nidhattāt*, the adhvaryu should put down with the formula, *sam asya tanuvā bhava...*, one of the two *darbha*-blades, used in connection with the formal dedication, with its end pointing either towards the east or towards the north. He should say to the śamitṛ, "Do you immolate the animal in such a way that it does not make any sound. Speak out when it has been immolated." The adhvaryu and the sacrificer should go back to their respective places. One should pick up the animal's tether by means of the one-pronged fork and throw it away into the *cātvāla*. With *āpo devīḥ...*, the sacrificer's wife should pour down water in the *cātvāla*. According to some teachers, (such pouring down of water) is prohibited. With the formula, *śam ahobhyām*, one should pour down the remaining water along the back (of the animal). He should turn the animal supine. With *oṣadhe trāyasvai 'nam*, he should place the remaining *darbha*-blade, (out of the two) used for the formal dedication, upon that spot from which the omentum is to be extracted, that is, at the distance of two or three or four *aṅgulas* to the south of the navel. Either with *indrāgnibhyāṁ tvā juṣṭām utkṛntāmi* or with *acchinno rāyaḥ suvīraḥ*, he should cut the omentum.

2.≒Āp. The sacrificer and the adhvaryu should again touch the two forks. All should approach the āhavanīya fire with the three verses beginning with *upa tvā 'gne dive dive...*.[2] With the formula, *vāyo vīhi stokānām*, the adhvaryu should cast away the piece of the *darbha*-blade (on the āhavanīya fire). According to some teachers, he should throw it under the omentum. After he has caused (the āgnīdhra) to announce, the adhvaryu should not direct (the maitrāvaruṇa). The maitrāvaruṇa should give out a call to the hotṛ (to recite the yājyā).

VAIKHĀNASA [10.12-17]—

1≒Āp. Sat. According to some teachers, the āgnīdhra should draw out a fire-brand from the old gārhapatya fire. The adhvaryu should pick up the animal's tether by means of the one-pronged fork and throw it away

1. *TS* 4.1.5.2-4. 2. *TS* 1.5.6.2.

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towards this quarter (that is, towards the south-west) with *arātīyantam adharaṁ kṛṇomi*... .~ According to some teachers, the sacrificer's wife should again touch the same limbs (of the animal which she had already made to swell with the verse, *yā te prāṇāñ*...).~ (After having disposed of the *darbha*-blade besmeared with blood), the adhvaryu should wash his hands and feet and touch water.~

2. ≡ Āp. Sat.

MĀNAVA [1.8.3.23–4.40; 5.2.15.32]—

1.≒Āp.~ With *revati predhā*..., the sacrificer should touch the animal by means of the two forks.~ With *sam asya tanvā bhava*..., the adhvaryu should throw away towards the south-west of the *śāmitra* fire one of the *darbha*-blades used for the formal dedication.~ With *nānā prāṇo yajamānasya*... / *samyag āyur yajñaṁ yajñapatau dhāḥ*, the adhvaryu should return to the fire-hall.~ Gazing at the *pṛṣadājya* with *iha prajā viśvarūpā*...[1], they should wait.~ The adhvaryu should murmur the verse, *śamitāra upetana*... .~ If one intends practising *abhicāra*, he should throw away the animal's tether upon a bunch of grass or upon a post with the formula, *yo no dveṣṭy adharaḥ sa padyatāṁ*... . If one does not intend practising *abhicāra* he should pick up the tether by means of the one-pronged fork and, without reciting any formula, throw it away into the *cātvāla*.~ The sacrificer's wife should recite at the *cātvāla* the formula, *devīr āpo*..., with reference to the water. The adhvaryu should wash the relevant limbs (of the animal) respectively with the formulas beginning with *vācam asya mā hiṁsīḥ*. The sacrificer's wife should pour down water (for this washing). The adhvaryu should wash the throat with the formula *yat te krūraṁ*... . He should touch the relevant limbs respectively with the formulas beginning with *gātrāṇy asya mā hiṁsīḥ*. He should follow the drops of water, which have fallen upon the ground, with the formula, *śam adbhyaḥ*.~

2.≒Āp.~ The adhvaryu should offer an oblation upon the omentum with the verse, *tvām u te dadhire devayanto havyavāhaṁ śṛtaṁ kartāram uta yajñiyaṁ ca* / *agniḥ sudakṣaḥ sutanur ha bhūtvā devebhyo havyā vaha jātavedaḥ*.~ After having offered the ājyabhāga to Agni, he should go towards the south along the rear of the ladles and offer the ājyabhāga to Soma. He should stand there only, spread out clarified butter as base (into the ladle), and then take up the portions. He should first take up a piece of gold, then place the omentum upon it, and place upon it another piece of gold. He should pour out clarified butter over all this.~ He should recite the verse, *jātavedo vapayā*...,[2] and, at the *vaṣaṭ*-utterance, make the offering of the omentum. He should offer the post-omentum oblation with the formula, *viśvebhyo devebhyaḥ svāhā*. He should go back and, with reference to the relevant divinity, pour out clarified butter over the spot on the animal's body from which the omentum has been extracted.~ All should sprinkle themselves with water at the *cātvāla* with *idam āpaḥ pra vahata*....[3] Then

1. *MS* 4.2.10. 2. *KS* 30.8. 3. *RV* 1.23.22.

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the sacrificer should give out a call with the words, "Do you propitiate the Brāhmaṇas."

After the offering of the omentum has been made, the brahman should sprinkle himself with water at the *cātvāla*.

VĀRĀHA [1.6.4.26–6.15]—

1.≒Mān.〰 With *sam asya tanvā bhava...*, the adhvaryu should put down on the ground to the rear of the *śāmitra* fire one of the two *darbha*-blades by means of which the formal dedication was made. The sacrificer should murmur the formula, *varṣīyo varṣīyaso...*.〰 The adhvaryu should follow with the verse, *na vā etaṅ mriyase...*, the animal being immolated.〰 While the animal's tether is being loosened, he should murmur the verse-half, *pāśāt paśum pra muñcata...*.〰 With *śatena pāśair varuṇā 'bhidhehi...*[1], he should throw away the tether either upon a bunch of grass or upon a post.〰 He should join at the end of each of the earlier formulas the formula *yat te krūraṁ yad āsthitaṁ...*. He should touch the neck and the back with the formula, *gātrāṇy asya mā himsīḥ*. He should pour down the remaining water along all the sides with the formula, *śam adbhyaḥ*.〰

2.≒Mān.〰 (After the omentum has been placed within the altar), the adhvaryu should remove the two forks (without reciting any mantra).〰 All the officiating priests, together with the sacrificer and his wife, should sprinkle themselves with water at the *cātvāla* with the three formulas beginning with *āpo hi ṣṭhā...*[2]. At this time the sacrificer should offer *madhumantha* to the Brāhmaṇas.〰

KĀTYĀYANA [6.5.5–6.27]—

1.≒Bhār. The āgnīdhra should again go towards the north, with a fire-brand in hand. One should take the animal after him. The pratiprasthātṛ should touch the animal by means of the two forks of *kārṣmarya*—one one-pronged and the other two-pronged. The adhvaryu should touch the pratiprasthātṛ, and the sacrificer should touch the adhvaryu. The adhvaryu should take up two *darbha*-blades from the altar, and give out the call, *upapreṣya hotar havyā devebhyaḥ*. He should make the sacrificer recite the formula, *revati yajamāne...*. The adhvaryu should not go beyond the spot where the *śāmitra* fire is to be placed. The āgnīdhra should place the fire-brand in the *śāmitra*-chamber. According to some teachers, he should place the churned-out fire. With *varṣo varṣīyasi...*, the adhvaryu should throw away one (of the two *darbha*-blades in his hand) on the ground to the rear of the *śāmitra* fire. One should make the animal lie down upon that *darbha*-blade, with its head towards the west and its legs towards the north, and immolate it. Or the animal should be made to lie down with its head towards the east. One should close the animal's mouth tightly and obstruct its breathing, without allowing any sound to issue (from it). Or (one should immolate it) by means of a noose round its neck. All should go back to the āhavanīya fire, circumambulate it by the right, and sit down (in their respective places).

1. *KS* 4.16. 2. *MS* 2.7.5.

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The adhvaryu should give out a call to the śamitṛ with the words, "Do you immolate (the animal); it has gone (to the gods)." With *svāhā devebhyaḥ*, he should offer an oblation. After the śamitṛ has announced, "The animal is immolated," the adhvaryu should say, "Let it lie for a moment," in all animal-offerings except the one connected with the Soma-sacrifice. He should again offer an oblation of clarified butter, with *devebhyaḥ svāhā*. (He may offer these two oblations) or he may not. He should pick up the animal's tether by means of the two forks and throw it away into the *cātvāla* with *mā 'hir bhūr*.... He should give out a call with the words, "O pratiprasthātṛ, bring forth the sacrificer's wife." While the sacrificer's wife is coming forth, holding in her hand a pitcher filled with water intended for washing the feet (and other limbs) of the animal, the pratiprasthātṛ should make her recite the formula, *namas ta ātāna*.... The sacrificer's wife should apply water to the animal's mouth, nose, eyes, ears, navel, penis, anus, and legs collected together, respectively with the relevant formulas beginning with *vācaṁ te śundhāmi*. The sacrificer and the adhvaryu should apply the remaining water to all the limbs of the animal, beginning with the head. They should sprinkle with water the animal's head with *manas ta*..., (the other limbs with the relevant formulas,) and all the limbs with *yat te krūraṁ*.... With *śam ahobhyaḥ*, they should sprinkle water upon the rear part of the animal.〰 With *nirastaṁ rakṣaḥ*, the adhvaryu should throw away the piece of the *darbha*-blade (upon the rubbish-heap). With *idam ahaṁ*..., the sacrificer should plant his foot upon that piece of the *darbha*-blade.〰 After the omentum has been cut out, (the pratiprasthātṛ) should wash it at the *cātvāla* and heat it over the *śāmitra* fire.

2.≒Bhār.〰 (While the omentum is being cooked over the āhavanīya fire), the adhvaryu should pour out clarified butter over it, by means of the spoon, with the formula, *agnir ājyasya*.....〰 After the omentum has been properly cooked, the pratiprasthātṛ should say to the adhvaryu, "(The omentum) is cooked; proceed."〰 After the offering of the omentum, the adhvaryu should throw away upon the fire with *svāhākṛte*... both the forks—the one-pronged fork with its end pointing towards the east and the other with its ends pointing towards the west.〰

LĀṬYĀYANA [5.3.17]—

2. After the offering of the omentum, the brahman (together with all others) should go to the *cātvāla* and sprinkle himself with water with the formulas beginning with *idam āpaḥ*.... He should sprinkle himself, in this manner, in all Animal-sacrifices.

DRĀHYĀYAṆA [13.3.15]—

2. ≡ Lāṭ.

VAITĀNA [10.14, 16–19]—

1. The brahman should follow the animal being released from the sacrificial post, with the verse, *ya īśe*.... While the animal is being taken away to the *śāmitra*-chamber, he should offer oblations with the verses,

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pramucyamāno bhuvanasya..., *yau te daṁṣṭrau...*, and *ahrastas tvam abhijuṣṭaḥ...*. He should recite, with reference to the animal being immolated, the half-verse, *ye no dviṣanty...*[1]. Then all should turn by the right and return to their respective places. The brahman should follow the animal being sprinkled with water, with the verse-half, *pra pado 'va nenigdhi...*[1].

2. He should follow the omentum being offered, with the verse, *jātavedo vapayā...*[2]. All should sprinkle themselves with water at the *cātvāla* with the two hymns[3], called *śambhū* and *mayobhū*, (namely, those respectively beginning with *āpo hi ṣṭhā...* and *śaṁ no devīr...*).

THE *HAUTRA* RELATING TO THE OFFERING OF THE OMENTUM

BAUDHĀYANA [As quoted in Sāyaṇa's commentary on *ABr* 2.6]—

1. After the adhvaryu has directed the maitrāvaruṇa wth the words, "Do you invite the hotṛ to give directions relating to the oblations for the gods (*upapreṣya hotar havyā devebhyaḥ*)," the latter should address a call to the hotṛ with the formula, *ajaid agnir asanad vājaṁ...*. The hotṛ should then utter the *adhrigu*-call, namely, *daivyāḥ śamitāra uta manuṣyā ārabhadhvam...*.

ĀPASTAMBA HAUTRA PARIŚIṢṬA [2.2.9–12]—

1.=Baudh.~ The hotṛ should murmur the formula, *adhriguś ca...*.

2. After the adhvaryu has given out the call with the words, "Do you recite the verses in connection with the drops," the maitrāvaruṇa should recite the *stokīyā* verses beginning with *juṣasva saprathastamaṁ...*. As soon as he knows that the omentum has been properly cooked, the hotṛ should once again go through the rite of throwing away a *darbha*-blade from his seat and seating himself thereon respectively with the relevant formulas, and then recite the *nigada* formula, *ghṛtavatīm adhvaryo...*. After the adhvaryu has directed the maitrāvaruṇa with the words, "Do you address a call to the hotṛ to recite the yājyā relating to the offering to Svāhākṛtis," the maitrāvaruṇa should address the call (in connection with the eleventh prayāja) with the words, *hotā yakṣad agniṁ svāhā...*. The hotṛ should recite as yājyā the verse, *sadyo jāto...*. According to some teachers, in the Animal-sacrifice, one may or may not offer the ājyabhāgas. There should be *vṛdhanvant* ājyabhāgas. After the adhvaryu has given out a call with the words, "Do you recite the puronuvākyā relating to the offering of the fat—of the omentum of the goat being cut out for Indra-Agni," the maitrāvaruṇa should recite the puronuvākyā, *ā vṛtrahaṇā vṛtrahabhiḥ...*. (After the adhvaryu has given out a call with the words, "Do you address a call to the hotṛ to recite the yājyā relating to the offering of the fat—of the omentum of the goat set forth for Indra-Agni," the maitrāvaruṇa should recite the call, *hotā yakṣad indrāgnī*

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1. *VaitS* 10.14 refers to *KauśS* 64.6–17 from which the relevant injunction is reproduced here.
2. *TS* 3.1.4.4. 3. *AV* 1.5, 6.

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chāgasya....) The hotṛ should recite as yājyā the verse, *gīrbhir viprāḥ pramatim icchamānaḥ....*

VAIKHĀNASA [10.12, 15]—

1. ≡ Baudh.

2. ≡ Baudh.

MĀNAVA [5.2.8.22-32]—

1.≒Āp.~ In the *adhrigu*-call, the hotṛ should utter the portion, *asnā rakṣaḥ saṁsṛjatāt*, in low tone. He should utter the portion from *vaniṣṭhum asya mā rāviṣṭa* onwards in loud tone. He should enclose the recital with the portion *adhrigo3....* He should then murmur in low tone the formula, *adhriguś ca vipāpaś ca....*

2.≒Āp.~ In connection with the offering of the omentum, there should be the two *vārtraghna* ājyabhāgas.[1] In connection with the three sets of two verses each respectively relating to the offerings of the omentum, the *paśupuroḍāśa*, and the animal's organs, each first verse should be recited as the puronuvākyā and each second as the yājyā. Thus is the rule of six verses prescribed.~ In connection with the offering of the omentum, the maitrāvaruṇa should recite as puronuvākyā the verse, *śuciṁ nu stomaṁ navajātam adya....*~ The hotṛ should recite as yājyā the verse, *śnathad vṛtram uta....*

KĀTYĀYANA HAUTRA PARIŚIṢṬA [4.4-7]—

1. After the adhvaryu has directed him with the words, *upapreṣya hotar havyā devebhyaḥ*, the maitrāvaruṇa should address a call to the hotṛ with *ajaid agnir asanad vājaṁ ...*[2]. The hotṛ should then recite the *adhrigu* call beginning with *daivyāḥ śamitāra ārabhadhvam...*[3]. He should recite the portion from *asnā rakṣaḥ saṁsṛjatāt* up to *adhrigā3u* three times. He should recite the portion following this in low tone. He should then turn by the right.

2. After the adhvaryu has given out a call with the words, "Do you recite the verses in connection with the drops," the maitrāvaruṇa should recite the six *stokīya* verses, namely, *juṣasva saprathastamam ...*[4] and the five beginning with *imaṁ no yajñam ...*[5]. The hotṛ should recite the last prayāja-yājyā. With regard to the ājyabhāga to Agni, the maitrāvaruṇa should address the call, *hotā yakṣad agnim ājyasya juṣatāṁ havir hotar yaja.* In this manner, he should address the calls mentioning the relevant oblation and divinity, and ending with *havir hotar yaja.* The necessary modification should be made in the call in connection with the offering of the organs, the offering to Vanaspati, and the *sviṣṭakṛt* offering. In connection with the offering of the omentum of the animal intended for Indra-Agni, the maitrāvaruṇa should recite the puronuvākyā, *ā vṛtrahaṇā vṛtrahabhiḥ*

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1. It is not clear why the 30th *sūtra, agne naye 'ti ṣaḍarcam,* occurs here. Those six verses (*MS* 4.14.3) are actually the puronuvākyās and the yājyās relating to the Optional Animal-sacrifice for Agni mentioned in *MānŚS* 5.2.10.15.

2. *TBr* 3.6.5. 3. *ĀśvŚS* 3.3.1. 4. *ṚV* 1.75.1. 5. *RV* 3.21.1-5.

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śuṣmaiḥ...[1]. After being addressed by the maitrāvaruṇa, the hotṛ should recite the yājyā, *śuciṁ nu stomaṁ navajātam adya...*[2]. He should then offer the three oblations with the verses, *jātavedo vapayā gacched agniṁ tvaṁ hi hotā prathamo niṣīda | ghṛtena tvaṁ tanvaṁ vardhayasva satyāḥ santu yajamānasya kāmāḥ*[3] *svāhā, vedyā uttaravedyā barhiṣaḥ prastarasya yūpasya yāś caṣālasya vapāyāḥ paśor medaso yaśaḥ śrīr agne yajñasya mayi tāḥ saṁśritāśrayaḥ*[4] *svāhā*, and *yat paśuḥ pradhyāyati manasā hṛdayena ca | vācā sahasrapāśayā mayi badhnāmi te manaḥ punaḥ*[5] *svāhā.*

Āśvalāyana [1.4.4; 3.2.10; 3.3.1–2, 4–6; 3.4.1–3; 3.5.1–4; 3.7.1, 13]—

1. After the adhvaryu has given out a call either with the words, *adhrigave preṣya*, or with the words, *upapreṣya hotar...*, the maitrāvaruṇa should address a call to the hotṛ with the words, *ajaid agnir asanad vājaṁ...*[6], and then let his staff rest within the altar. The hotṛ should then recite the *adhrigu*-call, namely, *daivyāḥ śamitāra ārabhadhvam uta manuṣyā upanayata medhyādura āśāsānā medhapatibhyām medham | prā'smā agnim bharata stṛṇīta barhir anv enam mātā manyatām anu pitā 'nu bhrātā sagarbhyo 'nu sakhā sayūthyaḥ | udīcīnāṁ asya pado nidhattāt sūryaṁ cakṣur gamayatād vācam prāṇam anvavasṛjatād antarikṣam asuṁ diśaḥ śrotraṁ pṛthivīṁ śarīram | ekadhā 'sya tvacam ācchyatāt purā nābhyā apiśaso vapām utkhidatād antar evo 'ṣmāṇaṁ vārayadhvāt | śyenam asya vakṣaḥ kṛṇutāt praśasā bāhū śalā doṣaṇī kaśyape'vā'ṁsācchidre śroṇī kavaṣorū srekaparṇā'ṣṭhīvantā ṣaḍviṁśatir asya vaṅkrayas tā anuṣṭhyo'ccyāvayatād gātraṁ gātram asyā 'nūnaṁ kṛṇutāt | ūvadhyagoham pārthivaṁ khanatāt | asnā rakṣaḥ saṁsṛjatāt | vaniṣṭhum asya mā rāviṣṭo 'rūkam manyamānā ned vas toke tanaye ravitā ravac chamitāraḥ | adhrigo śamīdhvaṁ suśami śamīdhvam adhrigā3u apāpa.* He should recite the words, *asnā rakṣaḥ saṁsṛjatāt, śamitāraḥ*, and *apāpa*, in low tone. He should recite the portion, *adhrigo śamīdhvaṁ...*, three times. At the end, he should murmur the *nigada, śamitāro yad atra sukṛtaṁ kṛṇavathā 'smāsu tad yad duṣkṛtam anyatra tat.* Thereafter the hotṛ and the maitrāvaruṇa should turn about by the right and sit down (with their backs towards the *śāmitra*-chamber). The brahman and the sacrificer should turn about by the left. After the animal has been immolated, all of them should again turn about and sit down as before.

2. After the omentum has been well cooked, the maitrāvaruṇa (when called out) should recite the *stokīya* verses, namely, *juṣasva saprathastamam...*, and the hymn beginning with *imaṁ no yajñam amṛteṣu dhehi...*. Thereafter the hotṛ should formally sit upon his seat and (by reciting the relevant *nigadas*) again make the adhvaryu take up the ladle for the last prayāja. (After a call has been given with the words, "Do you call out the hotṛ to recite the yājyā relating to the offering for the Svāhākṛtis,") the maitrāvaruṇa

1. *ṚV* 6.60.3. 2. *ṚV* 7.93.1.
3. *cf. TS* 3.1.4.4; *VS* 12.44.
4. This mantra is not traced in any Vedic text. Its text as given in the manuscript is corrupt.
5. *Sāma-Mantrabrāhmaṇa* 2.2.8, 6, *ṚV Khila* 5.7. (ii).

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should address the call, *hotā yakṣad agniṁ svāhā*.... The hotṛ should recite the last prayāja-yājyā from the *Āprī*-hymn. In connection with the offering of omentum to Indra-Agni, the puronuvākyā should be *ā vṛtrahaṇā*..., the call to the hotṛ should be *hotā yakṣad indrāgnī chāgasya vapāyā medasaḥ preṣya*, and the yājyā should be *śuciṁ nu stomaṁ*.... After the offering of the omentum has been made, (the hotṛ, the maitrāvaruṇa who has put down his staff, and the āgnīdhra) together with the brahman should go to the *cātvāla* and sprinkle themselves with water with the verse, *idam āpaḥ pra vahata*..., and the formula, *sumitryā na āpa oṣadhayaḥ santu durmitryās tasmai santu yo 'smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ*. In an Animal-sacrifice, the sprinkling should be done with these mantras only. (The hotṛ and the maitrāvaruṇa) should go out of the sanctuary of the sacred fires by the *tīrtha*-way and remain (outside the sanctuary) until the *paśupuroḍāśa* has been baked.

OFFERING OF THE *PAŚUPUROḌĀŚA* AND OF THE ANIMAL'S ORGANS

BAUDHĀYANA [4.8–10; 20.29,30; 24.36, 37]—

1. (The adhvaryu) should give out a call with the words, "O āgnīdhra, pour out (paddy for the preparation of) the *paśupuroḍāśa*; O pratiprasthātṛ, give the relevant instructions in connection with (the dissection) of the animal (*agnīt paśupuroḍāśaṁ nirvapa pratiprasthātaḥ paśuṁ viśādhi*)." [20.29—As for the pouring out of (paddy for the preparation of) the *paśupuroḍāśa*: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that one should pour out (paddy for) the *puroḍāśa* after the animal has been immolated.] The āgnīdhra should pour out (paddy for) the cake on eleven potsherds for Indra-Agni. [24.36—Now (about) this *paśupuroḍāśa*. What should be the beginning of the procedure in connection with it? One should place the wooden sword at the rear of the gārhapatya fire. Upon the wooden sword, (he should place) a pan. He should pour out paddy into that pan. He should go through the rites beginning with the taking up of the winnowing basket and ending with the pouring down of the wash-water for the Āpyas. He should pour down the wash-water for the Āpyas along the rear of the gārhapatya fire. He should mix up the flour for the cake with the remnant of the *prokṣaṇī*-water. In the like manner (should he proceed for the preparation) of the *savanīyapuroḍāśa*[1].] Then the pratiprasthātṛ should give instructions in connection with (the direction of) the animal with the words, "O śamitṛ, do you (extract from the animal's body and) put together the heart, the tongue, and the sternum; put together the liver and the two kidneys; keep aside the left forefoot; place the two thoracic walls separately; keep aside the right buttock and the testis with penis; put together the three organs, namely, the right forefoot, the left

1. See *Śrautakośa*, Vol. II, English Section: *Agniṣṭoma*; the preliminaries of the pressing day.

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buttock, and the thin part of the rectum with anus; put down separately the large intestine and the tail; provide ample broth, shuffle (the various organs of) the animal three times; place the heart uppermost (among the organs of) the animal which have been shuffled (*śamitar hṛdayaṁ jihvāṁ vakṣas tāni śārdhaṁ kurutāt tanima matasnau tāni sārdhaṁ savyaṁ dor eka-caraṁ kurutān nānā pārśve avadhattād dakṣiṇāṁ śroṇim adhyuddhiṁ kurutād dakṣiṇaṁ doḥ savyāṁ śroṇim aṇimad gudasya tāni tryaṅgāni kurutād vaniṣṭhuṁ ca jāghanīṁ cā 'vadhattād bahu yūḥ kurutāt triḥ paśum pracyāvayatāt triḥ pracyutasya paśor hṛdayam uttamaṁ kurutāt*)." [20.29—As for the shuffling of (the organs of) the animal: Baudhāyana says that one should shuffle (only) the heart and tongue. Śālīki says that one should only (turn) the heart (upside down). As for the cooking of the heart: (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Baudhāyana, indeed, says that one should cook it separately (after having stuck it) upon the pike. At this very stage he should dispose of the heart-pike (with *śug asi*...). Later on (at the proper time) he should touch (water) with the relevant mantra, namely, (*dhāmno dhāmno rājan*...).]

After (the various organs of) the animal have been properly cooked, the adhvaryu should ask for the *paśupuroḍāśa*. He should spread out clarified butter as base in the pan, pour out clarified butter upon the cake, take down the cake, and then place it within the altar. While spreading out clarified butter as base in the *juhū* and the *upabhṛt*, he should give out a call with the words, "Do you recite the puronuvākyā in connection with the cake being cut out for Indra-Agni (*indrāgnibhyām puroḍāśasyā 'vadīya-mānasyā 'nubrūhi*)." He should first cut out a portion from the eastern half (of the cake) and should then cut out a portion from the western half. He should pour out clarified butter over (the portions). He should anoint (the spot from where the portion has been cut out). He should cut out only one portion from the northern half (and take it) into the *upabhṛt* for the *sviṣṭakṛt*. He should pour out clarified butter over it two times. He should not anoint (the spot from where the portion has been cut out). He should step beyond the altar, cause (the āgnīdhra) to announce, and (after the latter has responded,) direct (the maitrāvaruṇa with the words), "Do you address the call in connection with the cake set forth for Indra-Agni (*indrāgnibhyām puroḍāśam prasthitam preṣya*)." At the utterance of *vaṣaṭ* (by the hotṛ), he should make the offering. Then, while pouring out (the contents of the *upabhṛt* into the *juhū*), he should give out a call with the words, "Do you recite the puronuvākyā for Agni." After having caused (the āgnīdhra) to announce, he should direct the maitrāvaruṇa with the words, "Do you address a call (to the hotṛ to recite the yājyā) for Agni." At the utterance of *vaṣaṭ* (by the hotṛ), he should offer the oblation in the eastern half of the northern half beyond the earlier oblations.

Then he should step beyond towards the north, put down the ladles at their proper places, cut out portions for the *prāśitra*, and then cut out portions for the *iḍā*. [20.29—As for the cutting out of portions from the

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paśupuroḍāśa for the *iḍā*: (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Baudhāyana, indeed, says that one should cut out portions for the *iḍā* immediately after having cut out a portion from the cake (and taken it into the *upabhṛt*) for the *viṣṭakṛt* offering. In the like manner (should he proceed) in connection with the *savanīyapuroḍāśa* offerings[1].] [24.36–37—Since this view of Baudhāyana, namely, that one should cut out portions for the *iḍā* immediately after having cut out a portion from the cake for the *viṣṭakṛt*, is mentioned, (the question arises as to) how, in that case, the *caturavatta* procedure is accomplished. (It is like this.) One should spread out clarified butter as base, divide the cake into two parts, (take those parts into the *iḍā*-pot), and then pour out clarified butter over them. In this manner, the *caturavatta* procedure in respect of the cake is accomplished. Now, indeed, some teachers[2] prohibit in the Animal-sacrifice (the performance of these) eleven rites, namely, the adding of fuel to the sacred fires, the taking of the vow, (the strewing of) the *pṛṣṭhyā*, (the carrying forth of) the *praṇītā*-water, the sacrificer's duties, the two ājyabhāgas, (the cutting out of portions for) the *prāśitra*, (the setting apart of) the portion for the sacrificer, (the setting apart of) the portion for the brahman, the cutting of the southern cake into four parts, and (the stepping of) the Viṣṇu-steps. How many *darvihomas*, indeed, are prescribed in the Animal-sacrifice? The *saḍḍhotṛ*-offering[3], the *yūpāhuti*[3], the offering relating to the drops[4], the offering (of broth) to the quarters[5], and the *upayajs*[6]—(these are the *darvihomas* to be offered in the Animal-sacrifice).] After the *iḍā* has been invoked, one should give to the āgnīdhra his portion in six cuttings. (After their respective portions have been offered to the other officiating priests) all (except the sacrificer's wife) should consume (the *iḍā*) and sprinkle themselves with water. Then the adhvaryu should give out a call with the words: "O āgnīdhra, do you place (the plank) upon the *barhis*; O pratiprasthātṛ, do you converse (with the śamitṛ in connection with the cooking of the organs of the) animal (*agnīd uttarabarhir upasādaya pratiprasthātaḥ paśau saṁvadasva*)." The āgnīdhra should then place the plank for cutting out the portions under the branch of *plakṣa* tree. It should remain (under the branch but) upon the *barhis*. [20.29—As for the placing of the plank for cutting out the portions: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that one should put down the branch of *plakṣa* upon the *barhis* itself, place the heart upon that branch, and then cut out portions from it.]

2. Then the pratiprasthātṛ should stir the *pṛṣadājya*, take a portion out of it into the *juhū*, pass out towards the north between the *cātvāla* and the rubbish-heap, and ask, "Has the oblation been cooked, O śamitṛ (*śṛtaṁ havīṁ3ḥ śamitaḥ*)?" The śamitṛ should stand up towards the north holding

1. See *Śrautakośa*, Vol. II, English Section.: *Agniṣṭoma*; the offerings of the *savanīya-puroḍāśa*.
2. cf. *KātŚS* 6.2.5.
3. *BaudhŚS* 4.1.
4. *BaudhŚS* 4.6.
5. *BaudhŚS* 4.9.
6. *BaudhŚS* 4.10.

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the heart-pike. He should reply, "(It is) cooked (*śṛtam*)." Stepping further, (the pratiprasthātṛ) should ask him (= the śamitṛ) similarly a second time. The other one (= the śamitṛ) should reply to him similarly. Stepping further, (the pratiprasthātṛ) should ask him similarly a third time. The other one (= the śamitṛ) should reply to him similarly. [20.29—As for the conversation about the animal (having been properly cooked): (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Baudhāyana, indeed, says that, after having asked (the śamitṛ for the first time, the pratiprasthātṛ) should step forward (towards the *śāmitra*-chamber) with *pūṣā mā paśupāḥ pātu*. After having asked for the second time, he should step forward with *pūṣā mā prapathe pātu*. After having asked for the third time, he should step forward with *pūṣā mā 'dhipatiḥ pātu*.] The adhvaryu should (go to the *śāmitra*-chamber,) take up the heart-pike from the śamitṛ, pierce the (animal's) heart with it, hand it over back to the śamitṛ, and then pour out clarified butter over (the animal's heart) with *saṁ te manasā manaḥ sam prāṇena prāṇo juṣṭaṁ devebhyo havyaṁ ghṛtavat svāhā*. [20.29—As for the pouring out over (the organs of) the animal: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that the adhvaryu should pour out *pṛṣadājya* over the heart, and pour out clarified butter over other organs.] He should say, "Do you carry forth (the animal's organs) after having taken out the broth from them (*viyūḥ kṛtvā harata*)," and return by the same route by which he had gone (to the *śāmitra*-chamber). He should spread out clarified butter as base in the four (containers, namely,) the *juhū*, the *upabhṛt*, the *iḍā*-pot, and the utensil in which he would be taking the oily portion of the flesh. The (cooked organs of the) animal should be carried forth between the *cātvāla* and the rubbish-heap and between the sacrificial post and the āhavanīya fire. The adhvaryu should place them towards the south (within the altar) with the *pañcahotṛ* formula. [20.29—As for the placing (of the organs) of the animal (within the altar): Baudhāyana says that one should place them with the *pañcahotṛ* formula. Śālīki says (that one should do so) silently.] By the same route the broth should be carried forth; by the same route the plank should be carried forth.

Thereafter the adhvaryu should place the heart upon the twig of *plakṣa* tree, and, while cutting out a portion from it with the knife first of all, give out a call with the words, "Do you recite the verses in connection with the portions being cut out for Manotā (*manotāyai haviṣo 'vadīyamānasyā 'nubrūhi*)." [24.37—To which divinity, indeed, does Manotā belong? One should say, it belongs to Agni.] First of all, he should cut out portions from the heart itself two times. He should then cut out, two times, portions from the tongue, then from the sternum, then from the liver, then from the kidneys, then from the left forefoot, then from the right thoracic wall, then from the left (thoracic wall), then from the right buttock, and then from the testis with penis. He should divide the rectum with anus into three parts; he should keep aside the thinner part for the

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sviṣṭakṛt and the thicker part for the *upayaj* offerings; he should divide the intermediate part into two and put (those two pieces) down into the *juhū*. [20.29—As for the cutting out of the portions from (the organs of) the animal: Baudhāyana, indeed, says that one should cut out portions in succession only from the heart, the tongue, and the sternum (two times each, in this order). (One may cut out portions from the other organs in any order.) In the case of sacrificers offering an oblation in five cuttings, one should cut out a third portion (from each of the organs). In this connection, Śālīki, indeed, says that one should cut out portions in succession from all (the organs) and that he should not cut out a third portion (from any of the organs) even in the case of sacrificers offering an oblation in five cuttings.] Then he should dip the perinephric fat into the broth, and cover the *juhū* by means of that fat. He should sprinkle it with broth. He should pour out clarified butter over it. Then for the *sviṣṭakṛt*, he should take up into the *upabhṛt* one portion each from all those three organs, (that is to say) he should cut out (one portion from) the fleshy part of the right forefoot and put it down (into the *upabhṛt*), one portion from the left buttock and the thinner part of the rectum with anus. He should dip the perinephric fat into the broth and cover the *upabhṛt* by means of that fat. He should sprinkle it with broth. He should pour out clarified butter over it two times. He should then take up into a pot[1] (for *iḍā*, portions cut out from) the heart, the tongue, the sternum, the liver, the kidneys, and the entire large intestine, and sprinkle them with the broth. He should pour out clarified butter over them.

He should then take up the oily portion of flesh into either a pot of white copper or in a wooden goblet. He should sprinkle it with broth. He should pour out clarified butter over it. Then he should touch the various portions (cut out from the organs) of the animal with *aindraḥ prāṇo aṅgeaṅge nidedhyad...*[2]. [20.30—As for the touching (of the various portions cut out from the organs) of the animal: Baudhāyana, indeed, says that one should touch both kinds (of organs), namely, those from which he has cut out portions and those which are in the ladles. Śālīki says that one should touch only those which are in the ladles.] Thereafter he should stir up the oily portion of flesh by means of the head of the right-side rib with the formula, *śrīr asy agnis tvā śrīṇātv...*[2]. [20.30—As for the injunction that one should stir up the oily portion of flesh by means of the head of the right-side rib: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that one should stir up the oily portion of flesh by means of the entire right thoracic wall.] After the adhvaryu has touched the organs of the animal, the tail should be brought over towards the west (near the *śālāmukhīya* fire). The (various organs of the) animal should be brought round (in between the āhavanīya fire and the sacrificial post, and placed within

1. The manuscripts and the commentary, *Subodhinī*, read *vaniṣṭhum iti pātryāṁ*.... The printed text reads *vaniṣṭhum itī'ḍāpātryāṁ*.

2. See *Agniṣṭoma*: *agnīṣomīyapaśupuroḍāśāṅgayāgau*.

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the altar). [20.30—As for the bringing round (of the organs) of the animal: Baudhāyana says that one should bring (them) round. Śālīki says that one should not[1].]

While taking up the *juhū* and the *upabhṛt*, the adhvaryu should give out a call (to the maitrāvaruṇa) with the words, "Do you recite the puronuvākyā in connection with the oblation (of the organs) of the goat being offered to Indra-Agni (*indrāgnibhyāṁ chāgasya haviṣo 'nubrūhi*)." He should step beyond (the altar, towards the south), cause (the āgnīdhra) to announce, and (after the latter has responded) direct (the maitrāvaruṇa) with the words, "Do you address a call (to the hotṛ) to recite the yājyā in connection with the oblation (of the organs) of the goat set forth for Indra-Agni (*indrāgnibhyāṁ chāgasya haviḥ prasthitam preṣya*)." [20.30—As for the stepping beyond: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that the adhvaryu should go round (towards the south) along the rear of the *uttaravedi*, take up the *juhū* and the *upabhṛt*, turn round, come near the āhavanīya fire,) and then cause (the āgnīdhra) to announce.] The pratiprasthātṛ should stand towards the north of the āhavanīya fire holding the pot filled with the oily portion of flesh. As soon as the hotṛ has recited one half of the yājyā, he (= the pratiprasthātṛ) should offer the oily portion of flesh with the formula, *ghṛtaṁ ghṛtapāvānaḥ....* At the utterance of *vaṣaṭ* by the hotṛ, the adhvaryu should offer the (principal) oblation. After the offering of this oblation, the pratiprasthātṛ should offer the remnants of the oily portion of flesh to the quarters with the formula, *diśaḥ pradiśa ādiśo vidiśa uddiśaḥ svāhā digbhyo namo digbhyaḥ svāhā.* [20.30—As for the offering to the quarters: (The view expressed in) the *sūtra* (is that) of Śālīki[2]. In this connection, Baudhāyana, indeed, says that (even if several animals are being offered combinedly), before the offering to Vanaspati, one should make offerings to the (different) quarters (that is, the four quarters and the middle quarter) respectively with the formulas, *diśe svāhā*, (*pradiśe svāhā, ādiśe svāhā, vidiśe svāhā*, and *uddiśe svāhā*)—each such offering to the individual quarter being common in respect of the offerings of all the animals. After having made the offerings, he should pray to the quarters with *svāhā digbhyo namo digbhyaḥ.*]

Then the adhvaryu should turn by the right, and, while taking up (into the *juhū*) a spoonful from the *pṛṣadājya*-vessel, give out a call (to the maitrāvaruṇa) with the words, "Do you recite the puronuvākyā for Vanaspati." He should (turn by the left,) cause (the āgnīdhra) to announce, and (after the latter has responded) direct (the maitrāvaruṇa) with the words, "Do you address a call to the hotṛ to recite the yājyā for Vanaspati." [20.30—As for the procedure in connection with the offering to Vanaspati: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that

1. In any case, the pot for the *iḍā* and the pot filled with the oily portion of flesh should be brought round.

2. Even if several animals are being offered combinedly, a common single offering should be made to the quarters.

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one should offer four spoonfuls of *pṛṣadājya* taken into the *juhū*.] [24.37—Whom, indeed, has Vanaspati for his divinity? One should say that Vanaspati has Viṣṇu for his divinity. It is said in the *Brāhmaṇa* that Vanaspatis have, indeed, Viṣṇu as their divinity. It is further said in the *Brāhmaṇa* that Viṣṇu is, indeed, the sacrifice.] At the utterance of *vaṣaṭ* (by the hotṛ), the adhvaryu should offer the oblation in the eastern half of the northern half (of the āhavanīya fire-place) beyond the earlier oblations. Then, while taking up the contents of the *upabhṛt* into the *juhū*, the adhvaryu should give out a call (to the maitrāvaruṇa) with the words, "Do you recite the puronuvākyā for *sviṣṭakṛt* Agni." The adhvaryu should cause (the āgnīdhra) to announce and (after the latter has responded) direct (the maitrāvaruṇa) with the words, "Do you address a call to the hotṛ to recite the yājyā for *sviṣṭakṛt* Agni." At the utterance of *vaṣaṭ* (by the hotṛ), he should offer the oblation in the eastern half of the northern half (of the āhavanīya fire-place) beyond the earlier oblations. After having stepped beyond (the altar) towards the north, he should place the two ladles in their respective places. The *iḍā*, which has already been increased with fatty parts, should be held up for the hotṛ. After the invocation for the *iḍā* has been made, the adhvaryu should give over to the āgnīdhra his portion in six cuttings made up (in addition to the portions of clarified butter) first of one half of the large intestine and then the other half of the same together with fat. [20.30—As for the giving over of the large intestine: Baudhāyana says that the adhvaryu should give it in six cuttings (as mentioned above). Śālīki says that he should give over the whole (large intestine without dividing it).] All should consume (the *iḍā*) and sprinkle themselves with water (with the relevant formula). The adhvaryu should then say (to the āgnīdhra), "Bring over the sternum to the brahman (*brahmaṇe vakṣaḥ parihara*)." The brahman should take it over with the verse, *vayaṁ soma vrate tava*....

BHĀRADVĀJA [7.17.1–21.5]—

1. In connection with the offering of the *paśupuroḍāśa*, the adhvaryu should cleanse the utensils necessary for the offering of a cake and arrange them. He should prepare the strainers and give out a call (to the sacrificer) with the words, "O sacrificer, do you restrain speech." The adhvaryu himself should also restrain speech and touch the utensils. He should pour out paddy for (the preparation of) a cake on eleven or twelve potsherds to be offered to the divinity to whom the animal is being offered. He should release speech with the words, "O preparer of the oblation-material, come," and then give instructions regarding the dissection of the animal. He should give out a call with the words, "Do you not cause the inside of the rectum with anus turn outside; do you not cause the inside of the larger intestine turn outside; do you put down together the testis with penis, the pancreas, the spleen, the pericardium, and the fat (*gudam mā nirvleṣīḥ vaniṣṭhum mā nirvleṣīḥ adhyuddhiṁ klomānam plīhānam purītatam medaḥ samavadhātavai*)." The organs of the animal should be cooked in a pitcher. The pike should be stuck into the heart (and the heart should then be roasted). The adhvaryu

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should cook the cake by using the water purified with the relevant formulas. He should pour down the wash-water within the altar in which the *barhis* has already been spread out. After the animal's organs have been properly cooked, he should offer the cake. He should give out a call (to the maitrāvaruṇa) with the words, "Do you recite the puronuvākyā relating to the offering of the *paśupuroḍāśa* to Indra-Agni," and (further in connection with the yājyā) with the words, "Do you address a call to the hotṛ to recite the yājyā relating to the offering of the *paśupuroḍāśa* to Indra-Agni." In connection with the *viṣṭakṛt*-offering, he should give out a call (to the maitrāvaruṇa) with the words, "Do you recite the puronuvākyā for Agni," and further with the words, "Do you address a call to the hotṛ to recite the yājyā for Agni." After the invocation for the *iḍā* has been made, the officiating priests, with the maitrāvaruṇa as the sixth, should consume the *iḍā* and sprinkle themselves with water. At this stage, the adhvaryu should make the offerings of the wipings of the dough and of the husks relating to the *paśupuroḍāśa*. He should discard the potsherds.

2. Baudh. The adhvaryu should shuffle the organs of the animal three times and put the heart into the pitcher so that it is placed uppermost. He should go towards the north and pour out *pṛṣadājya* over the heart with *saṁ te manasā manaḥ... devebhyaḥ | indrāgnibhyāṁ havyaṁ ghṛtavat svāhā*. He should follow the steam coming out of the pitcher with the formula, *svāho'ṣmaṇo 'vyathiṣyai*.[1] If the organs of the animal have been torn, he should recite over them the same formula. As in the case of the *sāmnāyya*, he should pour out clarified butter over the organs of the animal with *yas ta ātmā...*, and then take down the pitcher. He should spread out clarified butter as base in the *juhū*, the *upabhṛt*, the *samavattadhānī*, and the *vasāhoma*-ladle. He should place a piece of gold into the *juhū* and also into the *upabhṛt*, and then give out a call (to the maitrāvaruṇa) with the words, "Do you recite the verses relating to the portions of the oblation for Manotā being cut out." He should cut out a portion first from the heart and then successively from the tongue, the sternum, the left forefoot, the two thoracic walls, the liver, the two kidneys, the right buttock, and the rectum with anus. He should cut out two portions from each of the organs. Or he should cut out portions successively from the three principal organs, and then cut out portions from the other organs in such order as he desires. He should place a piece of gold upon all the portions taken in the *juhū* and pour out clarified butter over it. He should already have the rectum with anus divided into two parts, and keep aside the thicker part for the *upayaj*. He should divide the thinner part further into three parts. He should put into the *juhū* the intermediate part cut into two; (and he should put) the thickest part into the *upabhṛt* and the thinnest part into the *iḍā*, each one cut into two. He should dip the fat into the broth, and cover the *upabhṛt* with it. He should place a piece of gold upon it and pour out clarified butter over it two times. He should take up into the *samavattadhānī* (portions from) the heart, the tongue, the liver, the two kidneys, the rectum with

1. cf. *KS* 3.7; *MS* 1.2.17.

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anus, and the large intestine as the seventh. He should also take up portions from the right buttock, the testis with penis, the pancreas, the spleen, the pericardium, and the fat. He should pour out broth over all this, and then pour out clarified butter over it.

For the oily portion of flesh, he should take up the broth (into the *vasāhoma*-ladle). (While doing so), he should cut up its stream by means of the knife only once if the sacrificer is a *caturavattin*, and two times if the sacrificer is a *pañcāvattin*, and pour out clarified butter over it. He should put down together all the organs of the animal—those which have been cut out and those which have not been cut out, as also those parts which have been cooked and those which have not been cooked—and then touch this entire portion of the animal with *aindraḥ prāṇo aṅgeaṅge*... . With *śrīr asy agnis*..., he should stir up the oily portion of flesh (that is, the broth) by means of the thoracic wall. He should place that wall upon the *vasāhoma*-ladle as cover with the formula, *svāho'ṣmaṇo 'vyathiṣyai*. He should give out a call (to the maitrāvaruṇa) with the words, "Do you recite the puronuvākyā in connection with the oblation (of the organs) of the goat being offered to Indra-Agni," and further with the words, "Do you address a call to the hotṛ to recite the yājyā in connection with the oblation (of the organs) of the goat being offered to Indra-Agni."~ He should offer an oblation of the remaining oily portion of flesh to the quarters respectively with the formulas beginning with *diśaḥ svāhā*. With *svāhā digbhyo namo digbhyaḥ*, he should offer that last oblation ending towards the eastern quarter. At this stage, he should also offer the *nāriṣṭha* oblation.~ He should spread out fat as base, place fat as the portions, and pour out fat over the portions (as the intermediate *iḍā* to be given over to the hotṛ). After the invocation for the *iḍā* has been made, he should give over the testis together with penis to the hotṛ, and the large intestine in six cuttings to the āgnīdhra. All should consume their respective portions of the *iḍā*, and then sprinkle themselves with water.

ĀPASTAMBA [7.22.1–26.7]—

1.=Bhār.~ The heart, the tongue, the sternum, the liver, the two kidneys, the left forefoot, the two thoracic walls, the right buttock, and a third portion of the rectum with anus—these are the organs to be offered to the principal divinity. The right forefoot, the left buttock, and a third portion of the rectum with anus—these are the organs intended for the *viṣṭakṛt*-offering.~ The organs of the animal should be put into the pitcher across the strainers placed upon it pointing towards the north.~ The *paśupuroḍāśa* should be offered either immediately after the offering of the omentum or after the organs have been cooked. At the proper times, the adhvaryu should give out the calls with the words, "Do you recite the puronuvākyā relating to the cake being offered to Indra-Agni," "Do you address a call (to the hotṛ) to recite the yājyā relating to the cake being offered to Indra-Agni," or "Do you recite the puronuvākyā in connection with the portion being cut out from the cake for Indra-Agni," and "Do you

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address a call (to the hotṛ) to recite the yajyā relating to the cake being offered to Indra-Agni."

2.≒Bhār. The adhvaryu should fill up the spoon with *prṣadājya*, and hold the *veda* beneath it. He should ask (the śamitṛ about the organs having been properly cooked) the second time after having gone half-way, and the third time after having reached the *śāmitra*-chamber. He should proceed with the formula, *pūṣā mā paśupāḥ pātu* at the first time, with *pūṣā mā pathipāḥ pātu* at the second time, and with *pūṣā mā 'dhipāḥ pātu* at the third time. While carrying forth the organs of the animal, he should hold the heart-pike by his side, and should not allow it to come into contact either with himself or with others (that is, the officiating priests). He should place the organs upon the southern buttock of the altar either with the *pañcahotṛ* or the *ṣaḍḍhotṛ* formula. He should cut up the rectum with anus into three pieces (of varying sizes). He should keep back the thicker piece for the *upayaj*. He should divide the intermediate piece into two parts and take up those parts (into the *juhū*) for the principal offering. He should take up the thinner (third) piece (into the *upabhṛt*) for the *sviṣṭakṛt*-offering. Or he should cut up the rectum with anus only into two pieces. He should keep back the thicker piece for the *upayaj* and divide the other piece into three small parts. He should further divide the intermediate part into two, and take up those parts (into the *juhū*) for the principal offering. He should take up the smaller one (into the *upabhṛt*) for the *sviṣṭakṛt*-offering, and the thicker one for the *iḍā* (in the *samavattadhānī*). He should divide the (perinephric) fat into three parts, and put those parts respectively into the *juhū*, the *upabhṛt*, and the *samavattadhānī*. He should take up for *iḍā* into the *samavattadhānī* (the entire portions of) the first six organs (mentioned before) and the large intestine as the seventh. He should increase the *iḍā* by adding to it boneless parts. With the formula, *apāṁ tvau'ṣadhīnāṁ rasaṁ gṛhṇāmi*, he should take up the oily portion of flesh into the ladle for *vasāhoma*. With *vātasya tvā dhrajyai...*, he should place the thoracic wall upon the ladle for *vasāhoma* as cover. Optionally he should stir up the oily portion of flesh by means of the knife. According to some teachers, he should place even the knife upon the ladle for *vasāhoma* as cover. He should not cut out portions from the head, the shoulders, the spine, and the thighs. He should place these organs by the side of the cooked organs, and touch all the organs with *aindraḥ prāṇo aṅgeaṅge... .* Alternatively, the prati-prasthātṛ should offer oblations to the quarters at this stage (that is, after the principal offering has been made); or he should offer them after the offering to Vanaspati or after the *sviṣṭakṛt*-offering. After the *sviṣṭakṛt*-offering, he should go back and place the ladles in their respective places. According to some teachers, he should take up the *iḍā* at this stage.

SATYĀṢĀḌHA [4.4–5]—

1.≒Āp. The adhvaryu should arrange the utensils necessary for the offering of a cake, namely, eleven or twelve potsherds, winnowing basket, skin of a black antelope, yoke-pin, mortar and pestle, lower and upper

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crushing-stones, the stone for striking (*kuṭaru*), pan, corn-stirring stick, *veda*, *prāśitra*-vessel, vessel for the *praṇītā*-water, and *iḍā*-pot.〰 The adhvaryu should give out a call with the words, "Do you recite the puronuvākyā relating to the offering of the cake to Indra-Agni." After he has caused (the āgnīdhra) to announce, he should not direct (the maitrāvaruṇa). The latter should, of his own accord, address a call to the hotṛ.〰

2.≒Āp. The adhvaryu should take up five spoonfuls of clarified butter into the *juhū*, and fill up the spoon with *pṛṣadājya*.〰 While taking up the oily portion of flesh into the ladle for *vasāhoma*, he should cut up its stream horizontally by means of the knife with the formula, *śrīr asy agnis tvā śrīṇātu*.〰 With the formula, *āpaḥ samariṇan vātasya tvā*..., he should stir up the oily portion of flesh by means of the thoracic wall.〰 According to some teachers, at this stage, he should follow the steam with the relevant formula.〰 After having caused (the āgnīdhra) to announce, he should not direct (the maitrāvaruṇa). The latter should, of his own accord, address a call to the hotṛ to recite the yājyā.〰 Some teachers prescribe, at this very stage (that is, after the *sviṣṭakṛt*-offering), the touching of the entire portion of the animal and also the offerings of the oily portion of flesh to the various quarters.〰

VAIKHĀNASA [10.17–20]—

1.≒Āp. Sat. The adhvaryu should give out a call with the words, "O āgnīdhra, do you pour out the oblation-material for the *paśupuroḍāśa*; O pratiprasthātṛ, do you give the necessary directions with regard to the dissection of the animal." The āgnīdhra should pour out paddy for a cake on eleven potsherds to be offered to that divinity to whom the animal is to be offered. The pratiprasthātṛ should give the necessary directions.〰 Alternatively, one should go through the entire procedure in connection with the *paśupuroḍāśa* (instead of closing it with the *iḍā*).

2.≒Āp. Sat.〰 The sternum should be given over to the brahman. The brahman should consume it with *vayaṁ soma vrate tava*... .〰

MĀNAVA [1.8.4.41–5.37]—

1.≒Bhār. The śamitṛ should throw away the fæcal matter into a pit towards the north of the *śāmitra*-chamber. He should cook the organs. He should not turn the inside of the rectum with anus outside. He should keep the left-side and the right-side organs markedly. He should roast the heart after having stuck it with a pike. With the ladle and the winnowing basket in hand, the adhvaryu should go towards the gārhapatya fire.〰 He should not sprinkle the utensils with the *prokṣaṇī*-water; nor should he pour out clarified butter. He should pour down the wash-water at the rear of the *uttaravedi*, after having moved aside the *barhis*.〰

2.≒Bhār.〰 The adhvaryu should go towards the north (of the *śāmitra* fire) and pour out clarified butter over the organs with the formula, *juṣṭaṁ devebhyo ghṛtavad amuṣmai tvā juṣṭaṁ* (substituting for *amuṣmai* the name of the divinity in the dative case).〰 He should divide the rectum with anus into three pieces and take up (into the *juhū*) the thinner piece (for the principal

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offering). He should take up into the *upabhṛt*, for the *sviṣṭakṛt*, portions from the three organs, namely, the front part of the right forefoot, the intermediate piece of the rectum with anus, and the hind part of the left buttock. He should take up the *iḍā* from the boneless portions of the organs from which portions were taken up for the principal offering, and pour out broth over it. He should stir up the broth by means of the knife with the formula, *apām oṣadhīnāṁ rasaḥ*. He should put the fat into the broth and divide the fat into three parts, and take up one part each into the *juhū*, the *upabhṛt*, and the *iḍā*-pot. With *reḍ asi*, he should take up the oily portion of flesh in the ladle for *vasāhoma* and then place the thoracic wall upon the ladle as cover.〰 After the *sviṣṭakṛt* offering, he should touch the remnants of the organs and the *iḍā* with *aindraḥ prāṇo... .*〰 A boon should be granted as *dakṣiṇā*.

VĀRĀHA [1.6.6.16–7.20]—

1.≒Mān.〰 The śamitṛ should not squeeze out the rectum with anus and the large intestine. He should tie up the fat in a basket.〰

2.≒Mān.〰 With *reḍ asi*, the adhvaryu should stir up the oily portion of flesh by means of the knife. (If) he stirs it up by means of the thoracic wall, he should do so with *prayutā dveṣāṁsi*. With *āpas tvā samariṇvan*, he should take it up and place that wall upon the ladle for *vasāhoma* as cover. He should successively take up portions of the six organs as the *iḍā*. He should add to it the large intestine as the seventh. He should increase the *iḍā* by adding to it portions from the pancreas and the pericardium. He should pour out the broth upon it.〰 (After the offering to Vanaspati) the pratiprasthātṛ should offer to the various quarters the remnants of the oily portion of flesh.〰

KĀTYĀYANA [6.7.1–9.6]—

1.≒Bhār. One of the officiating priests should dissect the animal; for, no (separate) śamitṛ is prescribed besides the (usual) officiating priests. He should take out the organs without letting them burst.〰 If the animal is lean, he should fill in into the rectum with anus the fat of the belly which had remained (while extracting the omentum). He should throw away the fæcal matter into a pit and pour down blood into it with the formula, *rakṣasām bhāgo'si....*〰 The adhvaryu should call out the preparer of the oblation-material at this very stage (that is, at the time of the pounding in connection with the *paśupuroḍāśa*); (the striking of the two crushing stones with the *kuṭaru*-stone is already done at the time of the sprinkling with water of the utensils necessary for the Animal-sacrifice,) because this striking is a constituent part of the Animal-offering.〰 After the sprinkling with water (following the consuming of the *iḍā* of the *paśupuroḍāśa*), the sacrificer should give away an animal, or a milch-cow, or a boon as *dakṣiṇā*. The adhvaryu should direct the śamitṛ with the words, "Do you shuffle the organs three times; do you bring the heart uppermost among the organs shuffled three times. When one asks you, 'Has the oblation been properly cooked, O śamitṛ?' do you simply say, *śṛtam*; do you not say, *śṛtam bhagavo* or *śṛtaṁ hi*." After having shuffled the organs three times, the śamitṛ should take away the heart

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(from over the pike) and place it upon the organs. He should not put down the pike directly upon the ground.

2. ≒Bhār.~ After the śamitṛ has said, "(The oblation has been properly cooked,") the adhvaryu should say (each time) in low tone, "It belongs to gods." With *saṁ te mano...*, he should pour out (*pṛṣadājya*) over the heart, and then over the other organs (without reciting any mantra).~ He should leave the thicker part of the rectum with anus for the *upayaj*-offerings; he should take up the entire intermediate part into the *juhū*, and the entire thinner part into the *upabhṛt*~. With *reḍ asi*, he should take up the oily portion of flesh, and pour out clarified butter over it two times. With *prayutaṁ...*, he should stir up the oily portion by means of either the thoracic wall or the knife.~ (After having offered the *sviṣṭakṛt* oblation), he should go back to his place and offer, like the *vājina* oblations, the oblations of the remnants of the oily portion of flesh to the various quarters. He should make the offering of the entire oily portion. (He should not keep back any portion.) With *aindraḥ prāṇo...*, he should touch (the remaining portions of) the animal's organs. Or he should do so after having cut out portions for the *iḍā*, but before giving away *iḍā* to the officiating priests.~ Alternatively the testis with penis should be taken up (by the hotṛ) as the intermediate *iḍā*.~

LĀṬYĀYANA [5.4.1, 2]—

1. When the procedure in connection with the *paśupuroḍāśa* is going to be commenced, the brahman should sit down upon his seat withous reciting any formula. When the cake is brought over to him, he should touch it and say, "Let those, who are entitled to do so, consume the portions."

DRĀHYĀYAṆA [13.3.16, 17]—

1. ≡ Lāṭ.

VAITĀNA [10.14, 20]—

1. The brahman should follow the offering of the *paśupuroḍāśa* to Indra-Agni with the relevant mantra[1]. He[2] should follow with the verse, *anu cchya śyāmena...*, the organs of the animal being extracted. He should follow, with *ṛcā kumbhīm adhy agnau śrayāmi*, the pitcher being placed over the fire; with *ā siñco 'dakam*, the water being poured into the pitcher; with *ava dhehy enam*, the organs being put into the pitcher; and with *pary ādhattā 'gninā śamitāraḥ*, the fire being made to flare up round the pitcher.

2. He (= the brahman) should follow, with *śṛto gacchatu sukṛtām yatra lokaḥ*, the pitcher being taken down from over the fire; with the verse, *utkrāmā 'taḥ pari...*, the organs of the animal being placed upon the *darbha*-blades to the rear of the fire, and with the verse, *ajam anajmi payasā...*, the clarified butter being applied to the organs of the animal after they have been put down. The brahman should follow the offering of the animal's organs with the relevant mantra.

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1. He should recite the mantra prescribed in connection either with the New-moon and the Full-moon sacrifices or with the *Āgrayaṇa*.

2. The following ritual is reproduced from *KauśS* 64.6-17 to which *VaitS* 10.14 refers.

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THE *HAUTRA* RELATING TO THE OFFERING OF THE *PAŚUPUROḌĀŚA* AND THE OFFERING OF THE ANIMAL'S ORGANS

ĀPASTAMBA HAUTRA PARIŚIṢṬA [2.2.13–15]—

1. There is a view that the maitrāvaruṇa should partake of the *iḍā*.[1]

2. After the adhvaryu has given out a call with the words, "Do you recite the verses relating to the portions of the oblation for Manotā being cut out," the maitrāvaruṇa should recite the Manotā-verses beginning with *tvaṁ hy agne prathamo manotā*.... After the adhvaryu has given out a call with the words, "Do you recite the puronuvākyā relating to the portions of the oblation of the goat for Indra-Agni being cut out," the maitrāvaruṇa should recite the verse, *ā bharataṁ śikṣataṁ vajrabāhū*..., (and, after the maitrāvaruṇa has addressed the call, *hotā yakṣad indrāgnī chāgasya haviṣaḥ*...,) the hotṛ should recite the verse, *upo ha yad vidathaṁ vājino gūr*..., as the yājyā[2].

MĀNAVA [5.2.8.31, 33–40]—

1. After the adhvaryu has given out a call with the words, "Do you recite the puronuvākyā relating to the cake for Indra-Agni," the maitrāvaruṇa should recite the verse, *ubhā vām indrāgnī āhuvadhyā*.... After the adhvaryu has directed him with the words, "Do you address a call to the hotṛ

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1. The *hautra* relating to the offering of the *paśupuroḍāśa* is not prescribed in the *Āpastamba Hautra Pariśiṣṭa*. It is given in Sāyaṇa's commentary on *TBr* 3.7.8–9. It may be reconstructed as follows:

After the adhvaryu has given out a call with the words, "Do you recite the puronuvākyā relating to the portions of the cake being cut out for Indra-Agni, the maitrāvaruṇa should recite the verse, *vi hy akhyan manasā*... . After the adhvaryu has directed the maitrāvaruṇa with the words, "Do you call out the hotṛ to recite the yājyā in connection with the cake set forth for Indra-Agni," the maitrāvaruṇa should address the call, *hotā yakṣad indrāgnī puroḍāśasya*... . The hotṛ should recite the verse, *mā cchedma raśmīṅr iti*..., as the yājyā. After the adhvaryu has given out a call in connection with the *sviṣṭakṛt*-offering with the words, "Do you recite the puronuvākyā for Agni," the maitrāvaruṇa should recite the verse, *tvām īḍate*... . After the adhvaryu has directed the maitrāvaruṇa with the words, "Do you address a call to the hotṛ to recite the yājyā in connection with the offering to Agni," the maitrāvaruṇa should address the call *hotā yakṣad agnim puroḍāśasya*... . The hotṛ should recite the verse, *agniṁ sudītiṁ*..., as the yājyā.

2. The *hautra* relating to the offering to Vanaspati and the *sviṣṭakṛt*-offering, which is not prescribed in the *Āpastamba Hautra Pariśiṣṭa*, may be reconstructed on the basis of Sāyaṇa's commentary on *TBr* 3.6.11–12 as follows:

After the adhvaryu has given out a call with the words, "Do you recite the puronuvākyā for Vanaspati," the maitrāvaruṇa should recite the verse, *devebhyo vanaspate havīṁṣi*... . After the adhvaryu has directed the maitrāvaruṇa with the words, "Do you call out the hotṛ to recite the yājyā for Vanaspati," the maitrāvaruṇa should address the call, *hotā yakṣad vanaspatim*... . (Thereupon) the hotṛ should recite the verse, *vanaspate raśanayā 'bhidhāya*..., as the yājyā. After the adhvaryu has given out a call with the words, "Do you recite the puronuvākyā for *sviṣṭakṛt* Agni," the maitrāvaruṇa should recite the verse, *piprīhi devāṁ uśato yaviṣṭha*...; and, after the adhvaryu has directed the maitrāvaruṇa with the words, "Do you call out the hotṛ to recite the yājyā in connection with the offering for *sviṣṭakṛt* Agni," the maitrāvaruṇa should address the call, *hotā yakṣad agniṁ sviṣṭakṛtam*... . (Thereupon) the hotṛ should recite the verse, *agne yad adya viśo*..., as the yājyā.

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to recite the yājyā in connection with the offering of the cake for Indra-Agni," the maitrāvaruṇa should address the call, *hotā yakṣad indrāgnī puroḍāśasya....* Thereupon, the hotṛ should recite the yājyā, *pra carṣaṇibhyaḥ pṛtanāhaveṣu....* After the adhvaryu has given out a call in connection with the *sviṣṭakṛt* offering with the words, "Do you recite the puronuvākyā relating to the cake for Agni," the maitrāvaruṇa should recite the verse, *iḍām agne purudaṁsaṁ saniṁ goḥ....* As soon as the maitrāvaruṇa has addressed the call, the hotṛ should recite the yājyā, *agniṁ sudītiṁ....* He should invoke the *iḍā* as usual.

2.≒Āp.∾ After the adhvaryu has given out a call with the words, "Do you recite the puronuvākyā relating to the oblation of the goat for Indra-Agni," the maitrāvaruṇa should recite the verse, *ā vṛtrahaṇā vṛtrahabhiḥ....*∾ The hotṛ should recite the verse, *gīrbhir vipraḥ...*, as the yājyā. He should wait at the end of the verse-half for the offering of the oily portion of flesh. After the adhvaryu has given out a call with the words, "Do you recite the puronuvākyā for Vanaspati," the maitrāvaruṇa should recite the verse, *devebhyo vanaspate....* As soon as the maitrāvaruṇa has addressed the call, the hotṛ should recite the verse, *vanaspate raśanayā...*, as the yājyā. After the adhvaryu has given out a call in connection with the *sviṣṭakṛt*, the maitrāvaruṇa should recite the verse, *piprīhi devaṁ...* as the puronuvākyā. As soon as the maitrāvaruṇa has addressed the call, the hotṛ should recite the verse, *agne yad adya...*, as the yājyā. He should invoke the *iḍā* as usual.

KĀTYĀYANA HAUTRA PARIŚIṢṬA [4.7-9]—

1. (After being called out by the adhvaryu, the maitrāvaruṇa should recite the verse,) *ā bharataṁ śikṣataṁ vajrabāhū...*[1], as the puronuvākyā in connection with the offering of the *paśupuroḍāśa*. After the maitrāvaruṇa has given out the call, (the hotṛ should recite the verse,) *gīrbhir vipraḥ pramatim icchamānaḥ...*[2], as the yājyā. (In connection with the *sviṣṭakṛt*-offering of the *paśupuroḍāśa*, the maitrāvaruṇa should recite the verse,) *iḍām agne purudaṁsaṁ saniṁ goḥ...*[3], as the puronuvākyā. (As soon as the maitrāvaruṇa has addressed the call, the hotṛ should recite the verse,) *agniṁ sudītiṁ sudṛśaṁ gṛṇantaḥ...*[4], as the yājyā.

2. After the adhvaryu has given out a call with the words, "Do you recite the puronuvākyā relating to the portions of the oblation for Manotā being cut out," the maitrāvaruṇa should consecutively recite the entire hymn beginning with *tvaṁ hy agne prathamo manotā...*[5]. At the offering of the animal's organs, the maitrāvaruṇa should recite the verse, *ubhā vām indrāgnī āhuvadhyā...*[6], as the puronuvākyā. As soon as he has addressed a call (to the hotṛ), the hotṛ should recite the verse, *pra carṣaṇibhyaḥ pṛtanāhaveṣu...*[7], as the yājyā. He should stop at the end of the half-verse for the offering of the oily portion of flesh. At the offering to Vanaspati, the

1. *ṚV* 1.109.7, 2. *ṚV* 7.93.4. 3. *VS* 12.51. 4. *ṚV* 3.17.4.
5. *ṚV* 6.1. 6. *ṚV* 6.60.13. 7. *ṚV* 1.109.6.

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maitrāvaruṇa should recite the verse, *devebhyo vanaspate havīṁṣi...*[1]; as the puronuvākyā. As soon as he has addressed a call (to the hotṛ), the hotṛ should recite the verse, *vanaspate raśanayā 'bhidhāya...*[1], as the yājyā.

ĀŚVALĀYANA [2.18.7; 3.5.5, 9, 10; 3.6.1–2, 8–11; 3.7.13]—

1. The puronuvākyā relating to the offering of the *paśupuroḍāśa* to Indra-Agni should be *ā bharataṁ śikṣataṁ....* (The maitrāvaruṇa) should address a call to the hotṛ with the words, *hotā yakṣad indrāgnī puroḍāśasya juṣetāṁ havir hotar yaja.* (The hotṛ) should recite the verse, *gīrbhir vipraḥ pramatim icchamānaḥ...*, as the yājyā. In connection with the *sviṣṭakṛt*-offering of the *paśupuroḍāśa*, the maitrāvaruṇa should recite the verse, *iḷām agne purudaṁsaṁ saniṁ...*, as the puronuvākyā. When he has addressed a call (to the hotṛ) with the words, *hotā yakṣad agnim puroḷāśasya juṣatāṁ havir hotar yaja*, the hotṛ should recite the verse, *svadasva havyā sam iṣo didīhy...*, as the yājyā. He should not recite the *nigada* relating to the *sviṣṭakṛt*.

2. After the partaking of the *iḍā* (of the *paśupuroḍāśa*), the adhvaryu should give out a call to the maitrāvaruṇa to recite verses relating to the oblation being cut out for Manotā. (Thereupon) the maitrāvaruṇa should recite the entire hymn beginning with *tvaṁ hy agne prathamo manotā....* Then the offering of the animal's organs should be made. After the adhvaryu has given out a call, the maitrāvaruṇa should recite the verse, *ubhā vām indrāgnī āhuvadhyā...*, as the puronuvākyā. When he has addressed a call to the hotṛ with the words, *hotā yakṣad indrāgnī chāgasya haviṣaḥ...*, the hotṛ should recite the verse, *pra carṣaṇibhyaḥ pṛtanāhaveṣu...*, as the yājyā. He should stop at the end of the half-verse for the offering of the oily portion of flesh. (After the offering of the oily portion, he should recite the remaining half-verse and then utter *vaṣaṭ*.) (Then) the offering to Vanaspati should be made. (In the *Praiṣādhyāya*) the puronuvākyā and the yājyā (relating to the offering to Vanaspati are respectively mentioned) immediately before and after the call (*praiṣa*).[1] (In the call relating to the offering to Vanaspati, the maitrāvaruṇa) should mention the ājyabhāgas (if they have been offered,) with the words, *yatrā 'gner ājyasya haviṣaḥ* etc., and further in the call relating to the *sviṣṭakṛt* with the words, *ayāḷ agnir agner ājyasya haviṣaḥ* etc. After the invocation for the *iḍā*, the anūyājas should be offered.

THE ANŪYĀJAS, ETC.

BAUDHĀYANA [4.10–11; 20.30–31; 24.37; 28.12–13]—

1. (The adhvaryu) should give out a call with the words, "O āgnīdhra, bring hither the embers for the *upayaj*-offerings. O upayaṣṭṛ (= pratiprasthātṛ), do you sit down (to the right of the hotṛ and facing towards the east, for making the *upayaj*-offerings). O brahman, we shall start (for the anūyājas). O āgnīdhra, after a fire-stick has been put (upon the āhavanīya fire) do you brush up the sacred fires each once." The embers for the *upayaj*-

1. *ṚV Khila* 5.7. (ii).

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offerings should be brought forth from the *śāmitra* fire. One should put them down in front of the hotṛ. [20.30—As for the offering of the *upayaj* upon the embers (by the pratiprasthātṛ): (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Baudhāyana, indeed, says that the upayaṣṭṛ should draw out towards the north embers from the āhavanīya fire itself, and offer the *upayaj* upon them.] The upayaṣṭṛ should sit down with the anus (which has been kept back). Then the adhvaryu should shake up the *pṛṣadājya*, take it up into the *juhū*, step beyond the altar (holding the *upabhṛt* under the *juhū*), cause (the āgnīdhra) to announce, and (after the latter has responded,) give out the call, *devebhyaḥ preṣya*. At the *vaṣaṭ*-utterance, he should offer the oblation. (From the second anūyāja onwards, he should give out the call,) *preṣya*. In the same manner, the upayaṣṭṛ should offer (simultaneously with the anūyājas offered by the adhvaryu) the (eleven) *upayaj* oblations each of a piece of the anus, respectively with the eleven formulas, beginning with *samudraṁ gaccha svāhā*[1]. With (the eleventh formula,) *agniṁ vaiśvānaraṁ...*[1], he should finally offer upon the fire the entire remaining portion of the anus. [20.30—As for the injunction pertaining to the offering of the anus: Baudhāyana says that the upayaṣṭṛ should (first) cut it into eleven portions and offer (each of those eleven portions) as an *upayaj* oblation (respectively with one of the eleven formulas). Śālīki says that he (should not cut that part into eleven portions all at once but) should cut out a portion at each offering. Aupamanyava says that he should offer the entire (anus) upon the fire (with the first of the eleven formulas) and follow (that offering) with (the remaining) formulas.] With *adbhyas tvau 'ṣadhī-bhyo...*[1], he should wash his hands clean upon the *barhis*. [20.30—As for the injunction that he should wash his hands clean upon the *barhis*: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that some one should take over water to him (for washing).] With *tanūṁ tvacam putraṁ...*[1], he should then gaze at the smoke issuing out of the offering made on the fire. After having offered the eleven anūyājas, the adhvaryu should step back to his place towards the north, place the *svaru* into the *juhū*, and, standing to the east of the āhavanīya fire facing towards the west, offer the *svaru* on the fire with *divaṁ te dhūmo gacchatv antarikṣam arciḥ pṛthivīm bhasmanā pṛṇasva svāhā*[2]. [20.31—As for the offering of the *svaru*: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that the adhvaryu should (first) take up four spoonfuls of clarified butter into the *juhū*, (then) place the *svaru* in it, and then make the offering.] He should put down the two ladles in their respective places and then separate the two ladles (as in the New-moon and the Full-moon sacrifices) with the two *vājavant* verses. (At the *sūktavāka*) he should offer the *prastara* on the fire, and, with the *śaṁyuvāka*, offer the enclosing sticks on the fire. He should let the two ladles drop clarified butter, discard the two ladles, and offer the *patnīsaṁyājas* with the animal's tail. [20.31—As for the offering of the *patnīsaṁyājas*: (The view expressed in) the *sūtra* (is that) of Baudhāyana.

1. See *Agniṣṭoma*: *agnīṣomīyapaśupuroḍāśāṅgayāgau*.
2. See *MS* 1.2.14.

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Śālīki says that one should offer the *patnīsaṁyājas* with clarified butter itself.] The adhvaryu should offer to Soma and Tvaṣṭṛ oblations of clarified butter itself. He should offer to the wives of gods an oblation of (a portion from) the non-hairy part of the tail. He should offer to *gṛhapati* Agni an oblation of (a portion from) the hairy part of the tail. [20.31—As for the injunction that one should offer to the wives of gods an oblation of (a portion from) the non-hairy part of the tail and offer to *gṛhapati* Agni an oblation of (a portion from) the hairy part of the tail: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that one should do all this (that is, offer to the wives of gods and to *gṛhapati* Agni) oblations of (portions from) the non-hairy part of the tail.] He should cut out for the hotṛ a portion of the *iḍā* from the non-hairy part of the tail; for the āgnīdhra a portion in six cuttings from the hairy part of the tail. [20.31—As for the injunction that one should cut out for the hotṛ a portion of the *iḍā* from the non-hairy part of the tail, and for the āgnīdhra a portion in six cuttings from the hairy part: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that one should do all this from the non-hairy part of the tail.] The two (that is, the hotṛ and the āgnīdhra) should consume (the portions), and sprinkle themselves with water. The adhvaryu should take up into the *juhū* four spoonfuls of clarified butter, turn round by the left, and offer the expiation-oblation[1] on the anvāhāryapacana fire. He should not make the *phalīkaraṇa* offering (that is, the offering of the husks). [20.31—As for the making of the *phalīkaraṇa* offering: Baudhāyana says that one should make it. Śālīki says that one should not make it.] He should go towards the east and make the *dhruvā* swell with clarified butter. [20.31—As for making the *dhruvā* swell: Baudhāyana, indeed, says that both, namely, the adhvaryu and the sacrificer, should make the *dhruvā* swell[2]. Śālīki says that the adhvaryu alone should make the *dhruvā* swell and then offer the *samiṣṭayajus* oblations.] The adhvaryu should offer three *samiṣṭayajus* oblations: (the first by means of the spoon) with *yajña yajñaṁ gaccha...*[3]; the second also by means of the spoon with *eṣa te yajño yajñapate...*[3]; and the third by means of the ladle with *devā gātuvido...*[3]. He should lift up the ladle. [20.31—As for the offering of the *samiṣṭayajus*: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that one should take up clarified butter into the ladle three times, four spoonfuls each time, and thus offer the three *samiṣṭayajus* oblations.]

2. The adhvaryu should ask for the wooden sword, the vessel filled with water, and the heart-pike. Taking up (all) this, he should say (to the sacrificer): "Come, O sacrificer." (The three, that is, the adhvaryu,) after him the sacrificer, and after him the sacrificer's wife, should proceed between the *cātvāla* and the rubbish-heap, and go out towards the north; (the adhvaryu

1. With the verse, *ulūkhale musale...*.

2. That is to say, the sacrificer should also recite the verse, *ā pyāyatāṁ dhruvā...*, while the adhvaryu is making the *dhruvā* swell with that verse.

3. See *Agniṣṭoma: patnīsaṁyājādi*.

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should then) dig up a little to the east of the sacrificial post by means of the wooden sword, sprinkle that spot with water by means of the hand with the palm turned downwards, and stick up the heart-pike upon the joint of the dry (patch of ground) and the wet (patch of ground) with *śug asi tam abhi śoca...*[1]. [20.31—As for the sticking up of the heart-pike: Baudhāyana says that one should take up water in the cavity of his palms with *sumitriyā na āpa...*[2], and toss it up towards the direction in which his enemy lives, with *durmitriyās tasmai...*[2]. Śālīki says that one should not do so.] Then all should sprinkle themselves with water with the formula, *dhāmno dhāmno rājann ito...*[2]. "They should come back (to their respective places) without looking back for the sake of the disappearance of Varuṇa (that is, with a view to escaping from Varuṇa's fetters)." On the way, they should pick up fire-sticks with *edho 'sy edhiṣīmahi*[2]. [20.31—As for the picking up of the fire-sticks: Baudhāyana says that all should pick up fire-sticks which are succulent and have leaves on them. Śālīki says that only the sacrificer and his wife should pick them up.] After having come back (each one) should put, three fire-sticks upon the fire, one by one, respectively with the three formulas, *samid asi*, *tejo 'si*, and *tejo mayi dhehi*. Then all should pray to the āhavanīya fire with *apo anv acāriṣaṁ...*[2]. Then the adhvaryu should put on the fire intended for the *upayaj*, the *barhis* with *yat kusīdam apratīttam...*[1]. [20.31—As for the putting of the *barhis* on the fire: Baudhāyana says that one should put the *barhis* (on the fire intended for the *upayaj* placed) on the southern shoulder of the altar. Śālīki says (that one should do so on the fire placed on the southern shoulder) of the *uttaravedi*.] He should have clarified butter spread out as base in the cavity of his palms, take up the flour of parched barley in the cavity and have clarified butter poured out over it, and offer that flour on the flaring fire, with *viśvalopa viśvadāvasya tvā "sañ juhomi svāhā*[1]. He should rub his palms against each other with *agdhād eko 'hutād ekaḥ...*[1]. He should then make the second offering (of the flour of parched barley) with *yāny apāmityāny...*[1]. He should (again) rub his palms against each other with *agdhād eko...*[1]. He should then make the third offering with *anṛṇā asminn anṛṇāḥ...*[1]. He should (again) rub his palms against each other with *agdhād eko...*[1]. [20.31—As for the offering of the flour of parched barley: Baudhāyana says that one should make three offerings of the flour of parched barley. Śālīki says that one should make only one offering (with the formula, *viśvalopa viśvadāvasya...*). Aupamanyava says that one should offer the flour of parched barley (with *viśvalopa viśvadāvasya...*) on the forest-conflagration.] Then he should pray to the divinities (as follows): to Agni with *ayaṁ no nabhasā puraḥ...*[1]; to Vāyu with *sa tvaṁ no nabhasas-pata...*[1]; and to Āditya with *deva saṁsphāna...*[1]. [20.31—The prayers to the divinities have been mentioned (in the scripture)[3].] He should pray to the sacrificial post with *āśāsānaḥ suvīryaṁ...*[1]. [20.31—As for the praying to

1. See *Agniṣṭoma: anūbandhyāyāgaḥ.* 2. See *Agniṣṭoma: avabhṛtheṣṭiḥ.*
3. See *TS* 3.3.8. See also *Śrautakośa*, Vol. I, English Section, Part I, p. 428, l. 35.

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the sacrificial post: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that, with this verse, one should pray to the āhavanīya fire itself.] Then the adhvaryu should consign into a splinter (of wood) the eastern fire (that is, the fire on the *uttaravedi*) with *ayaṁ te yonir ṛtviyo....* He should put that splinter on the middle fire (that is, on the original āhavanīya fire) with the two formulas, namely, *ājuhvānaḥ...*[1] and *ud budhyasvā 'gne...*[2]. [20.31—As for the consigning of the eastern fire into a splinter and the putting of that splinter on the middle fire: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that one need not respect (this procedure).] He should enkindle the middle fire, and offer the *pūrṇāhuti* in that middle fire with *sapta te agne samidhaḥ sapta jihvāḥ....* [20.31—As for the offering of the *pūrṇāhuti*: Baudhāyana says that one should offer it. Śālīki says that one should not offer it.] After the *pūrṇāhuti* has been offered, the sacrificer should give a boon (to the adhvaryu). Baudhāyana says that he should give away to the adhvaryu a cow or a bull as boon. [20.31—As for the giving away of *dakṣiṇā*: Baudhāyana says that one should give away a cow or a bull. Śālīki says that alternatively one should give away another kind of wealth.] [28.13—One should give away as *dakṣiṇā*, a cow, gold, or a garment; in its absence, one should give away fruits, roots, or other eatables. But in no case should one not perform the sacrifice.] [24.37—Now as regards this view of Śālīki, namely, that (after the Animal-sacrifice) one should consign the sacred fires into the two kindling woods and then move away: If, while one is acting accordingly, the sun sets, should an expiation-rite be accomplished or should it not be accomplished?[3] Some teachers say that it should be accomplished. Some other teachers say that it should not be accomplished. (The decision in this connection is:) The time for the *agnihotra* is pervaded by the Animal-sacrifice; (therefore, one should go home, spread out the sacred fires, and then offer the *agnihotra*.) An expiation-rite should not be accomplished. Now this Animal-sacrifice is characterised in all aspects by the triṣṭubh metre (*sārvatraiṣṭubha*); for, there are to be in it eleven prayājas, eleven anūyājas, *paśupuroḍāśa* on eleven potsherds, portions of eleven organs, and eleven *upayaj*-offerings. Thus the Animal-sacrifice becomes characterised in all aspects by the triṣṭubh metre. Thus, indeed, is this Animal-sacrifice described as *sārvatraiṣṭubha*.] [28.12—The time for the Animal-sacrifice to be performed in the northern course of the sun does not pass over until the time for the performance of the Animal-sacrifice in the southern course of the sun. The time for the Animal-sacrifice to be performed in the southern course of the sun does not pass over until the time of the performance of the Animal-sacrifice in the northern course of the sun.] Thus is the Animal-sacrifice concluded.

1. *TBr* 3.7.7.10. 2. *TS* 4.7.13.5.

3. That is to say, at the evening-*agnihotra*, the āhavanīya fire is to be drawn out from the gārhapatya fire. There an expiation-rite is prescribed for the contingency of the sun setting before the drawing out of the āhavanīya fire. In the present context, the drawing out of the āhavanīya fire is not contemplated. So should an expiation-rite be accomplished or not?

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BHĀRADVĀJA [7.21.6–23.13]—

1.≐Baudh.〰 The āgnīdhra should bring a portion from the *śāmitra* fire and place it upon the northern buttock of the altar. The pratiprasthātṛ should cut the rectum with anus crosswise into eleven parts and put those parts into the *vasāhomahavanī*. At the utterance of *vaṣaṭ* pertaining to each of the anūyājas, he should offer the eleven parts, one by one, respectively with the formulas beginning with *samudraṁ gaccha svāhā*. With *adbhyas tvau 'ṣadhībhyaḥ*, he should wipe off his palm upon the *barhis*. With *mano me hārdi yaccha...*, he should touch his own heart.〰 With *dyāṁ te dhūmo... bhasmanā pṛṇasva svāhā*[1], the adhvaryu should put the *svaru* on the fire. The rites up to the offering of the *patnīsaṁyājas* should be gone through as usual. The adhvaryu should separate all the ladles with the two *vājavant* verses. He should besmear the *prastara* with clarified butter in all the ladles. He should direct (the maitrāvaruṇa) with *...sūktavākāya sūktā preṣya*. He should let all the ladles drop clarified butter (on the fire). He should place all the ladles upon the prop of the carriage-pole.〰 In the sacrifice of a *caturavattin* sacrificer, the adhvaryu should cut out four portions from the tail for the *patnīsaṁyājas*; in that of a *pañcāvattin* sacrificer, he should cut out five portions. He should not spread out clarified butter as base for these portions, nor should he pour out clarified butter over them.〰 The sacrificer's wife should give away the remnant of the tail to the adhvaryu. She should give away the animal's forearm to the śamitṛ. If the śamitṛ is not a Brāhmaṇa, he should pass on that portion to a Brāhmaṇa.〰 Respectively with the three formulas beginning with *yajña yajñaṁ gaccha...*, the adhvaryu should offer the three *samiṣṭayajus* oblations (by means of the *dhruvā*).

2.≐Baudh.〰 All should pray to Āditya with the two mantras, *dhāmno dhāmno...* and *ud uttamaṁ varuṇa pāśam...*[2], and sprinkle themselves with water at the *cātvāla* with the formula, *sumitrā na āpa....*〰 The sacrificer's wife also should pray similarly, after having first offered fire-sticks on the gārhapatya fire.〰 One should perform an Animal-sacrifice in this very manner every six months, or every year. He should not allow the year to go by without the performance of an Animal-sacrifice. If a year goes by without the performance of an Animal-sacrifice, the sacrificer should give up eating meat. A scriptural passage says, "If a sacrificer eats meat even when a year has gone by without the performance of an Animal-sacrifice, he as it were eats before the fires have eaten." If (however) one eats, or is required to eat meat, one should recite the verse, *manasā 'gnibhyaḥ prahiṇomi bhakṣam mama vācā taṁ saha bhakṣayantu / apramādyann apramattaś carāmi śivena manasā saha bhakṣayata*, and then eat.

ĀPASTAMBA [7.26.8–28.8]—

1.≐Bhār.〰 The sacrificer should follow the first four and the tenth anūyājas with the formula with which one follows the first anūyāja in the norm. He should follow the anūyājas preceding the one for Vanaspati (that

1. See *KS* 3.3.

2. *TS* 1.5.11.3.

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is, the four anūyājas from the fifth up to the eighth) with the formula with which one follows the second anūyāja in the norm. He should follow the remaining (that is, the ninth and the eleventh) anūyājas with the formula with which one follows the third anūyāja in the norm. At the offering of each of those anūyājas, which are (only) the modifications of the last two (normal) anūyājas, (that is, all the anūyājas from the fifth onwards, except the tenth), the adhvaryu should utter, together with the maitrāvaruṇa, the call *yaja*[1]. Some teachers say that, at this stage, he should apply clarified butter to the *svaru*.~~ The adhvaryu should hand it (that is, the remnant of the tail) over to the sacrificer's wife. She should give it away to the adhvaryu or to some other Brāhmaṇa.~~

2.≒Bhār.~~ With *sumitrā na āpa oṣadhayaḥ santu*, all, including the sacrificer's wife, should sprinkle themselves with water either at the joint of the dry and wet patches of land, or at the *cātvāla*, and then pray to Āditya with *dhāmno dhāmno...* and *ud uttamaṁ varuṇa...*.~~ There are two types of Animal-sacrifice, namely, *iṣṭividha* and *somavidha*. The Animal-sacrifice, in which the *praṇītā*-water is formally carried forth, the (water in the) *pūrṇapātra* is poured down, and the Viṣṇu-steps are stepped, is the *iṣṭividha* Animal-sacrifice. The Animal-sacrifice other than this is the *somavidha* Animal-sacrifice. Such is the view of the Vājasaneyas. The sacrificer should pray to the sacrificial post with the formulas, *namaḥ svarubhyaḥ sannān mā'vagātā'paścāddaghvānnam bhūyāsam*[2], and the verses, *śṛṅgāṇī' ve'c chṛṅgiṇāṁ...* and *āśāsānaḥ suvīryaṁ...*. After having so prayed, he should murmur the formula, *yajña śaṁ ca me...*[3]. The sacrificial post is separated from the other trees for the purpose of offering. After the Animal-sacrifice is over, people go away from the sacrificial post. The sacrificial post absorbs within itself whatever evil has occurred in the course of the performance of the sacrifice. If (the sacrificer or any of the officiating priests) touches such a sacrificial post, the evil in the sacrifice will attach itself to him. Therefore, he should recite over it the formula, *vāyav eṣa te vāyo*. If there are two sacrificial posts, he should modify the formula as *vāyav etau te vāyo*; and,

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1. CALAND, in his note on *ĀpŚS* 7.27.2, understands that the call to be uttered simultaneously by the maitrāvaruṇa and the adhvaryu is applicable only to the ninth and the tenth anūyājas. The words, *uttarayor vikāreṣu*, can, however, hardly mean this. CALAND further says that no scriptural authority for the above injunction is available. He is also not clear about its meaning. There is certainly no scriptural authority so far as one can see. However, so far as its meaning is concerned, the commentaries of Rudradatta and Dhūrtasvāmin have shed adequate light on the point. The divinities of the anūyājas in the norm are the three Devas, namely, Barhis, Narāśaṁsa, and *sviṣṭakṛt* Agni respectively. However, the call given out by the adhvaryu in connection with the first anūyāja is *devān yaja*, which implies an offering for all the three divinities. So when the adhvaryu gives out the calls in the norm in connection with the second and the third anūyāja-offerings, each of those calls becomes a duplicate one. Each of these divinities becomes *dviyaj*. Consequently, the divinities involved in the anūyājas which are only the modifications of those two normal anūyājas also become *dviyaj*. Therefore, in such cases, the adhvaryu is required to give out a second call together with the maitrāvaruṇa.

2. *MS* 3.9.4.

3. See *Śrautakośa*, Vol. I, English Section, Part I, p. 431, l. 41.

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if there are more (than two) sacrificial posts[1], he should modify the formula as *vāyav ete te vāyo*. As an alternative, Sūrya and Prajāpati are also regarded as the principal divinities in the Animal-sacrifice in the place of Indra-Agni. One should perform an Animal-sacrifice every year. According to some teachers, one should perform it every six months. If one has to perform the Animal-sacrifice only once during the year, he should perform it at the time of the new harvest. There is also a view that one should perform it at the beginning of each course of the sun. It is said in the *Vājasaneyaka Brāhmaṇa*:[2] "Fires long for the flesh of the sacrificer who does not make an offering (of flesh). They direct their attention towards the sacrificer and seek to attack him. Men cook secular flesh over other fires and eat it. But these *śrauta* fires do not wish for any other flesh (than the flesh of one who has set them up). Therefore, one should not allow an year to go by without the performance of an Animal-sacrifice. The animal (which is offered in a sacrifice) endows the sacrificer with long life, and surrenders itself for him."

SATYĀṢĀḌHA [4.5; 6.8]—

1.≐Āp.〰 The adhvaryu should give out a call to the pratiprasthātṛ with the words, "O pratiprasthātṛ, without breaking this rectum with anus crosswise, do you cut it into eleven pieces and offer (those pieces as) the *upayaj* oblations either by means of the *vasāhomahavanī* or by means of the hand.〰: When the maitrāvaruṇa utters the call *yaja*, in connection with the calls given out at (the offering of) each of the anūyājas from the fourth onwards, except the tenth, the adhvaryu also should utter (together with him) the call *yaja*. In the Animal-sacrifice, the sacrificer should follow the eleven anūyājas with the relevant formulas, in accordance with the modifications of the normal (three) anūyājas. Thus he should follow the three units of three anūyājas each respectively with the three formulas in the norm, the tenth with the (original) first formula, and the last anūyāja with the (original) last formula.〰 The pratiprasthātṛ should touch his own heart with *mano me hārdi yaccha*.... The adhvaryu should apply clarified butter to the *svaru* by means of the *juhū* three times. With *dyāṁ te dhūmo*..., he should offer the *svaru* on the āhavanīya fire by means of the *juhū*. The sacrificer should pray to the offered *svaru* with *śṛṅgāṇī 've 'c chṛṅgiṇāṁ*... .〰

2.≐Āp.〰 The adhvaryu should stick up the heart-pike at a place which is moist and near water[3]. One should pray with the formula, *dhāmno dhāmno*... .〰 The sacrificer's wife should offer fire-sticks on the gārhapatya fire and then pray to that fire.〰

VAIKHĀNASA [10.20–22]—

1.≐Āp.; Sat.〰 The pratiprasthātṛ should gaze at the smoke with *tanūṁ tvacam putraṁ*... .〰 The adhvaryu should stand to the east of the āhavanīya fire facing towards the west and offer the *svaru*.〰

2.≡ Āp.; Sat.

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1. As in the *yūpaikādaśinī*. 2. *ŚBr* 11.7.1.2.

3. The *sūtra* reads, *yatrā ''rdram anugataṁ tad upoptam*. This requires to be modified as *yatrā ''rdram anūdakaṁ tad upopyam* in the light of *MS* 3.10.7. cf foot-note on next page.

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MĀNAVA [1.8.6]—

1.≒Bhār.~ One should touch his heart and murmur the formula, *mano me hārdi yaccha*. With *oṣadhībhyas tvā*, he should wipe off upon the *darbha*-blades the wipings on the hand. He should cross the altar towards the south, take out the *svaru*, and anoint it with clarified butter in the *juhū*, three times at the bottom and three times at the top. He should place the *svaru* within the *juhū* and offer it with *divaṁ te dhūmo*.... He should not touch the sacrificial post during the period from the offering of the *svaru* up to the reference to the sacrificial post.~

2.≒Bhār. One should take up the heart-pike and proceed towards the east or towards the south for the *avabhṛtha*. With *śug asi tam abhiśoca*...[1], he should stick up the heart-pike into the ground which is moist and is near water[2]. The procedure (namely, sprinkling oneself with water beyond the cow-pen,) with the (three) verses beginning with *dhāmno dhāmno*... has been already prescribed before[3]. The sacrificer should refer to the sacrificial post with the mantras, *āśāsānaḥ saumanasam prajām puṣṭim atho bhagam / svagākārakṛto mahyaṁ yajamānāya tiṣṭhatu, eṣa te vāyo, namaḥ svarubhyo bṛhadbhyo mārutebhyaḥ sannān mā'vagām*, and *apaścāddaghvānnam bhūyāsam*. One should burn away the (*darbha*-blades in the) altar.~ Whenever the sacred fire is formally carried forth, one should not formally carry forth the *praṇītā*-water unless there is a specific injunction to that effect.~

VĀRĀHA [1.6.7.21–38]—

1.≒Mān. After having given out a call relating to the brushing up of the fire and the enclosing sticks, the adhvaryu should give out a call with the words, "O āgnīdhra, bring hither the embers for the *upayaj*-offerings; O upayaṣṭṛ, do you be seated."~ The pratiprasthātṛ should sit down to the north of the sacred fire, facing towards the south, for the *upayaj*-offerings.~ Before the usual *samiṣṭayajus*, (namely, the one offered with *devā gātuvido*...,) the adhvaryu should utter the third *svāhā* utterance (at the end of the second *samiṣṭayajus*)[4].

2.≒Mān. After having poured down the *praṇītā*-water, the adhvaryu should take up the heart-pike, and all should then proceed for the *avabhṛtha*. The śamitṛ should cast away the pike beyond the cow-pen at a place which is moist, which is near water[5], and where grass has not grown. The adhvaryu

1. *TS* 1.3.11.1.

2. *MānŚS* 1.8.6.20 has *ākteno 'dakena khanati*. The variants recorded in the foot-note make out the reading *ārdreṇo 'dakena khanati*. According to the editor, the adjective *ārdreṇa* would suggest the substantive *śūlena*. The meaning thus arrived at is, however, hardly supported by any Vedic text. If *MS* 3.10.7 is regarded as a guide in the matter of the determination of the *MānŚS* text, it would be reasonable to reconstruct the *sūtra*, rather boldly, as *ardre 'nūdake nikhanati*. For the last word, compare *nikhānayet* in *MānŚS* 3.5.18. The above translation is based on this conjecture.

3. See *Supra* p. 698, l. 40.

4. In *MS* 1.3.38, out of the three *samiṣṭayajus* formulas, tha first and the third end with *svāhā*, while the second has no *svāhā* at the end.

5. The printed text has *anudakam*. It is better to read *anūdakam*, following *MS* 3.10.7.

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should follow with the formula, *śug asi yaṁ dviṣmas tam abhiśoca*, the pike while it is being cast away .~~[1]

KĀTYĀYANA [3.6.3; 5.2.10, 11; 6.9.7–10, 13]—

1.=Bhār.~~ The pratiprasthātṛ should offer a portion of the anus at each *vaṣaṭ*-utterance and then touch his mouth with *mano me...*[2]. After the anūyājas, the adhvaryu should offer the *svaru* with *divaṁ te dhūma...*[3]. He should separate the ladles with the relevant formulas mentioning in them the principal divinity of the Animal-sacrifice and Vanaspati.[4] At the time of the *sūktavāka*, he should give out a call with ...*sūktā preṣya*. He should make all the (four) *patnīsaṁyāja*-offerings with the tail of the animal.~~ He should offer the three *samiṣṭayajus* oblations either with (the three formulas, namely,) *devā gātuvido...*[5], *yajña yajñaṁ gaccha...*[5], and *eṣa te yajño...*[5], or with (the three formulas, namely,) *yāṁ āvaha...*[5], (*vayaṁ hi tvā...*[5] and *devā gātuvido...*).

2. After having offered the *barhis*, the adhvaryu should take up the heart-pike, and all should then go near water. If the rites relating to the sacrificial vow are gone through (that is, if the Animal-sacrifice is of the type of a *havis*-sacrifice), they should alternatively pray to the āhavanīya fire and then go. The adhvaryu should enter into the water and stick up the heart-pike at the joint of dry land and moist land, with the two formulas, *śug asi tam abhiśoca...*[6] and *mā 'po mau 'ṣadhīr hiṁsīḥ*. If he dislikes going out, he should pour out a pitcher of water to the east of the sacrificial post and stick the heart-pike with the procedure prescribed above. He should join the formula, *dhāmno dhāmno...*[3], to *mā 'po mau 'ṣadhīr hiṁsīḥ*. He should recite over the water the formula, *sumitriyā na...*[3]. As in connection with *Varuṇa-praghāsa-parvan*[7], all should take up fire-sticks. After the sacrificer has relinquished the sacrificial vow, the adhvaryu should offer an oblation of four spoonfuls of clarified butter like the *yūpāhuti* on the easternmost of the rear fires (that is, on the old āhavanīya fire). After this, the old āhavanīya fire, together with the gārhapatya and the dakṣiṇa fires, should be regarded as constituting the sanctuary of sacred fires. Alternatively the adhvaryu should make the offering on the fire carried forth from the (gārhapatya fire) which is first consigned into the kindling woods and then churned out. The sacrificer should give away, to the adhvaryu, *dakṣiṇā* relating to this offering according to his capacity.

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1. The portion of the *sūtra* following this is lost.
2. See *Agniṣṭoma : agnīṣomīyapaśupuroḍāśāṅgayāgau.*
3. See *Agniṣṭoma : anūbandhyāyāgaḥ.*
4. *indrāgnyor vanaspater ujjitim anūjjeṣaṁ vājasya mā prasavena prohāmi* and *indrāgnī vanaspatis tam apanudantu yam ayaṁ yajamāno dveṣṭi yaś cai'naṁ dveṣṭi vājasyai'nam prasavenā 'pohāmi.*
5. See *Agniṣṭoma : patnīsaṁyājādi.*
6. *TS* 1.3.11.1.
7. See *Supra*, p. 703, l. 30.

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LĀṬYĀYANA [5.4.3–10]—

1. It is the view of Dhānaṁjayya that, in all Animal-sacrifices, the brahman should accompany the other officiating priests to the gārhapatya fire for the offering of the *patnīsaṁyājas*. According to Gautama, he should do so only for the offering of the *patnīsaṁyājas* in the *savanīya* Animal-sacrifice[1]. According to Śāṇḍilya, he should not accompany the other officiating priests for the offering of the *patnīsaṁyājas* even in the *savanīya* Animal-sacrifice.

2. After the disposal of the heart-pike, one should touch water with the two formulas, *dhāmno dhāmno...yad āpo aghnyā varuṇe 'ti...*[2] and *sumitriyā na āpa...*[2]. Thereafter (as prescribed before)[3], he should sprinkle water by means of the hand with the palm turned downwards (three times with the formula, *avabhṛtha nicaṁkuṇa...*). He should not pray to Āditya (with the formula, *ud vayaṁ tamasas pari...*). At the time of the *pūrṇāhuti*, he should sit down there only. Thereafter he may go anywhere. If offerings of the flour of parched barley are to be made, the brahman should sit there only until those offerings are made.

DRĀHYĀYAṆA [13.3.18–4.4]—

1. ≒ Lāṭ. It is the view of Gautama that, in all Animal-sacrifices, the brahman should accompany the other officiating priests (to the gārhapatya fire) for the offering of the *patnīsaṁyājas*. According to Dhānaṁjayya, he should do so only in the *savanīya* Animal-sacrifice.

2. ≡ Lāṭ.

VAITĀNA [10.21–23]—

1. After the adhvaryu has given out the call, the āgnīdhra should fetch the embers from the *śāmitra*-enclosure for the *upayaj*, and place them in front of the hotṛ.

2. After the heart-pike has been stuck up, all should murmur the formula, *apsu te rājan....* After the Animal-sacrifice for Indra-Agni, one is entitled to perform the Optional Animal-sacrifices.

THE *HAUTRA* RELATING TO THE ANŪYĀJAS, ETC.

ĀPASTAMBA HAUTRA PARIŚIṢṬA [2.2.16, 17]; ĀPASTAMBA [7.27.7]—

1. After the adhvaryu has directed him with *devebhyaḥ preṣya*, the maitrāvaruṇa should address the call, *devam barhiḥ sudevaṁ....* The hotṛ should then recite *devam barhir vasuvane vasudheyasya vetu* as the yājyā. In this manner, after each call given out by the adhvaryu, the maitrāvaruṇa should consecutively address one call (from among those laid down in *TBr* 3.6.13). The hotṛ should follow (each call addressed by the maitrāvaruṇa) with the corresponding yājyā (from among those laid down in

1. See *Śrautakośa*, Vol. II, English Section, *Agniṣṭoma : Patnīsaṁyājas* etc.
2. See *VS* 6.22.
3. See *Śrautakośa*, Vol. II, English Section, *Agniṣṭoma : avabhṛtheṣṭiḥ*.

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TBr 3.6.14). After the adhvaryu has given out the call, ...*sūktavākāya sūktā preṣya*, the maitrāvaruṇa should address the call, *agnim adya hotāram*.... The hotṛ should then recite the *nigada* beginning with *idaṁ dyāvāpṛthivī bhadram abhūd*.... He should modify the *nigada* in accordance with the relevant divinities. After the adhvaryu has given out the call in connection with the *śaṁyuvāka*, the hotṛ should recite the mantra, *tac chaṁ yor āvṛṇīmahe*.... The *hautra* relating to the *patnīsaṁyājas* has been already laid down (in connection with the New-moon and the Full-moon sacrifices).

2. The hotṛ should spread out the *darbha*-blades of the *veda*, go out of the sanctuary of the sacred fires by the *tīrtha*-way, and follow the casting away of the heart-pike with *śug asi tam abhiśoca*.... He should go out by the same route by which he has entered.

VAIKHĀNASA [10.21]—

1. After the adhvaryu has directed him in connection with the *sūktavāka*, the maitrāvaruṇa should address to the hotṛ the call, *agnim adya*....

MĀNAVA [5.2.8.41–45]—

1.≒Āp.~ (The *praiṣas* relating to) the anūyājas have been given in *MS* 4.13.8. The hotṛ should recite the yājyās formed by the beginnings and the ends of the relevant *praiṣas*. The maitrāvaruṇa and the hotṛ should respectively recite the last *praiṣa* and the last yājyā in their entirety.~ The maitrāvaruṇa should stop with ...*sūktā brūhi*, and should throw away the staff upon the *uttaravedi* without reciting any mantra. Thereafter remain the duties only of the hotṛ.

KĀTYĀYANA HAUTRA PARIŚIṢṬA [4.10, 11]—

1.≒Mān.~ The hotṛ and the maitrāvaruṇa should together recite the *śaṁyuvāka*. After the *śaṁyuvāka*, the maitrāvaruṇa should throw away the staff into the āhavanīya fire.

2. After having come back after the casting away of the heart-pike, one should offer fire-sticks on the āhavanīya fire.

ĀŚVALĀYANA [3.6.11–16, 21–23]—

1. After the invocation of the *iḍā*, one should offer the anūyājas. As prescribed in the third *praiṣasūkta*[1], the maitrāvaruṇa should, address eleven calls (*praiṣas*). Here (there should be) eleven anūyājas. Before the last (that is, the ninth[2]) anūyāja-yājyā, (namely, *devo agniḥ sviṣṭakṛt*...), he (=the hotṛ) should add two anūyāja-yājyās, namely, *devo vanaspatir vasuvane vasudheyasya vetu* and *devam barhir vāritīnāṁ vasuvane*.... The maitrāvaruṇa should address each call in one breath. The hotṛ should recite each yājyā in one breath. It has already been prescribed[3] how the hotṛ should recite the last yājyā. In the first *nigama* of the

1. See *ṚV Khila* 5 7.(iii), *praiṣādhyāya* (VSM ed., Part IV, pp. 985–86).

2. In the *Vaiśvadevaparvan* of the *Cāturmāsyas*, there are nine anūyājas which are referred to here. See *supra* p. 676, l. 5.

3. See *Śrautakośa*, Vol. I, English Section, Part I, p. 406, l. 17.

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call relating to the *sūktavāka*, the maitrāvaruṇa should mention the divinities of the ājyabhāgas in connection with the word *gṛhṇan*. If there is no *avabhṛtha*, the maitrāvaruṇa should throw away his staff into the (āhavanīya) fire after the call. If there is *avabhṛtha*, he should throw away the staff at the *avabhṛtha*. The hotṛ may or may not spread out (the *darbha*-blades in) the *veda*.

2. All should go out by the *tīrtha*-way, without passing between the (*śāmitra*-) fire and the remains of the animal and should follow the heart-pike being cast away with the formula, *śug asi yo 'smān dveṣṭi yaṁ ca vayaṁ dviṣmas tam abhiśoca*. They should then touch water with the mantras, *dvīpe rājño varuṇasya gṛho mito hiraṇyayaḥ | sa no dhṛtavrato rājā dhāmno dhāmna iha muñcatu*[1], *dhāmno dhāmno ... no muñca | yad āpo ... śapāmahe tato varuṇa no muñca*[1], *mai 'vā 'po mo 'ṣadhīr hiṁsīr ato viśvavyacā abhūs tve 'to varuṇa no muñca*, and *sumitryā na āpa oṣadhayaḥ santu*.... All should return without touching the heart-pike, without looking back, and without touching one another. While returning, each one should pick up three fire-sticks with one formula each—the first fire-stick with *agneḥ samid asi tejo 'si tejo me dehi*, the second with *edho 'sy edhiṣīmahi*, and the third with *samid asi samedhiṣīmahi*. After having returned (to the sanctuary of the sacred fires), all should pray to the āhavanīya fire with *āpo adyā 'nvacāriṣaṁ*....[2] Then each one should offer the three fire-sticks on the fire in the same order in which he had picked them up—the first fire-stick with *agneḥ samid asi tejo 'si tejo me 'dāḥ svāhā*, the second with *somasya samid asi duriṣṭer mā pāhi svāhā*, and the third with *pitṛṇāṁ samid asi mṛtyor mā pāhi svāhā*. Thereafter one should murmur the formula *oṁ ca me svaraś ca me*.... Thus are concluded the rites in connection with the Animal-sacrifice.

EXPIATION-RITES IN CONNECTION WITH THE ANIMAL-SACRIFICE

If an Animal-sacrifice lapses :

BAUDHĀYANA [29.13]—If an Animal-sacrifice lapses, one should first perform the *Vaiśvānarīṣṭi* and then perform the Animal-sacrifice.

If one does not perform an Animal-sacrifice at the proper time :

VĀRĀHA PAR [*Prāy.* 4 *Hautra*]—One should offer a cake on eight potsherds to *pathikṛt* Agni. The adhvaryu should give out a call (to the hotṛ) with the words, "Do you recite the puronuvākyā for *pathikṛt* Agni." The hotṛ should recite the verses, *agne naya*... and *ā devānām*..., respectively as the puronuvākyā and the yājyā relating to the principal offering. The sacrificer should follow the principal offering with the formula, *agniḥ pathikṛd annādo 'gneḥ pathikṛto 'haṁ*... .

If an Animal-sacrifice is not performed within a period of six months :

BAUDHĀYANA [28.12]—One should offer sacrificial cakes on eight potsherds, one each to *pathikṛt* Agni, *tantumant* Agni, *vaiśvānara* Agni, and *vratapati* Agni, and then perform an Animal-sacrifice.

1. See *KS* 3.8. 2. *ṚV* 1.23.23.

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If an Animal-sacrifice is not performed within a period of one year :

BAUDHĀYANA [28.12]—One should offer sacrificial cakes on eight potsherds, one each to *pavamāna* Agni, *pāvaka* Agni, *śuci* Agni, *pathikṛt* Agni, *tantumant* Agni, *vaiśvānara* Agni, and *vratapati* Agni, and then perform an Animal-sacrifice.

If the Animal-sacrifice lapses frequently :

VAIKHĀNASA [20.31]—One should perform the Animal-sacrifice, perform the *Anvārambhaṇīyeṣṭi*, and then reconstruct the sacred fires (*saṁdadhīta*). According to some teachers, one should renew the fires or set them up again.

If one eats meat before having performed an Animal-sacrifice :

VĀRĀHA PAR. [*Prāy.* 4; *Hautra*]—One should offer a cake on twelve potsherds to *vaiśvānara* Agni. The adhvaryu should give out a call (to the hotṛ) with the words, "Do you recite the puronuvākyā for *vaiśvānara* Agni." The hotṛ should recite the verses, *vaiśvānaro na ūtyā*... and *pṛṣṭo divi pṛṣṭo*..., respectively as the puronuvākyā and the yājyā relating to the principal offering. The sacrificer should follow the principal offering with the formula, *agnir vaiśvānaro 'nnādo 'gner vaiśvānarasyā 'haṁ*....

If the tree cut off for the sacrificial post is hollow :

ĀPASTAMBA [9.20.1]—One should offer oblations with the verse relating to Viṣṇu, (namely, *idaṁ viṣṇur vicakrame*...[1],) with the *vyāhṛtis* (*bhūr bhuvaḥ suvaḥ*), and with the verse relating to Prajāpati, (namely, *prajāpate na tvad etāny*...[2]). He should cut that tree into pieces, and burn those pieces out on the āhavanīya fire. He should then get a new sacrificial post prepared.

VAIKHĀNASA [20.39] ≡ Āp.

If the tree cut off for the sacrificial post falls either towards the south or towards the west, or if it becomes shattered, or if it gets entangled in the branch of another tree :

ĀPASTAMBA [9.20.4]—One should perform the expiation-rite prescribed above[3], with the only change that, instead of the verse relating to Viṣṇu, he should employ the verse relating to Yama, (namely, *yamo dādhāra*...[4]).

VAIKHĀNASA [20.39] ≡ Āp.

If the tree, when it is cut off, falls on its very stump :

ĀPASTAMBA [9.20.3]—One should perform the expiation-rite prescribed above[3], from the offering with the *vyāhṛtis* onwards.

VAIKHĀNASA [20.39] ≡ Āp.

If the tree cut off for the sacrificial post falls into water :

ĀPASTAMBA [9.20.5]—One should perform the expiation-rite prescribed above[3], with the only change that, instead of the verse relating to Viṣṇu, he should employ the verse relating to Varuṇa, (namely, *ud uttamaṁ*...[5]).

1. *TS* 1.2.13.1. 2. *TS* 1.8 14.2.
3. See : *If the tree cut off for the sacrificial post is hollow.* 4. *TĀ* 9.5.2.
5. *TS* 1.5.11.3.

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VAIKHĀNASA [20.39] ≡ Āp.

If the tree cut off for the sacrificial post is infested by vermin :

ĀPASTAMBA [9.20.2]—One should perform the expiation-rite prescribed above[1].

VAIKHĀNASA [20.39] ≡ Āp.

If a part of the tree cut off for the sacrificial post is dried up :

ĀPASTAMBA [9.20.7, 8]—One should perform the expiation-rite prescribed above[1], from the offering of an oblation with the verse relating to Yama onwards.

VAIKHĀNASA [20.39] ≡ Āp.

If, while the sacrificial post is being prepared, its angle is filed off :

ĀPASTAMBA [9.20.7, 8]—One should perform the expiation-rite prescribed above[2].

VAIKHĀNASA [20.39] ≡ Āp.

If there are red lines on the stump of the tree, or if there occur any evil portents :

ĀPASTAMBA [9.20.9]—One should know that the sacrificer will not perform a (Soma-)sacrifice with the *dakṣiṇā* of one thousand (cows). If there are white lines directed towards the right, one should know that the sacrificer will soon perform such a sacrifice.

VAIKHĀNASA [20.39]—One should offer an oblation either with the *vyāhṛti*-formula, *bhūr bhuvaḥ suvaḥ*, or with a verse relating to Viṣṇu.

If, while the sacrificial post is being raised up, the sacrificial post (itself) or the caṣāla falls down :

ĀPASTAMBA [9.11.26]—One should offer an oblation with the verse, *brahma pratiṣṭhā...*[3].

VAIKHĀNASA [20.24] ≡ Āp.

If the caṣāla falls down at any other time :

VAIKHĀNASA [20.24]—One should offer the *sarvaprāyaścitta*.

If, before the conclusion of the sacrifice, a bird sits upon the sacrificial post or upon the caṣāla :

BAUDHĀYANA [28.7]—Now if, before the conclusion of the Animal-sacrifice, a bird perches upon the *caṣāla*, one should wash the *caṣāla*, sprinkle the sacrificial post with water by means of the hand with its palm turned upwards, and then offer an oblation of clarified butter (taken) in the same manner[4] with the formula, *āpavasva vadasva vā somapītaye gātum asmin yajñe yajamānāya vinda svāhā*.

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1. See : *If the tree, cut off for the sacrificial post, falls towards the south...* .
2. See : *If any part of the tree cut off for the sacrificial post is dried up*.
3. *TBr* 3.7.11.1.
4. He should pour out clarified butter in a vessel over a piece of gold, and take up four spoonfuls of that clarified butter into the ladle.

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VAIKHĀNASA [20.36]≒Baudh.~ He should (also) take up four spoonfuls of clarified butter into the ladle and offer an oblation of that clarified butter with *āpavasva somapītaye gātum asmai yajamānāya vinda svāhā*[1].

AV. PRĀY. [2.6]—One should offer an oblation in the *saṁsthitahoma* with *āpavasva hiraṇyavad...*[2]. He should offer the *saṁsrāva* oblation and then conclude the rite.

If the sacrificial post is carried off:

ĀPASTAMBA [9.20.6]—One should perform the expiation-rite prescribed above,[3] with the only change that, instead of the verse relating to Viṣṇu, he should employ the verse relating to Indra, (namely, *indraṁ vo viśvataspari...*[4]).

VAIKHĀNASA [20.39] ≡ Āp.

If the sacrificial post falls down before the conclusion of the sacrifice:

AV. PRĀY. [2.6]—One should offer an oblation with *ya indreṇa sṛṣṭo yadi vā marudbhir yūpaḥ papāta dviṣatāṁ vadhāya | taṁ nirjagāma haviṣā ghṛtena śaṁ no astu dvipade śaṁ catuṣpade tvaṣṭre svāhā*. With *tvaṣṭā me daivyaṁ vacaḥ*, he should offer to Tvaṣṭṛ an animal of variegated colour.

If the svaru or the knife or the caṣāla is lost:

MĀNAVA [3.5.7]—If the *svaru* is lost, one should take up another splinter from the sacrificial post, dip it into (the clarified butter in) the *juhū*, and use it as the *svaru*. If the knife is lost, one should take another knife and anoint it with clarified butter. If the *caṣāla* is lost, one should get another *caṣāla* prepared, apply to it the clarified butter from the *juhū*, and fix it upon the sacrificial post. He should (also) offer an oblation of clarified butter with *iṣṭasya duriṣṭasya ye yajñam abhirakṣantaḥ | paśūn asmākam mā hiṁsīr yajñam anvabhirakṣatām*.

If there is any deficiency in respect of the colour or the appearance of the animal:

BAUDHĀYANA [28.7]—If the animal is deficient in respect of colour or appearance, one should offer oblations with the verses respectively relating to Agni, Agni-Viṣṇu, Indra, Vāyu, and Prajāpati, and then formally dedicate that very animal.

ĀPASTAMBA [7.12.2, 3]—One should offer four oblations of clarified butter with the four verses respectively relating to Viṣṇu, Agni-Viṣṇu, Sarasvatī, and Bṛhaspati, and then employ it for sacrifice.

VAIKHĀNASA [20.34]—One should offer oblations of clarified butter with the verses respectively relating to Agni, Viṣṇu, Indra, Vāyu, Prajāpati, and Indra-Viṣṇu, and then formally dedicate the animal that is available.

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1. The expiation-rite in this connection, namely, an offering of clarified butter with the verse, *āpavasva hiraṇyavat...*, is prescribed in *KātŚS* 25.6.6. As it occurs in the chapter dealing with *Agniṣṭoma*, an offering is enjoined upon the udgātṛ. The commentator, however, explains that, since this expiation-rite is relevant also in connection with the Animal-sacrifice, the prescribed offering should be made by the brahman.
2. *VS* 8.63.
3. See: *If the tree cut off for the sacrificial post is hollow.*
4. *TS* 1.6.12.1.

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If the animal, which is procured, dies before being formally dedicated:

ŚĀṄKHĀYANA [13.2.1]—One should procure another animal. The dead animal should be given away to the officiating priests.

If the animal begins to bleat after being formally dedicated:

BAUDHĀYANA [28.6]—Now we shall describe the expiation-rites in connection with the Animal-sacrifice. If the animal, which is formally dedicated, bleats, one should offer an oblation with *yad asya pāre rajasaḥ...*[1], then offer incidental oblation with *yasmād bhīṣā 'vāśiṣṭhāḥ...*[1], and then offer a third oblation with *ya idam akas tasmai namas tasmai svāhā.*

ĀPASTAMBA [9.17.6; 18.7]≒Baudh.〰 One should either offer an oblation with the verse, *yasmād bhīṣā 'vāśiṣṭhāḥ...*, or recite that verse over the animal.〰

SATYĀṢĀḌHA [15.8.1, 5, 10]; VAIKHĀNASA [20.34] ≡ Baudh.

MĀNAVA [3.5.11]—One should offer an oblation with the verse, *yasmād bhīta udavāśiṣṭa tato no abhayaṁ kṛdhi / paśūn asmākam mā hiṁsīr namo rudrāya mīḍhuṣe.*

ŚĀṄKHĀYANA [13.2.3]—One should offer an oblation with the verse, *yasmād bhīṣā 'vāśiṣṭhās tato no abhayaṁ kuru / paśūn naḥ sarvān gopāya namo rudrāya mīlhuṣe.*

If, after being formally dedicated, the animal begins to tremble:

BAUDHĀYANA [28.6]—One should offer an oblation with *yad asya pāre rajasaḥ...*, then offer a second incidental oblation with *yasmād bhīṣā 'vepiṣṭhā...*, and then offer a third oblation with *ya idam akas tasmai namas tasmai svāhā.*

ĀPASTAMBA [9.17.6; 18.3, 7]≒Baudh.〰 One should offer an oblation with the formula, *yasmād bhīṣā 'vepiṣṭhā...*, (or recite that formula over the animal).〰

SATYĀṢĀḌHA [15.8.1, 10]; VAIKHĀNASA [20.34] ≡ Baudh.

MĀNAVA [3.5.10]—One should offer an oblation with the formula, *yasmād bhīta udavepiṣṭa...* .

ŚĀṄKHĀYANA [13.2.2]—One should offer an oblation of clarified butter with the formula, *yasmād bhīṣā 'vepiṣṭhās...* .

If, after being formally dedicated, the animal runs away:

BAUDHĀYANA [28.6]—One should offer an oblation (of clarified butter) with *yad asya pāre rajasaḥ...*, then offer a second incidental oblation with *yasmād bhīṣā 'palayiṣṭhāḥ...*, and then offer a third oblation with *ya idam akas tasmai namas tasmai svāhā.*

ĀPASTAMBA [9.17.6; 18.4, 5, 7]≒Baudh.〰 One should offer an oblation with the formula, *yasmād bhīṣā 'palāyiṣṭhāḥ...*, (or recite that formula over the animal).〰 If the animal which has run away (after having been formally dedicated) does not return, one should procure another animal

1. *TBr* 3,7,8,1.

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with the same appearance and colour and of the same age (as the original animal), formally dedicate it to the same divinity, and then proceed with the sacrifice.

SATYĀṢĀḌHA [15.8.1, 6-8, 10]≒Āp.~ If another animal of the same class is not available, a goat or a sheep or a cow should be regarded as substitute for one another. If even not one of these is available, one should conclude the sacrifice by using clarified butter (as the principal oblation).

VAIKHĀNASA [20.34] ≡ Baudh.

MĀNAVA [3.5.2, 3]—If, after having been formally dedicated, the animal has run away or there has occurred any deficiency in it, one should pour out grains for gruel to Vāyu. He should procure another animal with the same appearance and colour and of the same age. After having offered gruel to Vāyu, he should offer the *paśupuroḍāśa*. The *sviṣṭakṛt*-offering and the *iḍā* should be common to the offerings of gruel and the *paśupuroḍāśa*. If the animal, that has run away, comes back, one should offer oblations of clarified butter with *tvaṁ no agne...* and *sa tvaṁ no agne...*[1].

VĀRĀHA PAR. [*Prāy.* 4] ≡ Mān.

KĀTYĀYANA [25.10.1-3]—One should assign (the animal which has run away) to Vāyu (with *vāyo eṣa te paśuḥ*). He should procure another animal of the same age and offer it. If the animal which has run away comes back, one should not offer it; one should let it free.

ŚĀṄKHĀYANA [13.2.4, 7]—One should offer an oblation with *yasmād bhīṣā 'palāyiṣṭhās....* (If the animal which has run away does not come back) one should procure another animal with the same appearance and offer it to the same divinity.

AV. PRĀY. [2.9; 5.5]—One should offer oblations with the formulas called *spṛti*. He should assign (the animal which has run away) to Vāyu, with *vāyave tvā*. He should pour out grains for gruel to *niyutvant* Vāyu, procure another animal of the same size and colour, and offer it. He should pour out clarified butter over it, carry fire round it, and then formally dedicate it. The following are the *spṛti* formulas : *agneṣ ṭe vācaṁ spṛṇomi svāhā, vātāt te prāṇaṁ spṛṇomi svāhā, sūryāt te cakṣuḥ...*, *candrāt te manaḥ...*, *digbhyas te jyotiḥ...*, *adbhyas te rasaṁ...*, *asthibhyas te majjānaṁ...*, *snehebhyas te snāvānaṁ...*, *oṣadhībhyas te lomānaṁ...*, *pṛthivyās te śarīraṁ...*, *antarikṣāt ta ākāśaṁ...*, *manuṣyāt ta ākāśād divyam ākāśaṁ...*, *indrāt te balaṁ...*, and *somāt te rājñaḥ kīrtiṁ yaśaś ca...*. If one got back the animal which had run away, he should offer it.

If the animal is snatched away :

BAUDHĀYANA [14.3]—"One, who desires that those who snatch away the animal should suffer, should offer an oblation on the āgnīdhrīya fire with

1. The subsequent portion of the *sūtra*, which reads *etāvādinoptasya paśor avadyet / sa tāvantam eva kālaṁ tiṣṭhed yāvad itaraḥ śeṣo bhavati*, is obscure. There is no parallel text in *VārāhaŚS*.

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the verse, *kuvid aṅga...*[1], which contains the word, *namovṛkti*." So is it said in the *Brāhmaṇa*.[2] One should, therefore, offer an oblation on the āgnīdhrīya fire with the verse, *kuvid' aṅga yavamanto...*, which contains the word, *namovṛkti*. "Those who steal the animal's organs lose the right of (receiving) *namaskāra* (from others). They, thereby, suffer (that is, they die)". So says the *Brāhmaṇa*[2]. If the animal's organs are stolen only in the course of the performance of the Animal-sacrifice, one should offer the (above-mentioned) oblation on the *śāmitra* fire.

Āpastamba [9.18.14]≒Baudh.~ In the Animal-sacrifice, one should offer this oblation either on the āhavanīya fire or on the *śāmitra* fire.

Satyāṣāḍha [15.8.14] ≡ Āp.

Vaikhānasa [20.37]; Mānava [3.5.17]; Vārāha Par. [*Prāy.* 4]; Śāṅkhāyana [13.3.2, 4] ≡ Baudh.

If the animal dies immediately before the fire has been carried round it:

Baudhāyana [28.6]—If the animal dies immediately before the fire has been carried round it, one should perform the expiation-rite which has been prescribed in connection with a similar contingency in the *Aśvamedha*, and procure another animal of the same class, age, and appearance. He should go through all the rites beginning with the formal dedication of the animal, omitting, however, the churning out of the fire, putting of the fire-sticks on the sacred fires with the *sāmidhenī* verses, the retaining of one fire-stick, the *āghāra*-libations, the giving out of calls, the cleansing of the ladles, the choosing (of the hotṛ), and the prayājas[3]. If one cannot procure an animal of the same class (as the original one), goat and sheep, and cows and horses should be (regarded as being) substitutes for one another. He should, however, take a goat itself as a substitute for a goat and a ram itself as a substitute for a ram. If it is not available, one should take any (other) animal. (If no animal at all is available) the procedure as prescribed in connection with the animal dedicated to Tvaṣṭṛ is recommended. (That is to say, one should offer clarified butter in the place of the organs of the animal—*BaudhŚS* 17.15.) One should throw away the carcass of the animal into water with the verses, *na vā uv etan mriyase...*[4], *āśānāṁ tvā...*[4], and *viśvā āśā...*[4].

Vaikhānasa [20.35]≒Baudh.~ One should discard the carcass into water with the four formulas, *catasra āśāḥ...*[5], *na vā uv etan mriyase...*, *āśānāṁ tvā...*, and *viśvā āśā...*.

Mānava [3.5.2]—The procedure should be similar[6].

Av. Prāy. [2.9]—One should offer oblations with the *spṛti* formulas, and refer to the dead animal with the formula, *ṛtave tvā*. It is, however, the view of the teachers that one should not refer to the animal in this manner.

1. *TS* 1.8.21.1. 2. *TS* 3.1.3.3.
3. That is to say, he should go through only such rites as relate to the animal itself.
4. *TBr* 3.7.8.3. 5. *TBr* 2.8.8.10.
6. See: *If, after being formally dedicated, the animal runs away.*

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One should cut out all available portions from the dead animal and feed the Brāhmaṇas with them. Or one should discard those portions into water with the *spṛti* formulas. (One should procure another similar animal.)

If the animal dies (after the fire has been carried round it)[1]*:*

BAUDHĀYANA [28.6]—One should offer an oblation of clarified butter with *yad asya pāre rajasaḥ...*, then offer a second incidental oblation with *yasmād bhīṣā samajñāsthāḥ...*, and then offer a third oblation with *ya idam akas tasmai namas tasmai svāhā*.

ĀPASTAMBA [9.17.6; 18.6–8]≒Baudh.〰 One should (either) offer the second oblation with the verse, *yasmād bhīṣā samajñāsthāḥ...*, (or recite that verse over the animal).〰 One should discard the dead animal into water with four verses, namely, *na vā uv etan...*, *āśānāṁ tvā...*, *viśvā āśā...*, and *āpo hi ṣṭhā...*[2]. One should procure another animal with the same appearance and colour and of the same age, formally dedicate it to the same divinity, and then offer it.

SATYĀṢĀḌHA [15.8.1, 9–11]≒Āp.〰 One should offer the second oblation with *yasmād bhīṣā samajñāsthāḥ...* .〰

VAIKHĀNASA [20.34][3] ≡ Baudh.

ŚĀṄKHĀYANA [13.2.6–8]—One should offer an oblation with *yasmād bhīṣā saṁjñaptā...* . He should procure another similar animal and offer it to the same divinity. He should offer at the utterance of *vaṣaṭ* the omentum, the *paśupuroḍāśa*, and the organs of the dead animal together with the omentum, the *paśupuroḍāśa*, and the organs of the new animal respectively.

If the animal sits down after it has been formally dedicated:

BAUDHĀYANA [28.6]—If the animal sits down (after it has been formally dedicated), one should (offer an oblation of clarified butter with *yad asya*

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1. A separate expiation-rite, already given, is prescribed in *BaudhŚS*, *VaikhānasaŚS*, etc., for the contingency of the animal dying before the fire has been carried round it. Only some oblations are prescribed in the expiation-rite under reference; there is no mention of another animal being taken. Obviously the occasion for this expiation-rite must be the death of the animal at some other time. There are two possibilities in this connection, namely, the death of the animal either *before* the formal dedication of the animal or *after* the carrying of the fire round it. In the first alternative, there is actually no need for any expiation-rite. It, therefore, follows that the second alternative, namely, the death of the animal after the fire has been carried round it, is the occasion for this expiation-rite. *TBr* 3.7.8.2 mentions three successive occasions: *yasmād bhīṣā 'vepiṣṭhāḥ palāyiṣṭhāḥ samajñāsthāḥ...* . The first two of these can occur after the formal dedication of the animal; the third can occur after the carrying of the fire round the animal. If the animal dies after the fire has been carried round it, there is no need for taking another animal. One is required to dissect the dead animal itself and offer it. Therefore, the expiation-rite, which enjoins only the offering of some oblations without the taking of another animal, is relevant only to the contingency of the animal dying after the fire has been carried round it.

2. *TS* 4.1.5.1.

3. The printed text reads *yadi saṁjñapanaṁ na kāmayīta yasmād bhīṣā samajñāsthā iti*. If the variant reading recorded in the foot-note can be corrected as *yadi saṁjñapanāt prāṅ mriyeta*, it conforms to the occasion for this expiation-rite mentioned in *Baudh ŚS*.

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pāre rajasaḥ..., then) offer a second incidental oblation with *yasmād bhīṣā nyaṣadaḥ...*, (and then offer a third oblation with *ya idam akas tasmai namas tasmai svāhā*). One should make the animal get up by means of either the staff of maitrāvaruṇa or another staff of *udumbara*. The *udumbara*, indeed, is vigour; the animals are vigour. (When, therefore, one makes the animal get up by means of a staff of *udumbara*), he wins for him (= the sacrificer) vigour (that is, animals) through vigour. So says the *Brāhmaṇa*. One should make a bull get up with the verse, *ud usra tiṣṭha pratitiṣṭha...*[1]; a horse with *ud aśva tiṣṭha pratitiṣṭha...*; a goat with *uc chāga tiṣṭha pratitiṣṭha...*; a ram with *un meṣa tiṣṭha pratitiṣṭha...*, and a barren cow with *ud vaśe tiṣṭha pratitiṣṭha...*.

ĀPASTAMBA [9.17.6–18.2, 7] ≒ Baudh. One should offer an oblation with the formula, *yasmād bhīṣā nyaṣadaḥ...*, (or recite that formula over the animal).

SATYĀṢĀḌHA [15.8.1–4] ≒ Baudh. One should make the animal get up also with *ūrdhva ū ṣu ṇa...*[2] and *ūrdhvo naḥ pāhy aṁhaso...*[2].

VAIKHĀNASA [20.34, 35] ≡ Baudh.

MĀNAVA [3.5.12]—One should offer an oblation with *yasmād bhīto niṣīdasi...*.

VĀRĀHA PAR. [*Prāy.* 4]—One should recite over the animal the formula, *yasmād bhīto niṣīdasi...*.

ŚĀṄKHĀYANA [13.2.5]—One should offer an oblation with *yasmād bhīṣā nyasadaḥ...*.

If the animal urinates after it has been formally dedicated:

BAUDHĀYANA [28.6]—One should offer an oblation with *yad asya pāre rajasaḥ...*, then offer a second incidental oblation with *yasmād bhīṣā mūtram akṛthāḥ...*, and then offer a third oblation with *ya idam akas tasmai namas tasmai svāhā.*

ĀPASTAMBA [9.17.6; 18.7, 9] ≒ Baudh. One should offer the second oblation with the formula, *yasmād bhīṣā nimehasi...*, (or recite that formula over the animal).

VAIKHĀNASA [20.34] ≡ Baudh.

MĀNAVA [3.5.8]—One should make the animal drink water, sprinkle it with water by means of the hand with the palm turned upwards, and then offer oblations of clarified butter with the *vyāhṛtis.*

VĀRĀHA PAR. [*Prāy.* 4]—One should offer oblations with the *vyāhṛtis.*

If the animal evacuates faeces after it has been formally dedicated:

BAUDHĀYANA [28.6]—One should offer an oblation with *yad asya pāre rajasaḥ...*, then offer a second incidental oblation with *yasmād bhīṣā śakṛd akṛthāḥ...*, and then offer a third oblation with *ya idam akas tasmai namas tasmai svāhā.*

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1. *TBr* 3.7.8.2.
2. *TBr* 3.6.1.2.

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ĀPASTAMBA [9.17.6; 18.7, 9]≐Baudh. One should offer the second oblation with the formula, *yasmād bhīṣā śakṛt karoṣi...*, (or recite that formula over the animal).

VAIKHĀNASA [20.34] ≡ Baudh.

MĀNAVA [3.5.8]—See above.

VĀRĀHA PAR. [*Prāy.* 4]—See above.

If the animal leaps up:

ĀPASTAMBA [9.18.10]—One should recite over the animal the formula, *ūrdhva ū ṣu ṇa ūtaye...* .

SATYĀṢĀḌHA [15.8.1, 5, 10]—One should offer three oblations—the first with *yad asya pāre rajasaḥ...*, the second with *yasmād bhīṣā samutkraṁsthāḥ...*, and the third with *ya idam akas...* .

MĀNAVA [3.5.4]—One should offer oblations of clarified butter with the two verses, *ud u tiṣṭha svadhvaraḥ...*[1] and *ūrdhva ū ṣu ṇa ūtaye...* .

VĀRĀHA PAR. [*Prāy.* 4]—One should offer an oblation with *ūrdhva ū ṣu ṇa...* .

If the animal plays:

MĀNAVA [3.5.13]—One should offer an oblation of clarified butter with *agnir bhagaḥ savite 'daṁ juṣantām prajāpatir varuṇo ...ya...mahyam | yo no dveṣṭi tanūṁ rabhasvā 'nāgaso yajamānasya vīrān.*

If the animal shakes up or fells down the sacrificial post:

MĀNAVA [3.5.5]—One should fix up the sacrificial post in the original position, and sprinkle water round it with *nitānas tvā māruto nihantu.*

If the animal cuts off or chews off the tether:

MĀNAVA [3.5.6]—One should knot the tether together with the formula, *trayastriṁśat tantavo...*, and offer an oblation with the same formula.

If the animal hops after it has been formally dedicated:

MĀNAVA [3.5.9]—One should offer an oblation of clarified butter with *yasmād bhīta udaproṣṭa...* .

If the animal does not drink water:

ĀPASTAMBA [9.18.11]—One should make it drink that water with *nā vā uv etan mriyase...* .

If the animal is lost:

ŚĀṄKHĀYANA [13.2.7]—One should procure another similar animal and offer it to the same divinity.

If the animal is sunk down:

AV. PRĀY. [2.9]—One should offer oblations with the *spṛti*-formulas, and refer that animal to the *rakṣases* with the formula, *rakṣobhyas tvā.* (However) according to the teachers, one should not refer the animal. One

1. *MS* 2.7.4.

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should cut out all the available portions from the crushed animal and feed the Brāhmaṇas with them. Or he should discard those portions into water with the *spṛti*-formulas[1].

If the animal dies before the prayāja-offerings:

KĀTYĀYANA [25.9.4, 5, 7, 8]—One should offer the omentum on the dakṣiṇa fire with the formula, *ījānāḥ pitaro ye pitāmahā ye 'nījānā yajñiyāḥ somapās teṣām eṣa paśur ālabdho 'gnau svāhā devebhyaḥ suhuto yamāya.*

If the animal dies after the prayāja-offering has started:

ŚĀṄKHĀYANA [13.3.1]—One should offer that animal itself and thus conclude the sacrifice.

If the animal bleats while it is being immolated:

ĀPASTAMBA [7.17.2]—The adhvaryu should gaze (at the *pṛṣadājya* or the animal with the verse, *indrasya bhāgaḥ suvite...*.[2]

SATYĀṢĀḌHA [4.3] ≡ Āp.

KĀTYĀYANA [25.9.13, 14]—One should offer (three) oblations—the first with *yat paśur māyum...*[3] and the next two with the two verses beginning with *imam me varuṇa...*[4].

Garbhayāga:

BAUDHĀYANA [14.14]—One who is going to offer a barren female animal should say (to his assistants): "Do you look out for the foetus (*garbham īkṣadhvam.*)" If a foetus is noticed, one should cover the immolated barren female animal and hasten with the omentum. The adhvaryu should offer (her) omentum with *sūryo devo diviṣadbhyo...*[5]. He should follow the female animal with the verse, *yasyās te harito garbho 'tho...*[5]. He should ask for a plate of gold with eight drops, (an outer) covering, an inner covering, a garment, and a turban. Then he should wash the plate of gold with water, cover it with the piece of cloth, tie it (=the bundle) up with the turban, place it within the inner covering, and then place (that inner covering) within the outer covering. He should give out a call (with the words): "Do you take out the foetus towards the west from between the two thighs (*pratyañcaṁ garbham antareṇa sakthinī pratinivartayata.*)" He should follow the foetus (thus) being taken out with the formula, *ā vartana vartaya ni nivartana vartaye 'ndra...*[5]. He should follow the foetus being removed from the vulva with the formula, *vi te bhinadmi takarīṁ...*[5]. Thereafter he should hold the foetus by means of a pair of tongs, sprinkle it with water and heat it over the *śāmitra* fire. He should make the oily portion from its front part stream forth (and collect it in a separate vessel). He should take away the foetus, between the *cātvāla* and the rubbish heap and between the sacrificial post and the āhavanīya fire, towards the south-east and then put it down with the *pañcahotṛ* formula. Then

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1. The following portion of the *sūtra* is obscure: *yadi vā 'nyaḥ syāc chāmitram enam prāpayeyuḥ.*

2. See *supra*, p. 823, l. 1. 3. *TS* 3.1.4.3. 4. *VS* 21.1, 2. 5. *TS* 3.3,10.

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he should make the offering (of the organs) of the barren female animal. Then, while cutting out portions from the foetus before the *sviṣṭakṛt*-offering, he should say (to the hotṛ): "Do you recite the puronuvākyā relating to the offering for *śipiviṣṭa* Viṣṇu." It is said in the *Brāhmaṇa*[1]: "One should cut out one portion from below the navel and one portion from above the navel." The adhvaryu should (therefore) cut out one portion from below the navel and one portion from above the navel. He should pour out clarified butter over it two times. After having caused (the āgnīdhra) to announce, he should say (to the hotṛ): "Do you recite the yājyā relating to the offering for *śipiviṣṭa* Viṣṇu." At the utterance of *vaṣaṭ* by the hotṛ, he (= the adhvaryu) should offer the oblation with *urudrapso viśvarūpa induḥ...*[2]. Then he should make the *sviṣṭakṛt*-offering. [23.6—As for the offering of the oily portion from the foetus of the eight-footed one: (The view expressed in) the *sūtra* (is that) of Baudhāyana[3]. Śālīki says that one should not make the offering of the oily portion from the foetus. Aupamanyava says that one should not make the offering of the oily portion from the foetus nor take up a cutting from it (= fat) in the *iḍā* nor offer the *sviṣṭakṛt* in connection with it.] He should take back the foetus by the same route by which it was taken away, (place it) towards the west upon the northern half of the āhavanīya fire, and then cover it over with ashes with the formula, *mahī dyauḥ pṛthivī ca na....* All the materials including the coverings should go to the adhvaryu. The *Brāhmaṇa* (relating to the mantras in *TS* 3.3.10 will be found) in the sequel (*TS* 3.4.1).

Āpastamba [9.18.16–19.14]—One should offer two oblations respectively with the two verses, *dhātā rātiḥ...*[4] and *sūryo devo diviṣadbhyo....* He should enclose a plate of gold with eight drops into a turban, enclose that turban into a piece of cloth, enclose that bundle into another piece of cloth, and again enclose this last bundle into still another piece of cloth. He should tie up each bundle tightly without leaving any cavity. He should recite over the animal bearing foetus the verse, *yasyās te harito garbho'tho....* He should turn round the foetus with *ā vartana vartaya....* With *vi te bhinadmi takarīṁ...*, he should cut off the womb. With *bahis te astu bāl iti*, he should take out the foetus from between the thighs. He should impale it upon the pike and roast it over the *śāmitra* fire. With *urudrapso viśvarūpa induḥ...*, he should collect in a vessel the oily portion of the foetus. When he pours out grains for the *paśupuroḍāśa*, he should (also) pour out grains for the *garbhapuroḍāśa* on one potsherd to be offered to Bhaktī-Dyāvāpṛthivī. After the offering of the *paśupuroḍāśa*, he should offer the *garbhapuroḍāśa* to Bhaktī-Dyāvāpṛthivī. While taking up portions from the animal's body

1. *TS* 3.4.1.3. 2. *TS* 3.3.10.2.

3. From the main *sūtra* above and also the present *Dvaidhasūtra*, Baudhāyana's view seems to be that one should offer the oily portion of the foetus in connection with the offering of the foetus, and also make the *sviṣṭakṛt*-offering and invoke the *iḍā* of the foetus combinedly with that of the barren female animal.

4. *TS* 1.4.44.1.

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in connection with the offering of the organs, he should also take up a portion from that part which is at the front of the navel of the foetus. While taking up portions for the *sviṣṭakṛt*, he should also take up a portion from above the navel of the foetus. He should divide the oily portion of the foetus into three parts and take up one part each for the principal offering, the *sviṣṭakṛt*-offering, and the *iḍā*. Before the *sviṣṭakṛt*-offering, he should offer an oblation of clarified butter with *ekapadī dvipadī*.... The sacrificer should give away the plate of gold with eight drops (together with the covering) as *dakṣiṇā*. The adhvaryu should cut out a portion from the front right leg of the foetus and offer it to *śipiviṣṭa* Viṣṇu with the verse, *pra tat te adya...*[1], or with the next following verse, (namely, *kim it te viṣṇo...*). With *maruto yasya hi kṣaye...*[2], he should offer the foetus and the *garbhapuroḍāśa* upon the cold ashes in the northern half of either the gārhapatya fire or the *śāmitra* fire. With *mahī dyauḥ pṛthivī ca na...*, he should cover over these oblations with ashes. He should then pray with the five verses beginning with *etaṁ yuvānam...*[3]. According to Āśmarathya, one should perform this expiation-rite relating to foetus in all cases (where an animal bearing foetus is prescribed as also where it is not prescribed). According to Ālekhana, one should perform this expiation-rite in cases where (an animal bearing foetus) is not prescribed.

SATYĀṢĀḌHA [15.8.15–29] ≒ Āp. After having taken up portion from the organs of the animal, one should take up (for the *sviṣṭakṛt*) a portion from the part which is at the front of the navel of the foetus. He should take up a portion from above the navel and add it to the portions to be offered to the principal divinity. At the *vaṣaṭ*-utterance, he should make the offering with *ekapadī dvipadī*.... He should take up a portion from the front right leg of the foetus, and offer an oblation of it (to *śipiviṣṭa* Viṣṇu) with any one of the two verses *vaṣaṭ te viṣṇo...*[1] and *pra tat te adya...*[1]. He should offer the foetus and the *garbhapuroḍāśa* upon the *śāmitra* fire with any one of the two verses, *maruto yasya hi...* and *yajñair vā yajñavāhase...*[4], without uttering *svāhā*. Or with *mahī dyauḥ pṛthivī ca na...*, he should cover over the foetus and the *garbhapuroḍāśa* with the cold ashes from the *śāmitra* fire. He should pray with the five verses beginning with *etaṁ yuvānaṁ pari vo...*.

VAIKHĀNASA [20.37, 38] ≡ Āp. Sat.

MĀNAVA [3.5.18]—One should impale the foetus of the animal upon the pike, cover it over with mud, and then transfix that pike vertically in the *śāmitra* fire. He should place an iron vessel under the foetus and then roast the foetus. Before the *sviṣṭakṛt*-offering, he should offer eight oblations of the oily portion of the foetus respectively with the eight verses beginning with *hiraṇyagarbhaḥ samavartatā 'gre...*[5]. The sacrificer should give away a plate of gold with eight drops as *dakṣiṇā*. After the conclusion of the sacrifice, the adhvaryu should throw away the foetus impaled upon the pike into the *śāmitra* fire with *mahī dyauḥ pṛthivī ca na...*[6]. He should pray with the five formulas beginning with *namo mahimne...*[7].

1. *TS* 2.2.12.5. 2. *TS* 4.2.11.1. 3. *TS* 3.3.9. 4. *TS* 4.2.11.2.
5. *MS* 2.13.23. 6. *MS* 2.7.16. 7. *MS* 2.5.10.

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VĀRĀHA PAR. [*Pray.* 5][1]—One should enclose a plate of gold within a turban and tie up that bundle into a piece of cloth. He should cover over the foetus with the womb. He should tie up that piece of cloth into another piece of cloth. (Correspondingly) he should cover over the foetus with a basket. He should tie up that piece of cloth into still another piece of cloth. (Correspondingly) he should cover over the foetus with skin. (Consequently) the foetus and the piece of gold become invisible. He should then offer spoonfuls of clarified butter with the two verses, *dhātā rātiḥ...*[2], and *sūryo divo diviṣadbhyo vāyuḥ prajānāṁ dhartā kṣatrasya bṛhaspatiṣ ṭvā prajāpataye jyotiṣmatīṁ juhomi svāhā*. Holding the foetus by the legs, he should turn it round with *āvartaya nivartaya nivartaye' ndra nardaguda bhūmyāḥ pratidiśaś catasras tābhyām āvartaya*, and then take it out.

KĀTYĀYANA [25.10.2–19]—In the sacrifice of an *anūbandhyā*[3], after the omentum has been extracted, the adhvaryu should say to the śamitṛ, "Do you look out carefully for the foetus of the animal." If there is a foetus, he should give out a call (to his assistant) with the words, "Do you arrange for a vessel and a turban." After the omentum has been offered, the adhvaryu should (go to the *śāmitra*-enclosure and,) without looking at the animal, say to the śamitṛ, "Do you take out the foetus; do you cut up the buttocks and take out the foetus from the lower side." The adhvaryu should recite over the foetus being taken out the verse, *ejatu daśamāsyo...*[4]. He should take out the relevant organs of the foetus as in the case of the animal (and cook them). (If all the organs of the foetus are not available) one should cut up the throat and collect the liquid portion in a vessel, and cook it simultaneously with the organs of the animal. He should enclose the foetus within a turban and keep it apart. He should not pour out clarified butter over the liquid portion, (should) carry it into the sanctuary of the sacred fires in the same manner as the organs of the animal (that is to say, between the sacred fires), and place it to the south of the organs of the animal. While the adhvaryu is taking up the organs of the barren female animal, the pratiprasthātṛ should take up the liquid portion into the *pracaraṇī* ladle. He should offer with the formula, *yasyai te...*[5], either the organs or the liquid portion of the foetus to the accompaniment of the offering of the organs of the animal. He should modify that formula in accordance with whether the foetus is male or female and whether there are more than one foetus. If the sex of the foetus is not obvious, he should employ the masculine gender in the formula. After the offering to Vanaspati and before the *sviṣṭakṛt*-offering, the pratiprasthātṛ should go back towards the south and take up the entire remnant of the liquid portion into the *pracaraṇī* ladle. With *purudasmo...*[6], he should offer that portion at the *sviṣṭakṛt*-offering. One should hang upon a tree the portion of the foetus enclosed within the turban, or he should place it within a rat-hole. Or he should offer it on the *śāmitra* fire with the formula,

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1. The entire *sūtra* is obscure. 2. *MS* 1 3.38. 3. See: *Agniṣṭoma*.
4. *VS* 8.28. 5. *VS* 8.29. 6. *VS* 8.30.

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yasya hi maruto...[1], but without uttering *svāhā*. With *mahī dyauḥ...*[2], he should put embers upon the foetus.

ŚĀṄKHĀYANA [13.3.5]—If (in a Soma-sacrifice), at the offering of the *anūbandhyā* barren cow, it is found that she is bearing a foetus, one should cook over the *śāmitra* fire, the womb of the foetus regarded as omentum, (the cake of) the chaff of grains and the foetus, and offer them on the *śāmitra* fire at the respective utterances of *vaṣaṭ* at the animal-offering.

AV. PRĀY. [2. 5]—One should tie up a piece of gold to a blade of *darbha*, hold that piece over the foetus, and offer oblations of clarified butter respectively with the verses of the hymn to Hiraṇyagarbha[3]. One should take up the foetus together with the piece of gold, wash it, roast it, and with its head pointing towards the east and its legs pointing towards the north, offer it on the fire either with the hymn to Kāma[4] or with the eight *nabhasvant* verses[5] or with the hymn to Hiraṇyagarbha[6].

If, while the omentum is being brought forth, it is snatched away by a śyena, or if it is lost:

BAUDHĀYANA [28.7]—If a *śyena* snatches away the omentum while it is being brought forth or if it is lost, the adhvaryu should pour out clarified butter into a vessel over a piece of gold, take up four spoonfuls into the *juhū*, and, while the sacrificer remains touching him, offer an oblation of that clarified butter upon the āhavanīya fire with the verse, *udyant suparṇo na vibhāti sarvaṁ hiraṇyakukṣiḥ saptaśirāḥ purastāt | sarveṣu lokeṣu vibhuḥ praviṣṭo gātum asmin yajñe yajamānāya vinda svāhā*. He should then extract whatever fat there has remained in the place of the omentum and offer it. If (after this offering) he regains the omentum, he should not heed it (that is, he should not offer it).

VAIKHĀNASA [20.35, 36] ≡ Baudh.

MĀNAVA [3.5.15]—One should offer an oblation with the verse, *yad avāmṛkṣac chakunir mukhena nirṛte tava | agniṣ ṭad rakṣatu havyavāḍ ghṛtasūdanaḥ*.

VĀRĀHA PAR. [*Prāy.* 4]≒Mān. One should divide the large intestine into two parts and offer an oblation of one part; or one should divide the fat into four parts and offer an oblation of one part.

AV. PRĀY. [2.5]—If a *śyena* or any other bird or a dog or any one else snatches away the omentum or the oblation of the organs, or if the wind fells it down[7], one should recite over that oblation the verse, *divam pṛthivīm...*[8], and offer oblations of clarified butter upon the āhavanīya fire with the verses of the hymn beginning with *vāta āvātu bheṣajaṁ...*[9].

If the vessel, in which the animal's organs are cooked, leaks:

ĀPASTAMBA [9.18.12]—One should recite over the vessel the verse, *garbhaṁ sravantīm agadām akarmā 'gnir hotā pṛthivy antarikṣam | dyaur yataś cyutād agnāv eva tan na tat prāpnoti nirṛtim parācaiḥ*.

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1. *VS* 8.31. 2. *VS* 13.32. 3. *AV* 4.2. 4. *AV* 9.2.
5. *AV* 4.15. 1–8. 6. The *sūtra*-portion describing this rite is partly obscure.
7. This portion of the *sūtra* reads : *vāto vā vimamet*. The sense of *vimamet* is not clear.
8. *AV* 3.21.7. 9. *KauśS* 117.4. cf. *ṚV* 10.186.1–3.

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SATYĀṢĀḌHA [15.8.12]; VAIKHĀNASA [20.37] ≡ Āp.

MĀNAVA [3.5.14]—One should recite over the vessel the verse, *ukhāṁ. sravantīm agadām akarmā 'gnihotram pṛthivīm antarikṣam / yatra cuścutad agnāv evai 'tan nā 'bhiprāpnuyur nirṛtim parastāt.*

VĀRĀHA PAR. [*Prāy.* 4]; KĀTYĀYANA [25.9.15] ≡ Mān.

AV. PRĀY. [5.5]—With the verse, *ukhāṁ sravantīm...*, one should cook the organs in another stronger vessel.

If the omentum or the portion of the paśupuroḍāśa or the organs, which is taken up in the ladle, spills out on the ground:

BAUDHĀYANA [28.7]—If the omentum or the portion of the *paśupuroḍāśa* or the organs spills out, one should take it (back into the ladle) with *ā tvā dade yaśase vīryāya...*[1], and offer it with *yas te drapso yas ta udarṣo...*[1].

ĀPASTAMBA [9.8.15]; VAIKHĀNASA [20.36] ≡ Baudh.

If a śyena, etc. snatches away the organs:

AV. PRĀY. [2.5.]—See: *If, while the omentum is being brought forth, it is snatched away by a śyena, or if it is lost.*

If any of the animal's organs is lost:

BAUDHĀYANA [14.3][2]—It is said in the *Brāhmaṇa* that, if any of the animal's organs is lost, one should take up as many spoonfuls of clarified butter as the lost organs (and offer that clarified butter). [23.5—As for the injunction that, if one has lost the animal's organs, he should take up as many spoonfuls of clarified butter as the lost organs (and offer that clarified butter): Baudhāyana says that, if one has lost (only) one or two organs, he should take up as many spoonfuls of clarified butter and offer that clarified butter; after that offering, he should again perform an Animal-sacrifice. Śālīki says that, if one has lost only one or two portions, he should take up as many spoonfuls of clarified butter and make the offering; he should regard that offering as implying the accomplishment of the entire sacrifice; if, however, one has lost more portions, he should perform the sacrifice anew.] It is said in the *Brāhmaṇa*[3]: "One should take up as many spoonfuls of clarified butter as the lost organs; this itself constitutes the expiation-rite in that contingency."

ĀPASTAMBA [9.18.13]; SATYĀṢĀḌHA [15.8.13]; VAIKHĀNASA [20.37.] ≡ Baudh.

MĀNAVA [3.5.16]—In the place of the organs which have been lost, one should take up twice the number of portions of clarified butter over a piece of gold. If (however) the animal's heart is lost, one should immolate another animal.

VĀRĀHA PAR. [*Prāy.* 4] ≡ Baudh.

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1. *TBr* 3.7.10.1.
2. For the original *sūtra*-text see: *Agniṣṭoma*, Expiation-rites, *Śrautakośa*, Vol. II, Sanskrit Section.
3. *TS* 3.1.3.3.

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KĀTYĀYANA [25.9.9–12] ≡ Baudh.

ŚĀṄKHĀYANA [13.3.2, 3]—If an organ is lost or spoilt, one should take up clarified butter in its place. If (however) the heart is lost, one should immolate another animal.

AV. PRĀY. [5.5] ≡ Vaikh.

If, after the animal's organs have been offered, the black smoke issuing out of the fire turns towards the south, or if any smoke is turned by the wind:

ĀPASTAMBA [9.20.10]—One should offer *sarvaprāyaścitta* oblations.

If the pṛṣadājya spills out:[1]

BAUDHĀYANA [14.9]—"If a crow touches the *pṛṣadājya*, the sacrificer's Śūdras die; if a dog touches the *pṛṣadājya*, the sacrificer's cattle perish; if the *pṛṣadājya* spills out, the sacrificer dies." So is it said in the *Brāhmaṇa*[2]. It is further said in the *Brāhmaṇa*: "The *pṛṣadājya* is cattle. If one's *pṛṣadājya* spills out, his cattle also are lost. If he again takes up the *pṛṣadājya*, he as it were wins back the cattle." So is it said in the *Brāhmaṇa*. It is further said in the *Brāhmaṇa*[2]: "The *pṛṣadājya* is breaths. If one's *pṛṣadājya* spills out, his breaths also leave him. If he again takes up the *pṛṣadājya*, he as it were regains his breaths. One should put a piece of gold in the *pṛṣadājya* and then take it up." If the *pṛṣadājya* spills out, one should ask for a vessel of white copper or for a goblet. He should place it within the altar and then fill it up with *pṛṣadājya* with the formula, *bhūtir dadhnā ghṛtena vardhatāṁ tasya me' ṣṭasya vītasya draviṇam āgamyāt*. He should recite over the *pṛṣadājya* that has spilt out, the formulas, *bhūpataye svāhā, bhuvanapataye svāhā, bhūtānām pataye svāhā*. He should put in that very ladle (for *pṛṣadājya*) a piece of gold weighing a hundred (*mānas*). While taking up the *pṛṣadājya* according to the usual procedure, he should recite (at the time of the recital of each of the five formulas) the verse relating to Viṣṇu, namely, *viṣṇo tvaṁ no antamaḥ...*[2]. [23.5—As for the injunction that, while taking up the *pṛṣadājya* according to the usual procedure, one should recite the verse relating to Viṣṇu: (The view expressed in) the *sūtra* (is that) of Bāudhāyana. Śālīki says that (as usual) one should (spread out clarified butter as base with the two relevant formulas and) recite the verse relating to Viṣṇu only while taking up curds; (one should then pour out clarified butter over it with the two usual formulas).] One should take out the piece of gold, have it smelt by a horse, and then place it within the altar. It is said in the *Brāhmaṇa*[2]: "The sacrifice of one, whose *pṛṣadājya* spills out, becomes lost. Therefore one should again take up the *pṛṣadājya* with the verse relating to Viṣṇu." Therefore, one should again take up the *pṛṣadājya* with the verse relating to Viṣṇu. "Viṣṇu, indeed, is sacrifice. Sacrifice is joined to sacrifice (when the *pṛṣadājya* is again taken up with the verse relating to Viṣṇu)." So says the *Brāhmaṇa*[3].

1. The expiation-rites relating to *pṛṣadājya* should be regarded as applicable also in connection with the *Cāturmāsyas*.

2. *TS* 3.2.6. 3. *TS* 3.1.10.3.

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ĀPASTAMBA [9.17.1-5]—One should recite over the *pṛṣadājya*, that has spilt out, the four verses, *skannā dyauḥ skannā ... idaṁ jagat / skannādo... skannāj jāyatāṁ haviḥ*[1], *iha gāvaḥ ... rāyaspoṣo niṣīdatu*[1], *ayaṁ yajño...*[1], and *payasvatīr oṣadhayaḥ...*[2]. He should discard the *pṛṣadājya* (left in the ladle) into water and wash the ladle clean. He should put into the ladle a piece of gold weighing a hundred (*mānas*). He should then take up (into that ladle) other *pṛṣadājya* with the verse, *idaṁ viṣṇur vi cakrame...*[3]. He should have it smelt by a horse and place it at the proper place. According to some teachers, if the *pṛṣadājya* spills out, one should take up (other) *pṛṣadājya* upon the *pṛṣadājya* left in the ladle, and offer an oblation of clarified butter with *mano jyotir juṣatām...*[2]. (He should recite over the *pṛṣadājya*, that has spilt out, the relevant formula as prescribed before.)

SATYĀṢĀḌHA [15.7.11, 23]≒Āp. ~ One should take up other *pṛṣadājya* with the following verse relating to Viṣṇu, namely, *ekam iṣa viṣṇus tvā 'nuvicakrame...*[4]. He should touch it with the hand with *drapsaś caskanda...*[5].~ One should take up (other) *pṛṣadājya* upon the *pṛṣadājya* left in the ladle and offer an oblation with the two formulas, *drapsaś caskanda...* and *mano jyotir juṣatām... .~*

VAIKHĀNASA [20.36]—One should wash the vessel. He should take up other *pṛṣadājya* in it. He should offer an oblation of clarified butter with *mano jyotir juṣatām... .*

MĀNAVA [3.5.1]—One should put a piece of gold into the ladle and again take up *pṛṣadājya* in it. He should have it smelt by a horse. He should offer two oblations respectively with the two verses, *mano jyotir juṣatām...*[6] and *vardhatām bhūtir dadhnā...*[6].

VĀRĀHA PAR. [*Prāy.* 1, 4]—One should prepare other *pṛṣadājya*, take it upon the *pṛṣadājya* left in the ladle, and put a piece of gold into that ladle. He should offer an oblation of *pṛṣadājya* with the formula, *viṣṇo tvaṁ no antamaḥ...*[7]. (Or) one should prepare other *pṛṣadājya* without reciting the relevant formulas, and offer two oblations of that *pṛṣadājya* respectively with the two verses, *mano jyotir...* and *trayastriṁśat tantavo...*[8].

KĀTYĀYANA [25.6.3, 7]—One should offer (on the āhavanīya fire) an oblation of clarified butter with *ayā viṣṭhā janayan...*[9]. According to some teachers, one should offer thirty-four oblations respectively with the thirty-four formulas beginning with *parameṣṭhy abhidhītaḥ...*[10].

AV. PRĀY. [5.5]—One should recite over the *pṛṣadājya*, that has spilt out, the verse, *skannā dyauḥ skannā pṛthivī skannaṁ viśvam idaṁ jagat / skannādo viśve devāḥ prā skannā prāyatāṁ haviḥ*. He should offer an oblation of the other *pṛṣadājya* with the verse, *iha gāvaḥ prajāyadhvam...*[11].

1. See *KS* 35.4. 2. *TS* 1.5.10.2. 3. *TS* 1.2.13.1. 4. *TS* 3.2.6.1.
5. *TS* 3.1.8.3. 6. *MS* 4.8.9. 7. *TS* 3.1.10.3. 8. *MS* 1.8.9.
9. *TS* 1.7.12.2. 10. *VS* 8.54-59. 11. *AV* 20.127.12.

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If any impure matter falls into the pṛṣadājya, or if a dog smells the pṛṣadājya, or if a crow swoops down upon the pṛṣadājya, or if any insect falls into the pṛṣadājya, or if the pṛṣadājya becomes impure on account of anything:

BAUDHĀYANA [14.9]—One should throw away the ladle (together with the *pṛṣadājya* in it) into water. He should put into another ladle a piece of gold weighing a hundred (*mānas*). He should then take up in that ladle other *pṛṣadājya* according to the usual procedure, and recite (at that time) the following verse relating to Viṣṇu, namely, *viṣṇo tvaṁ no antamaḥ*.... He should take out the piece of gold. He should have that *pṛṣadājya* smelt by a horse, and place it within the altar.

If a crow touches the pṛṣadājya:

ĀPASTAMBA [9.17.4]—One should recite over that *pṛṣadājya* the verse, *yad apāmṛkṣac chakunir mukhena...*[1]. He should throw away that *pṛṣadājya* into water, wash the ladle clean, and take up into it other *pṛṣadājya* according to the usual procedure.

SATYĀṢĀḌHA [15.7.24] ≡ ĀP.

If an animal touches the pṛṣadājya:

ĀPASTAMBA [9.17.5]—One should recite over that *pṛṣadājya* the verse, *yad avālikṣac chvapān mukhena...*[1]. He should throw away the ladle together with the *pṛṣadājya* in it into water. He should then take up other *pṛṣadājya* into another ladle according to the usual procedure.

SATYĀṢĀḌHA [15.7.25] ≡ ĀP.

VAIKHĀNASA [20.36]—If a cat or any other similar animal touches the *pṛṣadājya*-vessel, one should take up other *pṛṣadājya* in another vessel.

If the sacrificer dies before the conclusion of the Animal-sacrifice:

VAIKHĀNASA [20.22]—One should take up portions from all the oblations together, mention all the divinities together, and offer (those portions) with *svāhā*. Thereafter he should offer an oblation of clarified butter in the same manner.

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1. *KS* 35.4.

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XI. OPTIONAL ANIMAL-SACRIFICES

(*Kāmyāḥ Paśavaḥ*)

GENERAL RULES

[The procedure of the Optional Animal-sacrifices is not laid down in full in the *Baudhāyana Śrautasūtra*. Only certain features of some of these sacrifices are indicated in the *Baudhāyana Karmānta-sūtras* in accordance with the procedure described in *TS* 2.1.1–10. That portion from the *Karmānta-sūtras* is reproduced here. Similarly some Animal-sacrifices are mentioned in the 14th *Praśna* of *BaudhŚS*; they too are referred to here. No treatment of the Optional Animal-sacrifices is found in the available *BhāradvājaŚS*. The *ĀpastambaŚS* and the *SatyāṣāḍhaŚS* take for granted the injunctions in *TS* relating to these sacrifices, and in certain cases just add the necessary details. The *VaikhānasaŚS* does not mention the Optional Animal-sacrifices. They are dealt with in the *MānavaŚS* and the *Vārāha Pariśiṣṭa*. No reference to the Optional Animal-sacrifices occurs in the *KātyāyanaŚS*. In this chapter, the Optional Animal-sacrifices are described in the alphabetical order of the various desires and occasions. The description is preceded by the general rules relating to these sacrifices as given in the various *Śrautasūtras*.]

BAUDHĀYANA [24.38]—

We shall now describe the Optional Animal-sacrifices. Which, indeed, among these (sacrifices) is characterised by the mantras recited in low tone? The animal-offerings in the *Aśvamedha* and the Animal-offerings to Prajāpati, Savitṛ, Sarasvatī, Pūṣan, Yama, Pitṛs, Dyāvā-Pṛthivī, Vāyu, Sūrya, and Viśvakarman should be characterised by mantras recited in low tone.

ĀPASTAMBA [19.16.1–6, 16]—

One should perform the Optional Animal-sacrifices either on the new-moon day or on the full-moon day. The procedure in connection with them should be similar to that of the normal Animal-sacrifice. One should offer a white goat to Vāyu. Optional Animal-sacrifices, beginning with this offering, are prescribed in the *Brāhmaṇa* (*TS* 2.1.1–10). At the principal offerings should be recited six verses (puronuvākyās and yājyās) each according to the divinity—one puronuvākyā and one yājyā at each of the offerings of the omentum, the *puroḍāśa*, and the organs. All these verses are mentioned *seriatim* according to the indicatory marks of the various divinities, beginning with *pīvo 'nnāñ rayivṛdhaḥ sumedhāḥ...*[1]. In all Optional Animal-sacrifices intended for *abhicāra*, (the sacrificer and) the officiating priests should wear red garments and put on red turbans, and should wear the sacred cord round the neck. The animals belonging to the cow-species are : bull with protruding horns, bull with horns turned back-

1. *TBr* 2.8.1.

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wards, ox, barren cow, pregnant cow (*vehat*), a milch-cow, calf, bull, bull to be yoked to a cart, ox which has been let loose again, and gayal.

ĀPASTAMBA HAUTRA PARIŚIṢṬA [2.3]—

The *Hautra* procedure of all Optional Animal-sacrifices should be similar to that of the normal Animal-sacrifice. Seventeen *sāmidhenīs* should be recited[1].

SATYĀṢĀḌHA [22.1.1-5]—

≐ĀP.∾ In all Optional Animal-sacrifices intended for *abhicāra*, the *barhis* should be of *śara* grass and the sacrificial faggot of *vibhītaka*.∾

MĀNAVA

[5.2.9]—In the Animal-sacrifice, one should employ the words indicative of the divinity, the sacrificer, and the animal in singular or dual or plural as needed. The first three forms (mentioned below) of the various words occurring in the *adhrigu*-formulas should be regarded as masculine and the next three as feminine. If masculine and feminine words are syntactically connected, the forms common to both should be masculine. The word, *medhapataye*, should be regarded as indicative of the sacrificer or the animal or the divinity. In the masculine gender one should employ the forms, *medhapataye*, *medhapatibhyām*, and *medhapatibhyaḥ*, according to the relevant number; in the feminine gender, the forms should be *medhapatnyai*, *medhapatnībhyām*, and *medhapatnībhyaḥ*. The feminine forms of *medha* should be *medhīm*, *medhyau*, and *medhīḥ*[2]. In the masculine gender, one should employ the forms, *prā' smā agnim*, *prā''bhyām agnim*, and *prai'bhyo 'gnim*; and in the feminine gender, the forms, *prā' syā agnim*, *prā''bhyām agnim*, and *prā''bhyo 'gnim*. In this manner one should modify the necessary words in the sequel. If there are two or more animals to be offered, the following words indicative of the various organs should be used in plural: *praśasā bāhū śalā doṣaṇī kaśyape'vā'mśā 'cchidre śroṇī kavaṣorū srekaparṇā 'ṣṭhīvanṭā*. If there are two or more animals to be offered, one should utter two times the indeclinables in the *praiṣas* as follows: *ekadhai'kadhā*, *purā purā*, *antar antaḥ*, *ṣaḍviṁśatiḥ ṣaḍviṁśatiḥ*, *madhyato madhyataḥ*, *pārśvataḥ pārśvataḥ*, *śroṇitaḥ śroṇitaḥ*, *śitāmataḥ śitāmataḥ*, *utsādata utsādataḥ*, *prastutye' va prastutye'va*, *upastutye'vo'pastutye'va*, and *medasto medastaḥ*. In the

1. Here follow the puronuvākyās and the yājyās for the different divinities in the Optional Animal-sacrifices, as given in *TS* 2.1.1-10. They are reproduced in *Śrautakośa*, Vol. I, Sanskrit Section, at the pages mentioned below against each divinity: Vāyu-606; Prajāpati-607; Soma-Pūṣan-632; Varuṇa-609; Āditya-633, 644; Agni-627; Indra-633; Bṛhaspati-625; Sarasvatī-665; Soma-607; Viṣṇu-634; *manyumant manasvant* Indra-670; *marutvant* Indra-624; *vṛtratur* Indra-648; *abhimātihan* Indra-638; *vajrin* Indra-664; Viṣṇu-Varuṇa-658; Dyāvā-Pṛthivī-626; Oṣadhī-645; Indra-Agni-641; Brahmaṇaspati-613; Pūṣan-608; Maruts-608; Indra-620; Savitṛ-671; Viśve Devas-609; Mitra-Varuṇa-667; Rudra-614; Sūrya-651; Tvaṣṭṛ-634; Mitra-609; Aśvinau-631; Agni-Soma-612; Vehat-610; Vāk-666; Śraddhā-669; Brahman-649; Sūryācandramasau-674; Āpaḥ-618; Bhaga-653.

2. Before this, the *sūtra* should have mentioned the masculine forms, *medham*, *medhau*, and *medhān*.

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praiṣa relating to the offering of the organs, the maitrāvaruṇa should employ the forms, *adat*, *adattām*, and *adan*, *ghasat*, *ghastām*, and *ghasan*, *karat*, *karatām*, and *karan*, as needed. In the *praiṣa* relating to the *sūktavāka*, he should employ the forms, *aghasat*, *aghastām*, and *aghasan*, and *agrabhīt*, *agrabhīṣṭām*, and *agrabhīṣuḥ*, as needed. One should not effect any modifications in the following words: *akṣan*, *mātā*, *pitā*, *bhrātā*, *sagarbhyo 'nu sakhā sayūthyaḥ*, *nābhi*, words indicative of standard of comparison, *cakṣuḥ*, *śrotraṁ*, *vāk*, *manaḥ*, *tvak*, *medaḥ*, *haviḥ*, *barhiḥ*, *śyenaṁ*, and *vakṣaḥ*.

[5.2.10.1–5]—The procedure of all Optional Animal-sacrifices should be similar to that of the normal Animal-sacrifice. In such cases where no *dakṣiṇā* is prescribed, one should offer either a boon or a three or four years old cow. The offerings to Prajāpati, Vāyu, (Viśve) Devas, Sūrya, Aditi, Viṣṇu, Viṣṇu-Varuṇa, Savitṛ, Oṣadhī, Dyāvā-Pṛthivī, Bhūmi, and Yama should be accompanied by mantras recited in low tone. Optional Animal-sacrifices, beginning with the offering of a brown animal to Soma and ending with the offering of an animal to Yama, are prescribed (in *MS* 2.5). Out of the verses (given in *MS* 4.14), beginning with *somo dhenuṁ somo arvantam...* and ending with *pareyivāṁsam pravato...*, each group of six consecutive verses should be employed as the puronuvākyās and the yājyās relating respectively to the offerings of the omentum, the *paśupuroḍāśa*, and the organs. We shall mention here only the special features, if any, of the Optional Animal-sacrifices.

[5.2.13]—When two or more animals are to be offered combinedly, one should suitably modify the words *yajamāna* and *yajñapati*. One should employ the following forms respectively in dual and plural numbers: *anu vāṁ*, *anu vaḥ*; *anumantau*, *anumantaḥ*; *āvahatam*, *āvahata*; *devāyadbhyām*, *devāyadbhyaḥ*; *ye badhyamānau*, *ye badhyamānān*; *svarvidau sthaḥ*, *svarvidaḥ stha*; *svar itam*, *svar ita*; *lokavidau sthaḥ*, *lokavidaḥ stha*; *lokam itam*, *lokam ita*; *nāthavidau sthaḥ*, *nāthavidaḥ stha*; *nātham itam*, *nātham ita*; *gātuvidau sthaḥ*, *gātuvidaḥ stha*; *gātum itam*, *gātum ita*; *mriyethe*, *mriyadhve*; *riṣyathaḥ*, *riṣyatha*; *idithaḥ*, *iditha*; *paśābhyām paśū*, *paśebhyaḥ paśūn*; *mārutaṁ devaṁ gachatam*, *mārutaṁ devaṁ gacchata*; *śamitārā3u*, *śamitāraḥ*; *tatra vām*, *tatra vaḥ*; *bhūri vām*, *bhūri vaḥ*; *divaṁ vām*, *divaṁ vaḥ*; and *yantau*, *yataḥ*. Elsewhere one should not effect the modification in words. It has been already (*MānŚS* 5.2.9.7) mentioned (that no modification is to be effected in words like) *mātā*, *pitā*, etc.

VĀRĀHA PARIŚIṢṬA

[*Ādhvaryavika* 5]—If, even after the performance of an Optional Animal-sacrifice, the relevant desire is not fulfilled, one should not perform that sacrifice again. If the relevant desire is fulfilled, one may or may not, according to his will, perform that sacrifice again. Some Optional Animal-sacrifices, besides those which have been mentioned here, are mentioned in the *Brāhmaṇa* (*MS* 2.5).

[*Ākulapāda* 7]—Optional Animal-sacrifices, beginning with the offering of a brown animal to Soma, are mentioned (in *MS* 2.5). Groups of six

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verses each, beginning with *somo dhenuṁ...*, are also mentioned consecutively, to be employed as the puronuvākyās and the yājyās relating respectively to the offerings of the omentum, the *puroḍāśa*, and the organs in connection with each such sacrifice.

KĀTYĀYANA HAUTRA PARIŚIṢṬA [5.1, 3]—

We shall explain the duties of the hotṛ in connection with the (Optional) Animal-sacrifices. The maitrāvaruṇa should address (to the hotṛ) the calls relating to the prayājas and the anūyājas in the same way as prescribed for the norm (that is, the normal Animal-sacrifice). The hotṛ should recite the yājyās relating to the prayājas in all sacrifices except the *Sautrāmaṇī* in the same way as prescribed for the norm. The procedure of an Optional Animal-sacrifice is similar to that of the normal Animal-sacrifice. We shall mention groups of six verses each to be employed as the puronuvākyās and the yājyās relating respectively to the offerings of the omentum, the *puroḍāśa*, and the organs to each divinity. Out of the six verses in a group, four verses are mentioned here; the remaining two verses in the group to be employed respectively as the puronuvākyā and the yājyā in connection with the offering of the organs have been already mentioned (in the section dealing with *iṣṭi*). The groups of four verses each are: *upa prayanto...*[1], *vidmā te...*[2], *agnis tigmena...*[3], and *tvām agne puṣkarād...*[4] for the offerings to Agni; *viṣṇoḥ karmāṇi...*[5], *irāvatī...*[6], *tad viṣṇoḥ...*[7], and *viṣṇor nu kaṁ...*[8] for the offerings to Viṣṇu; the four verses beginning with *niyutvān vāyo...*[9] for the offering to Vāyu; the four verses beginning with *baṇ mahāṅ asi...*[10] for the offerings to Sūrya; *ā mandrair...*[11], *indre 'hi...*[12], *indra goman...*[13], and *eve 'd indram...*[14] for the offerings to Indra; the two beginning with *yasye 'me...*[15], *mā mā...*[16], and *prajāpate na...*[17] for the offerings to Prajāpati; the three verses beginning with *somo dhenum...*[18] and *tvaṁ soma kratubhiḥ...*[19] for the offerings to Soma; *ā te...*[20], *aśyāma taṁ...*[21], *tubhyaṁ tā...*[22], and *vayaṁ te...*[23] for the offerings to *kāma* Agni; and *marutaḥ pṛśnimātaraḥ...*[24], *pūrṇimā yā tano mahya...*[25], *juṣadhvaṁ ta idaṁ haviḥ...*[25], and *eṣa va stomo marutaḥ...*[26] for the offerings to the Maruts. We have thus mentioned four verses (in connection with the offerings to each divinity). Offerings to the divinity, relating to whom six verses are not available, should be made either with the six verses relating to Agni or Indra or Viśve Devas or with the verses called *namra*, namely, *ā yāhi yajñam ūtaye śṛṇutā ma idaṁ havam | e 'dam barhir niṣīdata*, and *prete sumnāni vayunā karāma yebhir yajñaṁ devatāni juṣasva | vīhi yajñam avabhṛthamānam prajāṁ śriyaṁ yajamānāya dhehi*[27]. One should invoke the divinity relevant to a particular desire

1. *VS* 3.11. 2. *VS* 12.19. 3. *VS* 17.16. 4. *VS* 15.22.
5. *VS* 6.4. 6. *VS* 5.16. 7. *VS* 6.5 8. *VS* 5.18.
9. *VS* 27.29-32. 10. *VS* 33.39-42. 11. *VS* 20.53. 12. *VS* 33.25.
13. *VS* 26.4. 14. *VS* 20.54. 15. *VS* 25.12-13. 16. *VS* 12.102.
17. *VS* 10.20. 18. *VS* 34.21-23 19. *ṚV* 1.91.2. 20. *VS* 12.115.
21. *VS* 18.74. 22. *VS* 12.116. 23. *VS* 18.75. 24. *ŚBr* 2.176.
25. This verse cannot be traced to any Vedic text. 26. *VS* 34.48.
27. These two verses cannot be traced to any Vedic text. The latter is partly corrupt.

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and then make the offering to that divinity. Propitiated with the offerings, that divinity fulfils the desire of the sacrificer. Therefore it is said in the *Brāhmaṇa* that one should perform an Optional Animal-sacrifice, entertaining some desire in the mind.

ĀŚVALĀYANA

[3.1.10–11]—If in an Animal-sacrifice, in which more animal-offerings than one are being made combinedly, more than one sacrificial posts should be used for those animals. The hotṛ should close the reciting of the verses relating to the raising of the last sacrificial post (with *yuvā suvāsāḥ*...) and then, without uttering *him*, pray to the sacrificial posts with the six verses beginning with *yān vo naro devayantaḥ*...[1]. Or one should pray with five verses. There is a view that one should not repeat (the first and the last among) those verses.

[3.2.11–20]—The hotṛ should modify as needed the words indicative of the organs, the divinity, and the animal, occurring in the *adhrigu*-formula. If male and female animals are being offered combinedly, one should employ masculine forms. Even if the offering is being made to a female-divinity, one should employ the masculine form, *medhapatim*. If a female animal is being offered, one should employ either the masculine or the feminine forms of the word *medha*. In the *hautra*, following the *adhrigu*-formula of all Optional Animal-sacrifices, except those in which male and female animals are being offered combinedly, one should effect the necessary modifications in the words. (One should also effect the necessary modifications in the words occurring) in all *yajus* and *nigadas*. (In the Optional Sacrifices, one should effect the necessary modifications) in such mantras, occurring in the normal sacrifice, as possess probative words. While the mantras are being modified, the base of the words in the original mantras should be retained. (One should do so) even when a substitute is being used for an animal. One should not modify the following words: *nābhi*, words indicative of the standard of comparison, *medas*, and *havis*.

[3.3.3–4]—If two or more animals are being offered combinedly, one should utter the words, *ekadhā* and *ṣaḍviṁśatiḥ*, occurring in the *adhrigu*-formulas, two times. There is a view that one should also utter the words, *purā* and *antaḥ*, two times.

[3.4.4–15]—In respect of every animal, one should make the offerings of the omentum, the *puroḍāśa*, and the organs. In a sacrifice, in which the animal-offerings are to be made to more than one divinity, the offerings of the omentum, the *puroḍāśa*, and the organs should be made separately (to each divinity). The Manotā-hymn should be recited in respect of each animal separately. According to some teachers, the Manotā-hymn should not be repeated. (In the chapter dealing with the *praiṣas*) various *praiṣas* with words in the relevant genders are given (for the offerings of the

1. *RV* 3.8.6.

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omentum, the *puroḍāśa*, and the organs). In these *praiṣas*, one should substitute the name of the relevant divinity for the word, *agnīṣomau*[1]. For the word, *chāga*, one should substitute one of the following words, namely, *usra* or *gauḥ*, *meṣa* or *avika*, and *haya* or *aśva*, as needed. However, in connection with a modification-sacrifice, one should employ the mantra with the words suitably modified. In the *praiṣas* relating to Vanaspati, the *sviṣṭakṛt*, and the *sūktavāka*, one should employ, in suitably modified forms, the words indicative of the respective divinities.

If, in an Animal-sacrifice, additional materials are to be offered in combined cuttings together with the *puroḍāśa*, they should, except clarified butter, be indicated by the word *puroḍāśa* itself (in the *praiṣas* relating to the *sviṣṭakṛt* of the *puroḍāśa* and the *sūktavāka*). The words, *medha* (in the *adhrigu*-formula) and *rabhīyān* (in the *praiṣa* relating to the offering to Vanaspati), are indicative of the animal. If (in the *praiṣas* relating to the principal offering and the *sūktavāka*) the name of the divinity is mentioned in the singular number, (one should employ the forms,) *ādat*, *ghasat*, *karat*, *juṣatām*, *aghat*, *agrabhīt*, and *avīvṛdhata*.

[3.5.6-8]—If, in an Animal-sacrifice, offerings (of cakes and other oblations) are to be made to additional (*anvāyātya*) divinities, they should be made before (the *sviṣṭakṛt* of the *paśupuroḍāśa*). The names of the additional divinities and the offerings to be made to them should not be incorporated within the formulas (*nigamas*). The names of other divinities occurring after the invocation should also not be incorporated within the formulas.

[3.6.3-7]—According to the Aitareyin teachers, the maitrāvaruṇa should substitute in the *praiṣa*, *karata evā 'gnīṣomau*, the word, *evam*, for the word, *eva*, in all Animal-sacrifices, except the one which is offered to a dual divinity. In an Animal-sacrifice to Mitra-Varuṇa he should, however, utter the word *evam*. Gāṇagāri says that he should retain the word (*eva*).

[3.6.16-20]—In the first insertion in the *praiṣa* relating to the *sūktavāka*, the maitrāvaruṇa should mention, after the word, *gṛhṇan*, the divinities of the two ājyabhāgas (in the dative case). If more animal-offerings than one are to be made, he should say, *badhnann amuṣmā amum badhnann amuṣmā amum*, substituting the names of the divinity and the animal respectively for the words, *amuṣmai* and *amum*. He should also repeat the word, *badhnan*, as needed. If offerings of the same kind of animal are to be made to more than one divinity, he should mention (only) the divinities. If offerings of different animals are to be made to one divinity, he should mention only the animals. In the second insertion in the *praiṣa* relating to the *sūktavāka*, he should mention the divinities of the two *ājyabhāgas* after the word, *ājyena*. As has been already pointed out, he should substitute the names of the

1. The *hautra* of an Animal-sacrifice is first laid down (in the *praiṣa*-chapter) in connection with the offering of an animal to Agni-Soma in the *Agniṣṭoma*. Evidently, the *hautra* in connection with the animal-offerings to Indra-Agni and other divinities is to be similar to that in connection with the animal-offering to Agni-Soma.

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relevant divinity and the relevant animal respectively for the words, *amuṣmai* and *amunā*.

[3.7.1]—The *praiṣas* relating to the various offerings have been already mentioned[1].

[3.8.3–8]—(Out of the Animal-sacrifices mentioned before) some are ancillary to the Soma-sacrifice, while some are independent. The Animal-sacrifice for Indra-Agni is independent. One should perform this sacrifice once every six months or once every year. The Animal-sacrifices for Prajāpati, Savitṛ, Sūrya, Viṣṇu, and Viśvakarman should be *upāṁśu* sacrifices. The modifications in the *upāṁśu* sacrifice are the following :— The opening (two words) of the *praiṣa* (relating to the offering of the organs) should be uttered in the same pitch as that of the *āgur*; and the words, *ādat*, *ghasat*, *karat*, (and four other words), whenever they occur in the *praiṣa*, should be pronounced in low tone.

ŚĀṄKHĀYANA

[6.1]—The Animal-sacrifice for Agni-Soma which constitutes the norm of all Animal-sacrifices[2] has already been described (in the fifth chapter). In the normal sacrifice the verses have been given as they have come down by tradition. Modification (*ūha*) is the change which is suitably effected in a word in the mantra, in a subsequent (that is, modified) rite, because the change in the purpose of that modified rite is not expressed specifically (by the original word). No *ūhas* are to be effected in the *Ṛgveda*-verses. (The maitrāvaruṇa should effect the following changes, as needed by the circumstances :) *yajamānābhyāṁ* or *yajamānebhyaḥ* (for *yajamānāya*); *medhapataye* or *medhapatibhyaḥ* (for *medhapatibhyām*); *medhau* or *medhān* (for *medham*); *ādat* or *ādan* (for *āttām*); *ghastu* or *ghasantu* (for *ghastām*); *aghasat* or *aghasan* or *aghat* or *akṣan* (for *aghattām*); *rabhīyāṁsāv iva* or *rabhīyasa iva* (for *rabhīyāṁsām iva*); *agrabhīt* or *agrabhīṣuḥ* (for *agrabhīṣṭām*); *avīvṛdhata* or *avīvṛdhanta* (for *avīvṛdhetām*); *aśyāsuḥ* (for *aśyāt*); *ṛdhyāsuḥ* (for *ṛdhyāt*); and *acīkamatām* or *acīkamanta* (for *acīkamata*). (Even if more animals than one are to be offered) the hotṛ should not effect *ūha* in the following words (occurring in the *adhrigu*-formula): *barhis*, *cakṣus*, *śrotram*, *prāṇaḥ*, *asuḥ*, *tvak*, *nābhiḥ*, *ūṣmā*, words indicating relatives, *śyenam*, *śalā*, *kaśyapā*, *kavaṣā*, *srekaparṇā*, *ūvadhyagoham*, and *asnā*. If there is any doubt about the matter concerned (he should not effect *ūha* in the relevant word). He should not insert into the mantra any word which has no precedent in any former mantra. He should not effect *ūha* in the *āyanigadas*[3].

1. As regards the puronuvākyās and the yājyās to be recited in the *Paśvaikādaśinī* and other Optional Animal-sacrifices, these are given in *AśvŚS* (3.7.2–3.8.2) in accordance with the order of the divinities. They are reproduced in *Śrautakośa*, Vol. I, Sanskrit Section, pp. 675–694.

2. See: *Agniṣṭoma*, The Animal-sacrifice for Agni-Soma (*Śrautakośa*, Vol. II, English Section). Only such details relating to the *hautra* in the *Nirūḍhapaśu* sacrifice which differ from those in the Animal-sacrifice for Agni-Soma are stated here.

3. The commentator explains *āyanigadas* as *nigadas* occurring later.

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(If more animals than one are to be offered) he should utter the word, *ekadhā* (occurring in the *adhrigu*-formula), two times. Similarly, he should utter the word, *ṣaḍviṁśatiḥ*, two times; or he should multiply that number by the number of the animals and pronounce (in the relevant context) the word indicating the resulting number. This is the rule relating to numbers. The maitrāvaruṇa should retain the plural forms even if the divinity is a single divinity or a dual divinity. He should employ masculine forms if a male and a female of the same class of animals are being offered. He should employ masculine forms even if the male and the female to be offered belong to different classes[1]. The final vowel *a* in *eva* should be ellided with the initial vowel of the following word indicating a dual divinity. Even if more animals than one are to be offered, the maitrāvaruṇa should utter the words, *badhnan* and *sūpasthāḥ* (occurring in the *praiṣa* of the *sūktavāka*), only once.

At the beginning and at the end of the northern course of the sun, one should perform the independent Animal-sacrifice for Indra-Agni. Or one should perform it once in the course of a year. Many Optional Animal-sacrifices are prescribed in connection with various desires. All Animal-sacrifices, except the one for Agni-Soma and the *Savanīya* Animal-sacrifice, should begin with the formal carrying forth of the sacred fire and end with the disposal of the heart-pike. One desiring to perform an Animal-sacrifice should first perform an *iṣṭi* for Agni-Viṣṇu (that is, the *Anvārambhaṇīyeṣṭi*). Except in connection with the Animal-sacrifice for Agni-Soma, one should pronounce, in the *sūktavāka*, the desires and the names (of the sacrificer).

[6.11.15][2]—The mantras in connection with the Animal-sacrifices for Savitṛ and Vāk should be recited in low tone.

VAITĀNA [6.23]—

One should perform the Optional Animal-sacrifices (only) after he has performed the Animal-sacrifice for Indra-Agni.

ANNAM: FOOD.

BAUDHĀYANA—(One should offer a white goat to Mitra and a black one to Varuṇa). [20.25—As for the sacrificial post which is two-branched: Baudhāyana says that the branching off should be above the place where the cord is to be wound round. The two stumps above should be so filed as to have four angles, and the *caṣālas* having four angles should be fixed upon each. The remaining sacrificial post should be eight-angled. Śālīki says that a *caṣāla* should not be fixed upon the subsidiary stump (but it should be fixed only upon the principal stump), and that the remaining sacrificial post

1. The *sūtra* reads: *apy anyatarasyām*. The commentator explains the *sūtra* as follows: If the female belongs to a different class, one should optionally employ masculine forms.

2. The puronuvākyās and the yājyās relating to the principal offerings in the *Paśvaikādaśinī* and the Optional Animal-sacrifices are given in *ŚāṅkhŚS* 6.10.1–6.11.11. They are reproduced, in accordance with the order of the divinities, in *Śrauṭakośa*, Vol. I, Sanskrit Section, pp. 675–694.

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should be eight-angled.][1] [24.39—One should offer the animal upon the junction of water and plants. Some teachers say that (one should do so) on the margin of water. Some teachers again say that (one should do so) either in the rainy season or in the autumn.]

ĀPASTAMBA [19.16.14, 15]≒Baudh.〰 The branching off into two should be above the place where the cord is to be wound round. Or the two stumps should be above the *upara*. The two stumps should be so filed as to make them eight-angled, and the *caṣālas* should be fixed upon both of them.

SATYĀṢĀḌHA [22.1.11, 12]≒Baudh.〰 The sacrificial post should branch off into two above the *upara*. The two stumps should be so filed as to make them eight-angled, and the *caṣālas* should be fixed upon both of them.

MĀNAVA [5.2.10.18, 19]—One should offer two sister-cows to Dyāvāpṛthivī. On the next day, he should offer a calf to Vāyu.

MĀNAVA [5.2.10.34]—One should offer to Bhūmi a barren cow with black spots on her body. The hide of the cow (should not be used for any purpose, but) should be thrown away after the dissection.

VĀRĀHA PAR. [*Ādhvaryavika* 5]≒Mān. 5.2.10.34.〰 One should make this offering in the forest.〰

ABHICARAN: IF ONE DESIRES TO PRACTISE ABHICĀRA.

BAUDHĀYANA—(One should offer to Brahmaṇaspati a hornless goat.) [20.25—As for the sacrificial post which should be of the shape of the wooden sword: Baudhāyana says that the sacrificial post should have a *caṣāla* of the shape of the wooden sword. Śālīki says that one should use the wooden sword in the fire-chamber itself as the sacrificial post, and should not fix any *caṣāla*.] [24.34—It is said that the wooden sword itself should be used as the sacrificial post. But, in that case, how can the *svaru* and the two splinters to be used at the churning be cut off from that sacrificial post? One should cut off the *svaru* and the two splinters from the same tree (from the wood of which the wooden sword is made). Or one should cut them off from another tree of the same kind. This sacrificial post should have no *caṣāla* fixed upon it.][2]

ĀPASTAMBA [19.16.12]≡Baudh 20.25.

SATYĀṢĀḌHA [22.1.9] ≡ Āp.

MĀNAVA [5.2.10.29–31]—One should offer a black ram to Varuṇa. He should go through the rites up to the tethering of the animal to the sacrificial post, as usual. He should tether the animal to the sacrificial post with *paśum badhnāmi*... .

MĀNAVA [5.2.10.42]—One should offer to Brahmaṇaspati a ruddy hornless goat born to a she-goat of variegated colour.

VĀRĀHA PAR. [*Ādhvaryavika* 5] ≡ Mān. 5.2.10.29–31.

ABHIŚASYAMĀNAḤ: IF ONE IS BEING ACCUSED.

MĀNAVA [5.2.10.24]—One should offer a gayal to Vāyu.

1. For the original Sanskrit psssage see *Śrautakośa* Vol. I Sanskrit Section, p. 588 ll. 11-13.
2. For the original Sanskrit passage see *Śrautakośa* Vol. I Sanskrit Section, p. 588 ll. 10–11, 13–15.

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ĀMAYĀVIN: IF ONE IS ILL.

VAITĀNA [43.32]—One, who desires that his life should be free from disease or that he should attain the world of Pitṛs, should offer to Yama an animal which is green like a parrot or a white animal.

See: *Jyogāmayāvin.*

ṚṢABHO GOṢU JĪRYATI: WHEN A BULL BECOMES IMPOTENT IN RESPECT OF COWS.

BAUDHĀYANA [14.13, 14]—When a bull becomes impotent in respect of cows, then he should be offered in a sacrifice. In connection with it (all) that should be arranged for which is necessary in connection with an animal being sacrificed. If (however) that bull is to be let loose, one should pierce through its right ear and murmur the two verses, *śivas tvaṣṭaḥ...*[1] and *piśaṅgarūpaḥ...*[1]. One should let loose a (young) bull among the cows with the verse, *etaṁ yuvānam pari...*. He should follow it while it goes forth with the verse, *tvāṁ gāvo 'vṛṇata...*. Then he should offer another animal (=goat) for Tvaṣṭṛ or Indra or Prajāpati. For, these are the divinities of an uncastrated (bull). One should recite after the two formulas relating to its formal dedication the verse, *namo mahimna uta...*. He should then offer its omentum with the verse, *devānām eṣa upanāha...*. He should offer its organs with the verse, *pitā vatsānām patir...*. The subsequent rites should be similar to those in the normal Animal-sacrifice. [23.6—As for (the Optional Animal-sacrifice to be performed) when a bull becomes impotent in respect of cows: (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Baudhāyana, indeed, says that, when one offers an animal other than the one (prescribed here), he should recite, even in that connection, (the verses prescribed here for being recited) at the formal dedication, (the offering) of the omentum, and (the offering of the organs) to the divinities.]

ĀPASTAMBA [19.17.1–5]—When a bull becomes impotent in respect of cows (that is, when it becomes old), one should procure a younger bull and murmur in its ears the two verses, *piśaṅgarūpaḥ subharo vayodhāḥ...* and *tan nas turīpam adha poṣayitnu...*[2]. Then he should let it loose among the cows with the verse, *etaṁ yuvānaṁ...*. He should offer the old bull to Prajāpati or Indra or Tvaṣṭṛ. While formally dedicating it, he should recite the verse, *namo mahimna uta...*, after the usual dedication-formula. With the third verse, (namely, *devānām eṣa upanāha...*,) he should offer the omentum. With the fourth verse, (namely, *pitā vatsānām...*,) he should offer the organs. With the fifth verse, (namely, *tvāṁ gāvo 'vṛṇata...*,) he should make the *sviṣṭakṛt*-offering.

ŚATYĀṢĀḌHA [22.1.13–16] ≡ Āp.

EKĀṢṬAKĀYĀṀ JĀYETA: IF AN ANIMAL IS BORN ON THE FIRST *AṢṬAKĀ*.

MĀNAVA [5.2.10.38–41]—If one desires to offer the first animal born on the *ekāṣṭakā* (that is, on the eighth day of the dark half of Māgha), he should offer to Agni a cake on eight potsherds and then preserve the animal.

1. *TS* 3.1.11.2. 2. *TS* 3.1.11.1.

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Thereafter, he should offer to *vaiśvānara* Agni a cake on twelve potsherds every month for one year. He should similarly preserve the animal born on the next *ekāṣṭakā* (after having performed the *iṣṭi*). When the goat which had been released first becomes fit to be offered, one should offer it to *abhimātihan* Indra. In this sacrifice, one should give away as *dakṣiṇā* a horse which had not been yoked to a vehicle. When the goat which had been released at the second time becomes fit to be offered, one should offer it to *vṛtratur* Indra. In this sacrifice, he should give away as *dakṣiṇā* a hundred (horses) which had not been yoked to a vehicle.

VĀRĀHA PAR. [*Ādhvaryavika* 5] ≡ Mān.

KĀMA: IF ONE HAS ANY DESIRE.

See: *Paśavaḥ* (Mān. 5.2.10.12).

KṢUTPĀPMANĀ TAMOBHIR HATAḤ: IF ONE IS OVERCOME WITH HUNGER, GUILT, OR DARKNESS.

See: *Purā puṇyaḥ san....*

KṢETRE PAŚUṢU VĀ VIVADETA: IF THERE IS A DISPUTE IN RESPECT OF FIELD OR CATTLE.

MĀNAVA [5.2.10.22]—One should offer to Sarasvatī a milch-cow who has ceased to give milk (that is) who is bearing a calf.

JYOG APARUDDHAḤ: IF ONE IS EXPELLED FROM HIS KINGDOM FOR A LONG TIME.

BAUDHĀYANA—(One should offer a *paryāriṇī* cow to Dyāvāpṛthivī, and a calf to Vāyu. A Kṣatriya, who has been expelled from his kingdom for a long time, should perform this sacrifice for the recovery of the kingdom.) [24.38—As for the injunction that a *paryāriṇī* cow should be offered: Some say that (a *paryāriṇī* cow is) a *parihārasū* (that is, a cow who has delivered after the proper time)[1]. Others say that (by a *paryāriṇī* cow is meant) a heifer born to a cow after a steer. Still others describe her as one whose calf is not living.]

ĀPASTAMBA [19.16.11]—A *paryāriṇī* cow is a *parihārasū*.

SATYĀṢĀḌHA [22.1.8] ≡ Āp.

JYOG ĀMAYĀVIN: IF ONE IS ILL FOR A LONG TIME.

MĀNAVA [5.2.10.28]—One should offer to Varuṇa a black ram whose one leg is white. One should make this offering in an island round which water is flowing.

TEJAS: IF ONE DESIRES LUSTRE.

MĀNAVA [5.2.10.21]—One should offer to Indra a steer born to a cow who has become barren after having delivered that steer.

MĀNAVA [5.2.10.44, 45]—(One should offer ten bulls—nine to Indra and one to Prajāpati.) One should offer, in the spring, three bulls having white spots. He should offer, in the rainy season, three bulls with white

1. Bhavasvāmin, in his *Vivaraṇa* on this *sūtra*, says: *parihārasūr ity asyā ardhasaṁvatsaraṁ sūtvā 'parasmin prasūyate anye āhur ekasmin pumān ekasmin strī vatso yasyāḥ se'ti.* The meaning given above is from Bhaṭṭa Bhāskara's commentary on *TS* 2.1.4.7.

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humps. He should offer, in the autumn, three bulls of glistening white colour. In the twelfth month, he should offer a bull to Prajāpati. In each of these sacrifices, he should offer, before the *sviṣṭakṛt*, five oblations respectively with the five verses beginning with *namo mahimne cakṣuṣe*... .

MĀNAVA [5.2.10.46]—(If one desires to be endowed with lustre, he should offer a black-necked goat to *tejasvin* Agni; if one desires to have security everywhere, he should offer a black-necked goat to *vibhūtimant* Agni; if one desires to have a share in everything, he should offer a black-necked goat to *bhāgin* Agni; and if one desires that the subjects should give him wealth, he should offer a black-necked goat to *dātṛ* Agni.) One should perform these (four) sacrifices either separately (according to the relevant desire) or combinedly (in respect of all the desires together).

VĀRĀHA PAR. [*Ādhvaryavika* 5]—One should formally dedicate the tenth animal to Prajāpati and tether it near the sacrificial post. Looking at the animal, he should offer the oblations with the verses beginning with *namo mahimne*... . With the same verses, he should offer the organs of the animal. The sacrificer should recite the same verses over the principal offering.

VĀRĀHA PAR. [*Ādhvaryavika* 5] ≡ Mān. 5.2.10.46.~ In accordance with desires, one should offer even two or three animals combinedly.

DĀNAKĀMĀ ME PRAJĀḤ SYUḤ: IF ONE DESIRES THAT HIS SUBJECTS SHOULD BE INCLINED TO GIVE HIM GIFTS.

See: *Tejas*.

PAṆḌAKAḤ: IF ONE IS A EUNUCH.

MĀNAVA [5.2.10.26, 27]—One should offer an impotent goat to Soma-Pūṣan. One should make such person perform this sacrifice. One should have this sacrifice performed at the place where that person was born. One should place burning embers towards the south-west and, with *nirṛtyai svāhā*, should offer on them, before the (usual) organs of the animal, such organs of the animal as are unfit for being made sacrificial portions.

VĀRĀHA PAR. [*Ādhvaryavika* 5] ≡ Mān.

PAŚAVAḤ: IF ONE DESIRES CATTLE.

BAUDHĀYANA [24.39]—As for the injunction that one should offer a *traita*, to Soma-Pūṣan: One of the three is here intended. It is said that it is one calf which sucks three (cows).

BAUDHĀYANA [24.39]—As for the injunction that one should offer a *vaḍaba* to Tvaṣṭṛ: A *vaḍaba* is a horse on whom, even though it is a male, another horse mounts.

ĀPASTAMBA [19.16.13]; SATYĀṢĀḌHA [22.1.10] ≡ Baudh. (offering of a *vaḍaba* to Tvaṣṭṛ)

MĀNAVA [5.2.10.6, 7]—One should offer to Soma-Pūṣan the animal which is born last in the triad. In this sacrifice, one should prepare the sacrificial post of the *udumbara*.

MĀNAVA [5.2.10.8–11]—One should offer a ram to Prajāpati. In this sacrifice, one should recite the same *sāmidhenīs*, *āghāra*-verse, and *āprī*

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verses, as are prescribed in connection with a similar offering in the *Agnicayana*[1]. One should give away gold and a *tārpya* upper garment as *dakṣiṇā*. While giving *prāśitra* to the brahman, one should give *brahmaudana* cooked in twelve pots to the *madhyataḥkārin* officiating priests. The sacrificer should give them twelve boons each.

MĀNAVA [5.2.10.12]—One should offer a barren she-goat either to (Viśve) Devas or to Ādityas. A sacrificer who is desirous of progeny should also perform this sacrifice.

VĀRĀHA PAR. [*Ādhvaryavika* 5] ≡ Mān. 5.2.10.6, 7.

VĀRĀHA PAR. [*Ādhvaryavika* 5] ≡ Mān. 5.2.10.8–11.

PAŚUṢU VIVADETA: IF THERE IS A DISPUTE IN RESPECT OF CATTLE.

See: *Kṣetre paśuṣu vā vivadeta*.

PĀPMANĀ GṚHĪTAḤ: IF ONE IS OVERCOME WITH GUILT.

MĀNAVA [5.2.10.15]—One should offer a bull to Indra. Before this sacrifice, he should offer a goat to Agni.

MĀNAVA [5.2.10.43]—One should offer an unctuous (*añjī*) goat.

PITĀ PITĀMAHAḤ SOMAṂ NA PIBET: IF THE FATHER OR THE GRANDFATHER HAS NOT PARTAKEN OF SOMA.

MĀNAVA [5.2.10.25]—One should offer to Indra-Agni a bull born at a subsequent delivery (*anusṛṣṭa*).

PURĀ PUṆYAḤ SAN PAŚCĀT PĀPATVAṂ GACCHET: IF, HAVING FIRST ACQUIRED MERIT, ONE LATER BECOMES SINFUL.

MĀNAVA [5.2.10.16]—One should offer to Savitṛ an animal which has been again let loose (*punarutsṛṣṭa*)[2].

PRAJĀ: IF ONE DESIRES PROGENY.

MĀNAVA [5.2.10.17]—One should offer to Oṣadhīs a cow whose calf is not living (*vehat*).

VAITĀNA [43.33.34]—One should offer a *vaḍaba* to Tvaṣṭṛ. (This Animal-sacrifice and the Animal-sacrifice to Yama[3]) are both Optional Animal-sacrifices.

See: *Paśavaḥ*. (MĀN. 5.2.10.12)

BRAHMAVARCASAM: IF ONE DESIRES *BRAHMAN*-SPLENDOUR.

BAUDHĀYANA—(One should offer a black-necked she-goat to Agni, a she-goat of variegated colour to Indra, and a white she-goat to Bṛhaspati.)

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1. *MānŚS* 6.1.3.3-5—The hotṛ should recite, as the *sāmidhenī* verses, the usual eleven verses beginning with *pra vo vājā...*, the ten verses beginning with *samās tvā 'gna ṛtavo...* omitting the tenth *jyotiṣmant* verse, namely, *ud vayaṁ tamasaspari...*), the three *apsumant* verses beginning with *upe 'm asṛkṣi...*, and close with the *jyotiṣmant* verse. With the verse, *hiraṇya garbhaḥ...*, the adhvaryu should offer the *āghāra* libation by means of the ladle. The hotṛ should recite the verses beginning with *ūrdhvā asya samidho...* as the prayāja-yājyās. (*MS II*. 12.5, 6).

2. The contingency indicated in the *sūtra* is: "If one is overcome with hunger, guilt, and darkness." The present *sūtra*, however, seems to have been based on *MS* 2.5.4, where the contingency which is indicated is: "If one, having first acquired merit, later becomes sinful."

3. See: *āmoyāvin*.

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[24.38[1]—These three she-goats should be pregnant. Should one perform the expiation-rite in this connection? Some teachers say that one should; some others say that one should not. (Since it is prescribed in the scripture itself that the she-goats should be pregnant, their being pregnant actually) enhances their worthiness (as offerings). One should not, therefore, perform the expiation-rite.]

BAUDHĀYANA—(One should offer ten bulls to Āditya. In the spring, he should offer in the morning three bulls having bunches of white hair on their foreheads. In the summer, he should offer at noon three bulls with white backs. In the autumn, he should offer in the afternoon three bulls with white tails.) [24.38—Now, this ritual characterised by (the offering of) ten bulls is prescribed (to extend) over a whole year. (One should, therefore, observe the vow of continence for one full year.) A tawny bull to be offered to Prajāpati (at the end of the year) should, indeed, be the tenth among these (bulls). Should the vow of continence be observed in this connection (for one full year) or should it not be observed? Some teachers say that it should be observed; some others say that it should not be observed. (The period of the vow in respect of each of these sacrifices) comes to an end (after the conclusion of that particular sacrifice; therefore, the vow of continence) need not be observed for one full year.]

ĀPASTAMBA [19.16.6, 7]—(One should offer a black-necked she-goat to Agni, a she-goat of variegated colour to Indra, and a white she-goat to Bṛhaspati.) All these she-goats should be *malhās*; that is, they should have nipples hanging down from their necks.

ĀPASTAMBA [19.16.9, 10]—The consideration of the question as to which should be the divinities in the sacrifice characterised by (the offering) of) ten bulls: In this sacrifice, the divinity of the offering of all the animals should be Āditya alone, or it should be Prajāpati, or it should be the divinities mentioned in connection with the *Paśvaikādaśinī*, or the divinities should be the same as the divinities for the offering of the pregnant *malhās*, (namely, Agni, Indra, and Bṛhaspati).

SATYĀṢĀḌHA [22.1.6] ≡ Āp. 19.16.6, 7.

MĀNAVA [5.2.10.13]—One should offer to Agni, Bṛhaspati, and Sūrya (she-goats) which have nipples hanging down from their necks and which have delivered only once. (The offering to Agni should be made in the spring, that to Bṛhaspati in the rainy season, and that to Sūrya in the winter. As the result of these offerings one obtains lustre, *brahman*-splendour, and resplendence respectively. These three latter, indeed, constitute the threefold form of *brahman*-splendour.)

BHŪTIḤ: IF ONE DESIRES WELL-BEING.

BAUDHĀYANA [14.15]—One, who intends offering a barren she-goat, should pour out oblation-material for and offer a cake on eight potsherds to

1. The *sūtra*-portion reproduced in *Śrautakośa*, Vol. I, Sanskrit Section, p. 695, should be read on p. 696 of the same volume under *Brahmavarcasam*.

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Agni on such days on which he thinks that there will be no clouds. He should offer this (barren she-goat) for one of the divinities which have been prescribed in the *Brāhmaṇa*[1]. After the two formulas relating to the formal dedication of the barren she-goat, the adhvaryu should recite the verse, *ā vāyo bhūṣa śucipāḥ...* . [23.7—As for the formal dedication of the barren she-goat: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that one should dedicate her with the verse relating to Vāyu itself. In this connection, Jyāyān Kātyāyana, indeed, says that, just as for the formal dedication (another formula, namely, *ā vāyo bhūṣa...*,) drives away (that is, is substituted for) the usual dedication-formula, so too (the subsequent) formulas should drive away (that is, should be substituted for the usual formulas prescribed) for the subsequent rites.] After (the formula relating to) the assignment of the animal, one should recite the formula, *ākūtyai tvā kāmāya tvā samṛdhe tvā*. While the sacred fire is being carried round (the animal), one should offer the five oblations respectively with the five formulas, characterised by *kikkiṭā* sound, namely, *kikkiṭā te manaḥ prajāpataye svāhā*, *kikkiṭā te prāṇaṁ vāyave svāhā*, *kikkiṭā te cakṣuḥ sūryāya svāhā*, *kikkiṭā te śrotraṁ dyāvāpṛthivībhyāṁ svāhā*, and *kikkiṭā te vācaṁ sarasvatyai svāhā*. One should follow the she-goat being carried towards the north between the *cātvāla* and the rubbish-heap with the formula, *tvaṁ turīyā vaśinī...* . After (the formula relating to) the placing (of a *darbha*-blade under the body of the animal before immolation with the relevant formula), the adhvaryu should recite the formula, *ajā 'si rayiṣṭhā...* . He should then offer (the oblation of) her omentum with the verse, *tantuṁ tanvan rajaso bhānum anv ihi...* . He should offer the oblation (of her organs) with *manaso havir asi prajāpater varṇaḥ*. Thereafter he should partake of the portions (of the oblation of her organs) with *gātrāṇāṁ te gātrabhājo bhūyāsma*. It is said in the *Brāhmaṇa*[2]: "There is, indeed, only one place which is unfit for the offering of this she-goat, namely, that where the clouds appear after she has been immolated." If the clouds appear after the she-goat has been immolated, one should either discard her into water or entirely consume her." The discarding of the she-goat into water is, however, to be avoided. Baudhāyana says that one should partake of the portions (of her organs) with this very formula, (namely, *gātrāṇāṁ te...*,) and then throw away the remnants into fire. Āñjīgavi says that one should consume (the organs of) the she-goat one after another. It is said in the *Brāhmaṇa*: "This (she-goat) is, indeed, to be immolated (that is, this sacrifice may be performed) only by three (kinds of sacrificers), namely, (either) by a person performing a year-long sacrifice, (or) by a sacrificer giving away a thousand as *dakṣiṇā*, (or) by a domestic

1. *TS* 3.4.3—One, who is desirous of prosperity should offer a barren she-goat to Vāyu; one who is desirous of reaping good harvest and of stability should offer a barren she-goat to Dyāvāpṛthivī; one who desires that he should have abundant food ... to Agni-Soma; one who, being a master of eloquent speech, can not speak ... to Sarasvatī; and one who desires that he should win what cannot be otherwise won ... to Prajāpati. (The procedure of all these sacrifices should be as described above.)

2. *TS* 3.4.3.

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sacrificer. These (three kinds of sacrificers) alone should make the offering of this (she-goat). For these alone is she proper (as a sacrificial offering)." One of these (three) should, indeed, offer her in sacrifice. [23.7—As for the contingency, namely, that the clouds appear after the she-goat has been immolated: Baudhāyana, indeed, says that one should certainly conclude the sacrifice if the clouds have gathered only in one part of the sky and (if they) are not dark (that is, if they do not bring rain). If they are dark, then one should do so (that is, as laid down above, namely, one should either discard the animal into water or consume it). In this connection, Śālīki, indeed, says that one should certainly conclude the sacrifice if the clouds do not hide the sun. If they hide him, then one should do so (that is, as laid down above). Gautama says that the non-conclusion of the sacrifice is not possible once the animal has been immolated.]

ĀPASTAMBA [19.17.6–17] ≒ Baudh ~ While the fire is being carried round the animal, the adhvaryu should offer oblations with the five formulas beginning with *ākūtyai tvā kāmāya tvā samṛdhe tvā kikkiṭā te...*. He should follow the animal, which is being immolated, with the formula, *ajā 'si rayiṣṭhā...*. With *tantuṁ tanvan...*, he should offer the oblation of the omentum. With *anulbaṇaṁ vayata...*, he should offer the oblation (of the animal's organs). With *manaso havir asi...*, all should partake of the remnant of the oblation. ~

SATYĀṢĀḌHA [22.1.17–28] ≡ Āp.

MĀNAVA [5.2.10.20]—One should offer to Indra a cow which has become barren after having once delivered a calf. A Kṣatriya should make this offering.

MĀNAVA [5.2.10.32, 33]—All offerings of barren animals have been laid down in the seventh *anuvāka* (*MS* 2.5.7). A bull should (however) be offered to Brahmaṇaspati. (A Brāhmaṇa should be made to perform this sacrifice.)

MĀNAVA [5.2.10.35–37]—All offerings of bulls have been laid down in the eighth *anuvāka* (*MS* 2.5.8). A Kṣatriya should offer a bull to *vajrin* Indra. While the oblation of the organs is being offered, the adhvaryu should think of him whom the sacrificer hates.

BHRĀTṚVYAVĀN: ONE WHO HAS A RIVAL.

MĀNAVA [5.2.10.14]—One should offer a dwarfish goat to Viṣṇu. He should level up an uneven piece of ground and make the offering there.

YAMALOKAḤ: ONE WHO DESIRES TO ATTAIN THE WORLD OF YAMA.

VĀRĀHA PAR. [*Ādhvaryavika* 5]—An aged sacrificer should offer to Yama a bull which is green like a parrot (or which is white-coloured).

VAITĀNA [4.32]—See: *Āmayāvin*.

RĀJANYO 'BHYARDHO VIŚAŚ CARET: IF A RĀJANYA GOES AGAINST HIS SUBJECTS.

MĀNAVA [5.2.10.23,24]—One should offer to Dyāvāpṛthivī a cow who has delivered after the proper time. On the next day he should offer a gayal to Vāyu.

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VĀC : (IF ONE DESIRES) POWER OF SPEECH.

BAUDHĀYANA—(One should offer a female-sheep to Sarasvatī. Whoever, being a master of speech, cannot speak in the assembly should make this offering[1].) [24.38[2]—The female-sheep should be *apannadat*. What is hereby intended is that the female-sheep should not have her teeth fallen.]

SARVATRA VIBHAVEYAM : IF ONE DESIRES THAT HE SHOULD PREVAIL EVERYWHERE.

See : *Tejas*.

SARVATRĀ 'PIBHĀGAḤ SYĀM : IF ONE DESIRES THAT HE SHOULD HAVE A SHARE IN EVERYTHING.

See : *Tejas*.

SPARDHAMĀNAḤ : IF ONE HAS RIVALS.

BAUDHĀYANA—(One should offer a dwarfish animal to Viṣṇu.) [24.39[3]—As for the statement that one should make this offering on an uneven piece of ground, it means that the place where the animal is to be offered should be uneven.]

ĀPASTAMBA [19.16.8]; SATYĀṢĀḌHA [22.1.7] ≡ Baudh.

SVARGAḤ : IF ONE DESIRES TO ATTAIN HEAVEN.

ĀPASTAMBA [19.16.17–25]—One should offer to Anna, to Vāc, and to Śraddhā each a cow whose calf is not living. One should offer a bull to Brahman. (In this sacrifice) the adhvaryu should offer eight subsidiary oblations respectively with the eight verses beginning with *ā gāvo agman...*[4]. One should offer to Mṛtyu[5] a cow whose calf is not living. (In this sacrifice) one should offer subsidiary oblations with the *Bhartṛ*-hymn (beginning with *bhartā san bhriyamāṇo...*). One should offer to Sūrya-Candramas goat-twins, one of which is white and the other black. There should be only one sacrificial post. One should offer to Āpaḥ a cow whose calf is not living. (In this sacrifice) one should offer subsidiary oblations of water with the hymn (beginning with *nā 'sad āsīn no...*). One should offer to Bhaga a cow longing for a bull. The procedure in connection with the animal-offerings mentioned after the animal-offering to Aśvinau should be known from the order of the hymns[6].

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1. See foot-note 1 to page 891.
2. For the original Sanskrit passage see *Śrautakośa*, Vol. I, Sanskrit Section, p. 696, l. 16.
3. For the original Sanskrit passage see *Śrautakośa*, Vol. I, Sanskrit Section, p. 695, l. 11.
4. *TBr* 2.8.8.11. These subsidiary oblations are to be offered only in the Animal-sacrifice to Brahman. The references in *Śrautakośa*, Vol. I, Sanskrit Section, pp. 610, 649, 666, and 669 should be accordingly corrected.
5. There is no hymn to Mṛtyu in *TBr* 2.8.8. According to the commentary on *SatŚS* 22.1, this Animal-offering is to be made with the six verses in the hymn beginning with *hariṁ harantam anu...* (*TĀ* 3.15.1).
6. The *Brāhmaṇa*-texts do not state the desires for the fulfilment of which all these Optional Animal-sacrifices are to be performed. The commentary on *SatŚS* 22.1 mentions the attainment of heaven as the purpose of these sacrifices. On this basis, they are all given here under the title *Svargaḥ*. The verses relating to these sacrifices are given, in accordance with the divinities, at different places in *Śrautakośa*, Vol. I, Sanskrit Section (see pp. 610, 666 669, 649, 660, 662, 674, 618, and 653).

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XII. *CĀTURMĀSYAS* WITH ANIMAL-OFFERINGS

(*Pāśukacāturmāsyāni*)

[There has been prescribed in some *Sūtra*-texts a type of the *Cāturmāsyas* which is characterised by an animal-offering in each *parvan*. These *Cāturmāsyas* are, therefore, called the *Pāśukacāturmāsyas*. The procedures of the Animal-sacrifice and the *Cāturmāsyas* of the *Havis*-type are to be adopted combinedly in the performance of the *Pāśukacāturmāsyas*. In other words, the procedure of the Animal-sacrifice is generally applicable to the *Pāśukacāturmāsyas*, and only such procedure of the *Cāturmāsyas* of the *Havis*-type is applicable as is not inconsistent with the procedure of the Animal-sacrifice. According to the *Kātyāyana Śrautasūtra*, the animal-offering in the *Pāśukacāturmāsyas* may optionally be made, separately, either before or after the performance of the relevant *parvan* of the *Cāturmāsyas* of the *Havis*-type.]

MĀNAVA [9.3.7]—

One should perform the *Cāturmāsyas* characterised by animal-offerings. The injunctions regarding the vows, time, *dakṣiṇā*, the fetching of the sacrificial grass and the sacrificial faggot, and the dividing and the shaving of hair in connection with these *Cāturmāsyas* have been already laid down in connection with the *Cāturmāsyas* from among the *Havis*-sacrifices. At the beginning of each *parvan*, one should perform the *Anvārambhaṇīyeṣṭi* as in the Animal-sacrifice.

(Then) one should perform the *Vaiśvadeva-parvan*. The adhvaryu should not go through the rites from the digging up of the *cātvāla* up to the pouring out of clarified butter upon the *uttaravedi*. (He should formally carry forth the fire.) On the next day, he should perform the rites connected with the animal-offering to Viśve Devas. He should go through the rites up to the tying of the animal to the sacrificial post, as usual. He should tie the animal to the middle enclosing stick. He should regard a piece of the enclosing stick itself as the *svaru*. He should optionally perform upon the rubbish-heap all the rites which are usually performed upon the *cātvāla*. He should make the *vājina* offering after the *śaṁyuvāka*. He should have the (sacrificer's) hair divided at the time of the shaving. The vows, such as that one should not eat meat for a period of four months, have been already laid down.

In the *Varuṇapraghāsa-parvan*, one should observe fast on the day preceding the full-moon day and offer a female-sheep to Maruts. The adhvaryu should prepare the *uttaravedi*. He should raise up the sacrificial post and tie (the animal) to the sacrificial post. Before cleansing (the fire established towards the south), he should draw out a portion of that

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fire (a little) towards the south within the enclosing sticks, and offer on it the *karambha*-pots. After having offered the omentum, he should sprinkle himself with water at the *cātvāla*. He should drive away the calves (in connection with the milking of the cows) for (the preparation of) the *āmikṣā* for Varuṇa. He should not offer the *svaru*. He should not pray to the sacrificial post. He should make the *agnihôtra*-offerings on the fire upon the *uttaravedi*. On the next day, he should offer a sheep to Varuṇa. After having returned from the *avabhṛtha*, he should go through the rites connected with the *Varuṇapraghāsa-parvan* and then pray to the sacrificial post. He should have the (sacrificer's) hair divided at the time of the shaving. The vows, such as that one should not eat meat for a period of four months, have been already laid down.

In the *Sākamedha-parvan*, one should offer an animal to Agni on the day preceding the full-moon day. On the full-moon day, he should offer an animal to Indra-Agni. On the next day, he should either offer an animal to Prajāpati or perform the *Paśvaikādaśinī*. After having returned from the *avabhṛtha*, he should perform the *pitṛyajña*. The adhvaryu should take out a fire-brand out of the fire (connected with the *pitṛyajña*) and go out with it for the *Tryambaka*-rite. After having returned, he should perform an *iṣṭi* for Aditi in the *aiṣṭikī vedi* and then pray to the sacrificial post. He should have the (sacrificer's) hair divided at the time of the shaving. The vows, such as that one should not eat meat for a period of four months, have been already laid down.

In the *Śunāsīrīya-parvan*, one should offer an animal to Vāyu. He should go through the rites in that connection, (reciting the relevant formulas) in low tone. The procedure of this offering should be similar to the one prescribed in connection with the animal-offering to Viśve Devas.

In every *parvan*, the adhvaryu should offer the relevant principal oblations together with the *paśupuroḍāśa*, in the same manner as the *Devikā*-oblations. He should offer all these oblations, (reciting the relevant formulas) in low tone. In the *Varuṇapraghāsa-parvan*, one should offer seven principal oblations together with the *paśupuroḍāśa* in connection with the first animal-offering. He should offer *āmikṣā* to Varuṇa and a cake on one potsherd to Ka together with the *paśupuroḍāśa* in connection with the second animal-offering. In the *Sākamedha-parvan*, one should offer oblations to *anīkavant* Agni and *sāṁtapana* Maruts together with the *paśupuroḍāśa* in connection with the first animal-offering. At the relevant times he should perform the *Gṛhamedhīyeṣṭi* and offer the *Pūrṇadarvya*. He should offer a cake to *krīḍin* Maruts (together with the *paśupuroḍāśa*) in connection with the intermediate animal-offering. He should offer the *Mahāhavis* together with the *paśupuroḍāśa* in connection with the last animal-offering. It is said in the scripture that, after the *Śunāsīrīya-parvan*, one should perform either an Animal-sacrifice or a Soma-sacrifice.

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VĀRĀHA [1.7.5.10-37]—

In the *Vaiśvadeva-parvan* of the *Cāturmāsyas* with animal-offerings, after the oblations have been placed within the altar, the adhvaryu should formally dedicate the animal to Viśve Devas[1]. He should proceed, at the proper time, with the *Cāturmāsya*-rites which are not forbidden, as also with the rites relating to the animal. Up to the last prayāja, one should follow the procedure of the Animal-sacrifice. He should offer the last prayāja-oblation, and pour out clarified butter over the oblations beginning with the *dhruvā*. He should pour out clarified butter over the *āmikṣā* as also over the omentum. After having offered the two ājyabhāgas, he should offer the principal oblations. He should offer the *āmikṣā* together with the omentum. He should give out to the hotṛ the calls pertaining to the offering of the omentum. Before the *sviṣṭakṛt*-offering, he should offer the *paśupuroḍāśa*. There should be a combined *sviṣṭakṛt*-offering accompanied by the relevant *praiṣa*. The *iḍā* should also be combined. The rites pertaining to the animal should be gone through as usual. This explains the performance of the subsequent *parvans* together with the five *saṁcara* oblations. Only the points of difference are mentioned here: In the *Varuṇapraghāsa-parvan*, there should be two sacrificial posts at both (the sanctuaries). The pratiprasthātṛ should formally dedicate the animal intended for Maruts, and the adhvaryu the one intended for Varuṇa. The pratiprasthātṛ should first go through the rites connected with the animal, and then the adhvaryu. The pratiprasthātṛ should offer the *āmikṣā* together with the omentum first (that is, before the adhvaryu does so). (Hereafter) both the pratiprasthātṛ and the adhvaryu should go through their respective rites simultaneously. There should be only one Manotā. The pratiprasthātṛ should offer (the organs of) the animal first. The adhvaryu alone should give out all the calls, except those relating to the offering of the omentum, the *paśupuroḍāśa*, and the organs of the animal. The *iḍā* relating to the *paśupuroḍāśa* and the organs of both the animals should be combined. In the *Sākamedha-parvan*, there should be an animal-offering to *vṛtrahan* Indra; in the *Śunāsīrīya-parvan*, to *niyutvant* Vāyu. All the remaining rites should be gone through in the usual manner.

KĀTYĀYANA [5.11.19-30]—

If one intends performing the *Cāturmāsyas* with animal-offerings, he should go through all the rites, following the procedure prescribed in connection with the Animal-sacrifice. (One should offer eleven prayājas and eleven anūyājas in every *iṣṭi*.) In the *Vaiśvadeva-parvan*, he should go through the rites pertaining to the animal (from the *yūpāhuti* up to the covering of the *uttaravedi*) on the preceding day, (and should go through the remaining rites on the next day). Or, he should go through all the rites pertaining to the animal on the day of the *Vaiśvadeva-parvan* itself. (In the *Vaiśvadeva-parvan* of the *Cāturmāsyas*) the oblation to Viśve Devas should

1. The word *yūpāya* in *VārŚS* 1.7.5.11 is not clear.

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be an animal (instead of *āmikṣā*). After the paddy for the *paśupuroḍāśa* has been poured out (following the offering of the omentum), one should pour out the materials for the oblations (except the *āmikṣā*) to be offered to Agni and other divinities. There being a fairly large number of *saṁcara* oblations, one should cut out portions therefrom and offer them as the *sviṣṭakṛt* oblation. Where there is no variation between the procedure of the *iṣṭi* and that of the Animal-sacrifice, one should follow the procedure as prescribed before (in connection with the *Cāturmāsyas*). (In the *Vaiśvadeva-parvan*), after the heart-pike has been discarded, the sacrificer should get himself shaved. In the *Varuṇapraghāsa-parvan*, one should offer to Varuṇa an animal (instead of *āmikṣā*). In the *Mahāhavis* of the *Sākamedha-parvan*, one should offer an animal to Mahendra. In the *Śunāsīrīya-parvan*, one should offer an animal to Śunāsīrau. Optionally, one may perform an Animal-sacrifice on the day preceding the day of the performance of the *parvan* sacrifice, or on the very day immediately after concluding the *parvan* sacrifice.

DUTIES OF THE HOTṚ RELATING TO THE *CĀTURMĀSYAS* WITH ANIMAL-OFFERINGS

VĀRĀHA PARIŚIṢṬA [*Ākulapāda* 2]—

Now we shall explain the duties of the hotṛ in the *Cāturmāsyas* with animal-offerings. At the offering of the animal to Viśve Devas in the *Vaiśvadeva-parvan*, the puronuvākyās and the yājyās for the offerings respectively of the omentum, the cake, and the organs should be as follows: *arvāñco adya bhavatā...*[1] and *sugā vo devāḥ sadanā kṛṇomi...*[2]; *ā vo devāsa īmahe...*[3] and *viśve devā ṛtāvṛdha...*[4]; and *viśve devāso asridhā...*[4] and *viśve devāḥ śṛṇute 'maṁ havam me...*[5]. Those at the offering of the animal to Maruts in the *Varuṇapraghāsa-parvan*: *maruto yad dha vo divaḥ...*[6] and *prai 'ṣām ajmeṣu vithure 'va...*[6]; *kayā śubhā savayasaḥ...*[7] and *ko nv atra maruto...*[7]; and *eve'd ete prati mā rocamānā...*[7] and *ā yad duvasyād duvase...*[7]. Those at the offering of the animal to Varuṇa in the *Varuṇapraghāsa-parvan*: *imam me varuṇa...*[8] and *tat tvā yāmi...*[8]; *imāṁ dhiyaṁ śikṣamāṇasya...*[8] and *ud uttamaṁ varuṇa...*[8]; and *astabhnād dyām ṛṣabho...*[9] and *ava te heḍo...*[8], and *yac cidd hi te viśo yathā...*[10]. Those at the offering of the animal to *vṛtrahan* Indra in the *Mahāhavis* of the *Sākamedha-parvan*: *prācyāṁ diśi tvam indrā 'si...*[11] and *ā tū na indra vṛtrahan...*[12]; *tam indraṁ vājayāmasi...*[13] and *yuje rathaṁ gāeṣaṇaṁ...*[13]; and *anu te dāyi maha indriyāya...*[11] and *tvam mahaṁ indra tubhyaṁ...*[12]. According to some teachers, an animal to Indra-Agni (instead of to Indra) should be offered in the *Mahāhavis* of the *Sākamedha-*

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1. *MS* 4.12.6. 2. *MS* 1.3.38. 3. *MS* 1.2.2. 4. *MS* 4.10.3.
5. *MS* 4.12.1. 6. *MS* 4.11.2. 7. *MS* 4.11.3. 8. *MS* 4.10.4. 9. *MS* 1.2.6
10. *MS* 4.12.6. This seventh verse might be an optional yājyā.
11. *MS* 4.12.2. 12. *MS* 4.11.4. 13. *MS* 4.10.5.

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parvan. The puronuvākyās and the yājyās for that sacrifice have already been mentioned. Those at the offering of the animal to *niyutvant* Vāyu in the *Śunāsīrīya-parvan* should be the verses beginning with *pīvo annaṁ rayivṛdhaḥ sumedhāḥ...*[1]. According to some teachers, an animal to *śunāsīra* Indra (instead of to *niyutvant* Vāyu) should be offered in the *Śunāsīrīya-parvan*. In that case, the puronuvākyā and the yājyā at the offering of the omentum should be *indraṁ vayaṁ śunāsīram...*[2] and *śunaṁ naro lāṅgalenā 'naḍudbhiḥ...*[3]. The two verses, namely, *sīrā yuñjanti kavayo...*[3] and *so 'horātraiḥ so 'rdhamāsaiḥ...*[2], should be recited respectively as the puronuvākyā and the yājyā for the offerings of both the cake and the organs. The other rites should be as usual.

KĀTYĀYANA HAUTRA PARIŚIṢṬA [5.1, 2]—

In the *Vaiśvadeva-parvan*, the puronuvākyās and the yājyās relating to the offerings of the omentum and the *paśupuroḍāśa* for Viśve Devas should be[4]: *viśve devā ṛtāvṛdha...*[5], *ye ke ca jmā...*[6], *omāsaś carṣaṇīdhṛto...*[7], and *stīrṇe barhiṣi samidhāne...*[8].

In the *Varuṇapraghāsa-parvan* the puronuvākyās and the yājyās relating to the offerings of the omentum and the *paśupuroḍāśa* for Varuṇa should be: *varuṇa ā yāhi no adya asminn apāṁ pate | edaṁ barhir niṣīdata, ye te śataṁ...*[9], *yenā pāvaka...*[10], and *ud uttamaṁ...*[11].

In the *Sākamedha-parvan*, the puronuvākyās and the yājyās relating to the offerings of the omentum and the *paśupuroḍāśa* for Mahendra should be: *mahāṁ indro vajrahasto...*[12], *pra sasāhiṣe...*[13], *indre 'hi...*[14], and *jagṛbhmā te...*[15].

In the *Śunāsīrīya-parvan*, the puronuvākyās and the yājyās relating to the offerings of the omentum and the *paśupuroḍāśa* for Śunāsīrau should be: *śunāsīrā sacantāṁ sāsutta vanaspatī | ā yātam upa bhūṣatam, arvācā yāṁ vāg uta gva paraṁ saṁnyāṁ vā mṛduchadaṁ vā viṣvaṁcā śunāsīrā saramaṇete śamamena śaṁ no bhūtaṁ dvipade śaṁ catuṣpade, āyātaṁ yuvaṁśasā suvīrā divyusyatam | vṛṣṭiṁ divyāṁ visṛjataṁ yaśaś ca dyāvāpṛthivī tarpayataṁ jahītha*, and *sevimanīrā manīṣā apāṁ sarann oṣadhīr vardhamānāḥ śunāsīrā śunam asmāsu dhattam*[16]; those relating to the animal-offering for *śunāsīra* Indra should be: *śunāsīram puraṁdaram indrasya yajñe havāmahe | juṣatām idaṁ haviḥ, aśvāyanto gavyanto...*[17], *śunāsīre 'ndra...*, and *śunaṁ suphālā...*[18].

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1. *MS* 4.14.2. 2. *MS* 4.10.6. 3. *MS* 2.7.12.

4. The puronuvākyā and the yājyā relating to the offering of the organs in each *parvan* should be those already given in the relevant *parvan* of the *Cāturmāsyas*.

5. *ṚV* 6.52.10. 6. *ṚV* 6.52.15. 7. *VS* 7.33. 8. *ṚV* 6.52.17.
9. *KātyŚS* 25.1.11. 10. *VS* 33.32. 11. *VS* 12.12. 12. *VS* 26.10.
13. *ṚV* 10.180.1. 14. *VS* 33.25. 15. *ṚV* 10.47.1.

16. The text of these four verses is hopelessly corrupt. At places it has been emended conjecturally.

17. *ṚV* 10.160.5. 18. *VS* 12.69.

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XIII. *SAUTRĀMAṆĪ*

CONSPECTUS

The principal offerings in the *Sautrāmaṇī* are those of wine and animal. This sacrifice is of two kinds, namely, *Caraka Sautrāmaṇī* and *Kaukilī Sautrāmaṇī*. The *Sautrāmaṇī* is to be performed after a Soma-sacrifice characterised by *agnicayana* or a *Rājasūya* or a *Vājapeya* has been performed. Both the *Mantra* and the *Brāhmaṇa* relating to the *Caraka Sautrāmaṇī* are found in the Taittirīya, the Maitrāyaṇī, and the Kāṭhaka recensions. These recensions also give the *Mantra*, together with the *hautra*, relating to the *Kaukilī Sautrāmaṇī*, but they do not have the *Brāhmaṇa* relating to it. The section dealing with the *Sautrāmaṇī* is not found among the available texts of the Kapiṣṭhala-Kaṭha recension. In the texts belonging to the Śukla-Yajurveda, the *Mantra* and the *Brāhmaṇa* relating to both kinds of *Sautrāmaṇī* are given in different places. For instance, the rites connected with the *Caraka Sautrāmaṇī* are set forth as incidental to the *Rājasūya*, while those connected with the *Kaukilī Sautrāmaṇī* are prescribed after the *Cayana*. Accordingly, the *Caraka Sautrāmaṇī* is to be regarded as an incidental sacrifice ; the *Kaukilī Sautrāmaṇī*, on the other hand, can be either obligatory or incidental or optional. The *Sautrāmaṇī* is only optionally included among the seven *Havis*-sacrifices. In the Sanskrit Section of the first volume of the *Śrautakośa*, the *Mantra* and the *Brāhmaṇa* portions from each Vedic recension, which relate to the *Kaukilī Sautrāmaṇī* and the *Caraka Sautrāmaṇī* have been given in the proper sequence. Since *Kaukilī Sautrāmaṇī* is of the nature of a *Havis*-sacrifice, it has been described first. It is then followed by the *Caraka Sautrāmaṇī*. The Sūtrakāras, on the other hand, have first described the *Caraka Sautrāmaṇī* and have thereafter set forth, at the proper places, only the changes occurring in the procedure of the *Kaukilī Sautrāmaṇī*. Unless, therefore, one clearly understood the details about the *Caraka Sautrāmaṇī* as given in the *Sūtras*, one would be unable to comprehend the procedure of the *Kaukilī Sautrāmaṇī*. Consequently, the order in which these two kinds of *Sautrāmaṇī* are treated in the English Section is different from the one followed in the Sanskrit Section. Here the procedure of the *Caraka Sautrāmaṇī* is first detailed according to the various *Sūtras*; it is followed by the *hautra* relating to that *Sautrāmaṇī*; and this, in its turn, is followed by the description of the *Kaukilī Sautrāmaṇī* and its *hautra* according to the various *Sūtras*.

Caraka Sautrāmaṇī

One should commence the performance of the *Sautrāmaṇī* after having performed the New-moon sacrifice or under one of the auspicious constellations. One should give lead to a eunuch and purchase from him sprouts of paddy or barley. He should parch paddy. Such of the grains as open out after parching become pop-corn; others are called *tarī*. One should cook rice in a pot in such a way that much water is allowed to remain in it. He should then separate the cooked rice and the water. He should crush the parched grains

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(pop-corn) into flour. He should put this flour and the *tarī* into the water separated from the cooked rice. This mixture is called *māsara*. One should pulverize grass, green barley, parched grains, and *nagnahu*, and add that powder to the *māsara*. He should then place upon a stool a support for a pitcher (*iṇḍva*). Upon that support, he should put down the pot of *māsara*. He should cover that pot with the filtering vessel (*kārotara*) put upside down. Then he should plaster cooked rice along the rim of the filtering vessel. The *māsara* should then be allowed to ferment for three nights, so that it eventually becomes wine. Some Sūtrakāras recommend another method of preparing wine as follows: One should allow paddy to sprout out. Such grains are called *tokma*. He should roast barley-grains a little, crush them into flour, pour out curds or butter-milk into that flour, and then stir the mixture with *darbha*-blades. This is *māsara*. He should add water to the thick flour of the parched barley-grains. This is *nagnahu*. He should parch *śyāmāka*-grains and crush them into flour. He should mix up the *tokma*, the *māsara*, and the *nagnahu*, and add to that mixture a third part of the flour of parched *śyāmāka*-grains. He should pour out the milk of one cow upon all this, and allow it to remain for one night. The next morning, he should put into it another third part of the flour of parched *śyāmāka*-grains, pour out the milk of two cows upon it, and then allow it to remain for the second night. The next morning, he should add to it the remaining third part of the flour of parched *śyāmāka*-grains, pour out the milk of three cows upon it, and allow it to remain for the third night. It then becomes wine.

On the fourth day one should prepare the altar to the east of the āhavanīya fire and prepare the *uttaravedi* within that altar. The adhvaryu should formally carry forth the fire upon the *uttaravedi* from the āhavanīya fire, and the pratiprasthātṛ on an earthen mound towards the south from the dakṣiṇa fire. After clarified butter and curds have been duly placed within the altar, the pratiprasthātṛ should filter the wine by pouring it out into a big vessel over a filter made of hair. The filtered wine should then be placed within the altar. The pratiprasthātṛ should fill up for Aśvinau a cup (*graha*) of *palāśa* wood with wine and mix flour of parched *kvala* and lion's hair with that wine. He should wipe the cup with the feather of a *śyena* and place it within the altar. He should fill up for Sarasvatī a cup of *nyagrodha* wood with wine and mix flour of parched *badara* and tiger's hair with that wine. He should fill up for *sutrāman* Indra a cup of *aśvattha* wood with wine and mix flour of parched *karkandhu* and wolf's hair with that wine. These cups also should be duly wiped and placed within the altar.

One should then formally dedicate a grey goat for Aśvinau, a ram for Sarasvatī, and an ox for *sutrāman* Indra. If the sacrificer has vomited or evacuated Soma-juice, one should formally dedicate a fourth animal for Bṛhaspati. One should go through the rites up to the offering of the omentum, in the usual manner. According to some Sūtrakāras, one should take up the cups of wine after the offering of the omentum. According to others, one should take up cups of milk instead of the cups of wine or one should take up cups of milk together with the cups of wine.

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The adhvaryu, the pratiprasthātṛ, and the sacrificer should take up the cups. The adhvaryu should give out the calls. At the *vaṣaṭ*-utterance and the second *vaṣaṭ*-utterance, the cups should be offered. The oblations of wine should be offered on the fire upon the mound towards the south. If cups of milk are also taken up, they should be offered on the fire upon the *uttaravedi*. Portions of wine remaining in the cups after the offering should be collected and given over to a Brāhmaṇa who is to consume them. If no such Brāhmaṇa becomes available, the remnants of the cups should be poured down upon an anthill. Or the sacrificer himself should consume the remnants of the cups. If the sacrificer is a teetotaller, he should only smell that wine. One should hang over the fire towards the south a sieve with a hundred holes, put a filter made of hair of tail in the sieve, place a piece of a hundred *mānas* gold upon that filter, and pour out upon it the wine remaining after the offering. The sacrificer and the officiating priests should pray to the wine flowing through the sieve. If the sacrificer is a Rājanya or a Vaiśya, one should not carry forth the southern fire. Such a sacrificer should himself consume the remnants of the wine.

One should pour out oblation-material for the *paśupuroḍāśas* intended for Indra, Savitṛ, and Varuṇa. One should also pour out oblation-material for the *paśupuroḍāśa* for Bṛhaspati. According to some Sūtrakāras, one should pour out oblation-material for the *paśupuroḍāśas* before the offering of the cups of wine. After having offered the *paśupuroḍāśa* to Bṛhaspati, one should make the offerings of organs of all the four animals. Thereafter he should offer the (other) *paśupuroḍāśas*. He should go through the rites relating to the *sviṣṭakṛt* and the *iḍā* in connection both with the offering of the animals' organs and of the *paśupuroḍāśas* simultaneously. He should go through the rites of the anūyājas, the *patnīsaṁyājas*, and the *samiṣṭayajus* in the same manner as prescribed in connection with the Animal-sacrifice.

One should take up the necessary things, such as the pots stained with wine, the heart-pikes, and the *māsara*, and set out for the *avabhṛtha*. He should cast away the heart-pikes at the junction of moist and dry patches of ground. He should throw the wine-stained pots in water. There should not be any chanting of *sāmans*. All should return without looking back, put fire-sticks upon the āhavanīya fire, and pray to that fire.

Kaukilī Sautrāmaṇī

On the first day, one should make an offering of an animal to Indra. A bull should be given away as *dakṣiṇā*. One should offer cooked rice to Aditi. A calf should be given away as *dakṣiṇā*. One should then prepare wine, and wait for three nights.

On the fourth day, one should go through the rites beginning from the placing of the utensils. After having poured out clarified butter, he should pour out milk in a pot. The wine should be filtered. One should take up clarified butter in connection with the animal-offerings and then fill up three different cups with milk for Aśvinau, Sarasvatī, and *sutrāman* Indra. He should mix flour

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of parched barley with the milk intended for Aśvinau, flour of parched wheat with the milk intended for Sarasvatī, and flour of parched *upavāka* with the milk intended for *sutrāman* Indra. He should also fill up three different cups with wine for these three divinities, putting in those cups lion's hair, tiger's hair, and wolf's hair respectively.

One should formally dedicate the three animals, excluding the one intended for Bṛhaspati, and then make the offerings of their omenta. Forty cows and a mare with a young one should be given away as *dakṣiṇā*. There is also a view that one should take up the cups after the offerings of the omenta. The cups of milk and those of wine should be offered simultaneously on the āhavanīya fire and the fire towards the south respectively. The adhvaryu should consume the remnant of the milk offered to Aśvinau, the pratiprasthātṛ and the āgnīdhra that of the milk offered to Sarasvatī, and the sacrificer that of the milk offered to *sutrāman* Indra. The procedure relating to the remnants of the wine should be similar to the one prescribed in connection with the *Caraka Sautrāmaṇī*. One should pour down the remaining milk for the Pitṛs towards the south of the āhavanīya fire.

After the offerings of the animals' organs but before the *sviṣṭakṛt*-offering, one should collect the broth in horns and hoofs and offer oblations of it. After each such offering, he should collect the remnants of broth of each animal in a separate pot.

The sacrificer should seat himself upon a raised platform to the south of the āhavanīya fire. One should consecrate the sacrificer by pouring down the remnants of broth upon him. One should go through the rite of the *sviṣṭakṛt* and the subsequent rites in the same manner as prescribed in connection with the Animal-sacrifice. One should also go through the rite of the *avabhṛtha*.

According to some teachers, one should perform the *Piṇḍapitṛyajña* after all this. One should make an animal-offering to *vayodhas* Indra. A bull should be given away as *dakṣiṇā* in connection with this offering. One should also offer cooked rice to Aditi. The *dakṣiṇā* in connection with this offering should be the mother of the calf, which was given away as *dakṣiṇā* in connection with the earlier offering to Aditi.

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CARAKA SAUTRĀMAṆĪ

BAUDHĀYANA [17.31–38; 23.16; 26.22; 14.30]—

1. (If) one is desirous of performing the *Sautrāmaṇī*, he should arrange for red bull's hide, lead, an eunuch, tender grass and sprouts (of paddy and barley), paddy, crude flour (of pulses), three cups (*grahas*) made of the wood of (three) different trees (namely, the *palāśa*, the *nyagrodha*, and the *aśvattha*), three (kinds of) flours (namely, the flours of parched barley, wheat, and *upavāka*), three (kinds of) hairs (namely, lion's hair, tiger's hair, and wolf's hair), a sacrificial post, a feather of Śyena, a pregnant mare, a stool, a support for a pitcher (*iṇḍva*), a pitcher, a *kārotara*, two two-branched poles, a long bamboo, a loop of rope, a sieve with a hundred holes, a piece of a hundred *mānas* gold, a vessel, a filter made of hair of tail, and a Brāhmaṇa who would drink the remnant of the wine. If he cannot get hold of (such) a Brāhmaṇa (he should arrange for) anthill-earth. (On the new-moon day) after one has performed the New-moon sacrifice or under an auspicious constellation, the *surāsoma* (= the tender grass of barley and paddy used for preparing wine) should remain placed upon the red bull's hide towards the east of the fire-hall. [23.16—As for (the injunction regarding the *surāsoma* remaining placed) upon the red bull's hide: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that (the bull's hide) may even be not red.]

The eunuch should sit down to the south of the *surāsoma*. The adhvaryu should purchase from the eunuch the tender grass in return for lead, saying, "This (= lead) is yours; this (= tender grass) is mine (*idaṁ tave'dam mama*)." (The eunuch should say,) "The *surāsoma* has been sold out (*krītaḥ surāsomaḥ*)." Then, taking it with him, the adhvaryu should bring it into the fire-hall by the eastern door and put it down to the west of the gārhapatya fire. Then one should crush (one) half of the paddy. One should place an earthen pan upon the gārhapatya fire and parch the other (half of the paddy on that pan). Such of these (latter paddy-grains) as burst open, they become pop-corn. Such, indeed, as do not burst open, they (are called) *tarī*. One should place a new vessel over the gārhapatya fire, and cook rice (in it), leaving considerable quantity of water (in that rice). He should then pour it out into a (clay-pot called) *kaṭhina* or *pājaka* and hang up (that pot). (He should collect in a pot the liquid flowing down.) One should crush the *tarī*. Out of these, those *tarī* which are pulverised only into unfine flour and those which have remained (unpulverised) *tarī*—these one should put into the skim of cooked rice. The mixture is called *māsara*. One should then take up a measuring pot and measure out, by means of it, one measure of tender grass, two of *tokmas* (= sprouts), three of parched grains, and four of thick flour (of pulses). [26.22—The wine to be prepared for the *Sautrāmaṇī* should have (its) one-fourth or one-fifth portion (made) of tender grass and grain-sprouts. *Śaṣpas* are (tender grass) of barley, and *tokmas* (sprouts) of paddy. *Nagnahu* is (crude flour of) pulses.] One should

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(pulverise all these substances into powder,) spread the cooked rice over with that powder, and sprinkle (the mixture) with *māsara* with *svādvīṁ tvā svādunā*... . He should then take the stool along the east of the āhavanīya fire and put it down towards the south. He should place the support (*iṇḍva*) upon the stool, the pitcher upon the support, and the *kārotara* upon the pitcher. He should plaster the cooked rice (as described above) round (the rim of) the *kārotara*. [26.22—This *kārotara* should be made of wood or of bamboo or of clay, and it should be covered with hide on all sides. It is called *sutāsutī*. (For, the wine which) flows out (that is, the *suta*) conduces to the attainment of the heaven, while that which does not flow out (that is, the *asuta*), indeed, causes one to remain on the earth.] He should (thus) put a cover over it (the pitcher) and touch it with *somo 'sy aśvibhyām pacyasva sarasvatyai pacyasve 'ndrāya sutrāmṇe pacyasva*. This mixture should remain (like this) for three (nights). (For,) it is said in the *Brāhmaṇa*[1]: "The Soma, which is purchased, remains (undisturbed) for three nights."

2. Then, after three (nights) have passed (that is, on the fourth morning), an Animal-sacrifice consisting of (the offering of) three animals or of four animals should be performed. The altar for one's *Sautrāmaṇī* should have been (already) prepared on the preceding day itself. One should strew sacrificial grass round it and carry the *stambayajus*. The rite of carrying the *stambayajus* three times with the relevant formulas and the fourth time without reciting any formula is well-established in the *Pauroḍāśika-kāṇḍa*. The adhvaryu should do the first tracing out of the altar. He should (then) murmur the *karaṇa*-formula. He should dig up (the spot intended for the altar). The āgnīdhra should take up and throw away three times the earth from (the spot) which has been dug up. While the āgnīdhra is throwing away (the earth), the adhvaryu should trace out the *cātvāla* according to the procedure (laid down in connection with the preparation) of *cātvāla*[2]. He should prepare the *uttaravedi* according to the procedure (laid down in connection with the preparation) of *uttaravedi*[2]. He should prepare the navel on the *uttaravedi* and dig up the pit for the sacrificial post. Then, in accordance with the procedure (laid down in connection with the formal carrying forth) of fire, the two should formally carry forth two portions of fire[3]—the adhvaryu out of the āhavanīya fire and the pratiprasthātṛ out of the dakṣiṇa fire. The adhvaryu should do the second tracing out of the altar on which the fire has already been carried forth, level out (the altar by means of the wooden sword), hold the wooden sword crosswise (in the altar), and then give out the call with the words, "O āgnīdhra, put down the *prokṣaṇī*-water (within the altar), bring hither the sacrificial faggot and grass, cleanse the spoon, the knife, and the ladles (with the relevant formulas), (cleanse) the ladle for *pṛṣadājya* without reciting any formula, fasten the girdle round the waist of the sacrificer's wife, and come along with clarified butter and curds. O pratiprasthātṛ, find out whether

1. *TBr* 1.8.5.5. 2. See *supra* p. 777, l. 40 onwards.
3. See *Cāturmāsyas: Varuṇapraghāsa-parvan*.

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the *surāsoma* is ready (... *pratiprasthātaḥ surāsomasya viddhi*)." The adhvaryu himself should go through the rites according to the well-established procedure of the Animal-sacrifice. The pratiprasthātṛ should purify the wine by filtering it, take it up together with all the implements used in connection with its preparation, bring it in through the eastern door, and place it within the altar. While the adhvaryu is going through the various rites, the pratiprasthātṛ should, with *punātu te parisrutaṁ*..., filter the wine in the flat vessel by means of the filter with its fringes turned towards the north. If the sacrificer is one who has evacuated Soma, he should also recite *vāyuḥ pūtaḥ pavitreṇa*... . [23.16—As for the offering of the wine for a sacrificer who has evacuated Soma-juice from both ends (that is, by evacuation and vomiting): Baudhāyana says that the pratiprasthātṛ should recite both the verses two times. Śālīki says that he should recite the first verse once and the second verse two times. As for (the uttering of the words) ...*prāṅ somo*... and ...*pratyaṅ somo*... or ...*pratyaṅ somo*... and ...*prāṅ somo*... (respectively in the verse, *vāyuḥ pūtaḥ pavitreṇa*...): the former injunction is of Baudhāyana, the latter of Śālīki. As for the preparation of wine for the *Sautrāmaṇī*: (The view expressed in) the *sūtra* (is that) of the two teachers, (namely, Baudhāyana and Śālīki). In this connection, Aupamanyava says that one should procure wine from where it is available (ready-made).]

Then the adhvaryu should take up the cup made of *palāśa* wood. He should recite *kuvid aṅga yavamanto*... and take up wine in that cup with the formula, *upayāmagṛhīto 'sy aśvibhyāṁ tvā juṣṭaṁ gṛhṇāmi*. He should mix the wine with the flour of parched *kvala* and lion's hair over the two *darbha*-blades. He should remove the two *darbha*-blades, wipe (the cup) with the feather of *śyena*, and place it within the altar with *eṣa te yonir aśvibhyāṁ tvā*. He should then take up the cup made of *nyagrodha* wood. He should recite *kuvid aṅga yavamanto*... and take up wine in that cup with the formula, *upayāmagṛhīto 'si sarasvatyai tvā juṣṭaṁ gṛhṇāmi*. He should mix the wine with the flour of parched *badara* and tiger's hair over the two *darbha*-blades. He should remove the two *darbha*-blades, wipe (the cup) with the feather of *śyena*, and place it within the altar with *eṣa te yoniḥ sarasvatyai tvā*. He should then take up the cup made of *aśvattha* wood. He should recite *kuvid aṅga yavamanto*... and take up wine in that cup with the formula, *upayāmagṛhīto 'sī 'ndrāya tvā sutrāmṇe juṣṭaṁ gṛhṇāmi*. He should mix the wine with the flour of parched *karkandhu* and wolf's hair over the two *darbha*-blades. He should remove the two *darbha*-blades, wipe (the cup) with the feather of *śyena*, and place it within the altar with *eṣa te yonir indrāya tvā sutrāmṇe*. [23.16—As for the taking up of the cups of wine: (The view expressed in) the *sūtra* (is that) of Baudhāyana. Śālīki says that one should take up at this time also the cups of milk.] The adhvaryu should arrange the cups towards the west of the ladles, (their row) ending either towards the east or towards the north. [23.16—As for the injunction that the adhvaryu should arrange the cups towards the west of the ladles, (their row) ending either towards the east

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or towards the north: The former alternative is recommended by Baudhāyana, the latter by Śālīki.] Then the adhvaryu should take up the remaining wine and go near the dakṣiṇa fire. He should get two pits dug besides that fire (that is, one to the north and the other to the south of that fire). He should place (by the side of those pits) the two two-branched poles, the long bamboo, the loop of rope, the sieve with a hundred holes, the piece of a hundred *mānas* gold, the vessel, and the filter made of hair of tail. He should have a mound of old ashes prepared towards the east of the dakṣiṇa fire. By the side of that mound he should seat the Brāhmaṇa who is to consume the remnant of the cups. If one cannot get hold of such a Brāhmaṇa, he should heap up anthill-earth (at that place).

3. Thereafter, the adhvaryu should touch water and then raise up the sacrificial post according to the procedure (laid down in connection with the raising up) of the sacrificial post. He should go away from the sacrificial post (after having gone through the rites up to the fixing up of) the *svaru* (into the rope wound round the post). He should formally dedicate these animals, namely, a smoke-coloured (goat) for Aśvinau, a sheep for Sarasvatī, and a bull for (*sutrāman*) Indra. If the sacrificer is one who has evacuated Soma, (one should formally dedicate) a fourth animal (namely, a goat) for Bṛhaspati. After having offered the omenta of these animals according to the well-established procedure, the adhvaryu should take up (in his hands) the two cups of wine, namely, the one intended for Aśvinau and the other intended for Sarasvatī. The pratiprasthātṛ (should take up) the cup of wine intended for Indra. While getting up after having taken up the two cups of wine, the adhvaryu should say, "Do you recite the puronuvākyā relating to the offering of *surāsoma* to Aśvīnau, Sarasvatī, and *sutrāman* Indra (*aśvibhyāṁ sarasvatyā indrāya sutrāmṇe surāmṇāṁ somānām anubrūhi*)." The adhvaryu should step beyond (the altar towards the south), cause the āgnīdhra to announce, and (after the latter has responded) direct the maitrāvaruṇa with the words, "Do you address (the hotṛ) to recite the yājyā in connection with the offerings of *surāsoma* set forth for Aśvinau, Sarasvatī, and *sutrāman* Indra (*aśvibhyāṁ sarasvatyā indrāya sutrāmṇe surāmṇaḥ somān prasthitān preṣya*)." At the *vaṣaṭ*-utterance (by the hotṛ), the adhvaryu (as also the pratiprasthātṛ) should offer an oblation (of the cups of wine) with the verse, *ahāvy agne havir āsye te*.... At the second *vaṣaṭ*-utterance (by the hotṛ), the adhvaryu (as also the pratiprasthātṛ) should offer the second oblation (of the cups of wine) with the verse, *yasminn aśvāsa ṛṣabhāsa ukṣaṇo*.... The adhvaryu should pour out the remnants from the cup of wine intended for Aśvinau into the cup of wine intended for Sarasvatī, and the remnants from the cup of wine intended for Sarasvatī into the cup of wine intended for Indra. The Brāhmaṇa should consume these remnants with the two verses, *nānā hi vāṁ devahitaṁ*... and *yad atra*.... If one cannot get hold of a Brāhmaṇa (for this purpose), the adhvaryu should pour down those remnants upon the anthill-earth with the very same verses.

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[23.16—As for the pouring down of (the remnant of) the *surāsoma*: Baudhāyana says that one should take it out along the south and pour it down along the north. Śālīki says that one should take it out along the north and pour it down along the south. Aupamanyava says that one should pour it down into the pitcher out of which he had filled in the cups.]

Thereafter, one should fill in these (three) pots with the sediment (of wine) and stick up the feather of *śyena* into the cup made of *palāśa*. He should raise up two two-branched poles and place upon them a bamboo with its end pointing towards the south. He should hang down from the bamboo a loop of rope. (He should place) a sieve with a hundred holes upon the loop, the filter made of the hair of tail upon the sieve with a hundred holes, and a piece of a hundred *mānas* gold upon the filter made of the hair of tail. He should then take up the wine together with the sediment and with *somapratīkāḥ pitaras tṛpṇuta*... pour it down upon the sieve with a hundred holes. While the wine trickles down through the sieve with a hundred holes, (the adhvaryu, the hotṛ, and the brahman) should pray with the eight verses beginning with *pavamānaḥ suvarjanaḥ*.... [14.30—(The eight verses beginning with) *pavamānaḥ suvarjanaḥ*... are to be recited in the *Sautrāmaṇī*.] If the sacrificer is one who has evacuated Soma, they should pray with the puronuvākyās and the yājyās relating to the Pitṛs (that is, those which are recited in the *Mahāpitṛyajña*), namely, *ud īratām avara ut parāsa*..., *ā 'ham pitṝnt suvidatrāṁ̃ avitsi*..., and *idam pitṛbhyo namo astv adya*.... They (that is to say,) the adhvaryu, the hotṛ, and the brahman should respectively pray (with these verses). [23.16—As for the praying with the *pāvamānī* verses (namely, those beginning with *pavamānaḥ suvarjanaḥ*...): Baudhāyana says that, after having prayed with the *pāvamānī* verses, they should pray with the puronuvākyās and the yājyās relating to the Pitṛs. Śālīki says that they should pray only with the puronuvākyās and the yājyās relating to the Pitṛs and not with the *pāvamānī* verses.] "One should put down the sieve with a hundred holes, for stability, there only where he had held it." So says the *Brāhmaṇa*[1]. (When the wine ceases trickling down), one should leave the sieve with a hundred holes as it is for some time and then put it down to the south of the dakṣiṇa fire. Then he should place the pots upon the mound of old ashes with the formulas, *pitṛbhyaḥ svadhāvibhyaḥ svadhā namaḥ*, *pitāmahebhyaḥ svadhāvibhyaḥ svadhā namaḥ*, and *prapitāmahebhyaḥ svadhāvibhyaḥ svadhā namaḥ*. At this stage, (the sacrificer) should give away a pregnant mare (as *dakṣiṇā*). The adhvaryu should touch water and ask for the *paśupuroḍāśa* intended for Bṛhaspati. He should proceed with (the rites connected with) this (*paśupuroḍāśa*), beginning with its offering to the relevant divinity and ending with the partaking of the *iḍā*. Then he should go through the rite of (the offering of the organs of) the four animals, beginning with the *manotā* and ending with the partaking of the *iḍā*. He should ask for these cakes, namely, the cake on eleven potsherds for Indra, the cake on twelve potsherds

1. *TBr* 1.8.6.5.

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for Savitṛ, and the cake on ten potsherds for Varuṇa. He should go through (the rites connected with) these (cakes), beginning from their offering to the relevant divinities and ending with the partaking of the *iḍā*. He should go through the anūyājas, turn round by the right, hasten towards the west, offer the *patnīsaṃyājas*, go back towards the east, cause the *dhruvā* to swell, and then offer the three *samiṣṭayajus* oblations connected with the Animal-sacrifice respectively with the three formulas, *yajña yajñaṁ gaccha...*, *eṣa te yajño yajñapate...*, and *devā gātuvido...* .

4. At this stage, (the materials necessary for) the *avabhṛtha* should be collected together. [23.16—As for the *avabhṛtha*: (The view expressed in) the *sūtra* (is that) of the two teachers, (namely, Baudhāyana and Śālīki). In this connection, Aupamanyava, indeed, says that one should proceed for the *avabhṛtha* taking up the heart-pikes and *māsara*. The pushing back of the border of water has been already described (in connection with the *Agniṣṭoma*[1]). The plunging into water for bath has been already described. The putting of the fire-sticks upon the āhavanīya fire (after returning to the sanctuary of the sacred fires) has been already described.] Whatever is stained with wine, together with the heart-pikes, should be (employed for the *avabhṛtha*). They should take up all this and go out towards the north between the *cātvāla* and the rubbish-heap, (the adhvaryu should recite) the verse, *dve srutī aśṛṇavam...* . One should go through the rite of the heart-pikes in the well-established manner and then place these (wine-stained) pots facing outwards upon the border of water—the cup made of *palāśa* wood with *yas te deva varuṇa gāyatrachandāḥ pāśo brahman pratiṣṭhitaḥ | taṁ ta etenā 'vayaje;* the cup made of *nyagrodha* wood with *yas te deva varuṇa triṣṭupchandāḥ pāśaḥ kṣatre pratiṣṭhitaḥ | taṁ ta etenā 'vayaje;* the cup made of *aśvattha* wood with *yas te deva varuṇa jagatīchandāḥ pāśo vikṣu pratiṣṭhitaḥ | taṁ ta etenā 'vayaje;* and the sieve with a hundred holes with *yas te deva varuṇā 'nuṣṭupchandāḥ pāśaḥ paśuṣu pratiṣṭhitaḥ | taṁ ta etenā 'vayaje*. He should place the vessel and the woollen filter without reciting any formula. (The procedure of) the *avabhṛtha* is well-established. One should (however) not chant the *sāman*, nor recite the formula, *devīr āpa eṣa vo garbhaḥ...* . Then all should return without looking back, for the sake of concealment from Varuṇa. They should pick up three fire-sticks (each), with the formula, *edho 'sy edhiṣīmahi*. Having come back (to the sanctuary of the sacred fires) they should put the (three) fire-sticks upon the āhavanīya fire respectively with the three formulas, *samid asi*, *tejo 'si*, and *tejo mayi dhehi*. Then they should pray to the āhavanīya fire with *apo anv acāriṣaṁ rasena...*[2]. The adhvaryu should (light *darbha*-blades and) offer the flour of parched barley (on that fire) with the *kusīda*-verse, (namely, *yat kusīdam apratīttam...*[3]). The sacrificer should pray to the divinities and to the sacrificial post. The *Sautrāmaṇī* is (thus) concluded.

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1. See *BaudhŚS* 8.20. 2. *TS* 1.4.45.3. 3. *TS* 3.3.8.1.

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ĀPASTAMBA [19.1-4]—

1. Three days before the commencement of the actual performance of the *Sautrāmaṇī*, one should purchase from an eunuch tender sprouts of barley in return for lead. He should keep it rolled up in a piece of linen cloth and then commence the performance of the *Sautrāmaṇī*. The procedure of the *Sautrāmaṇī* should be similar to that of the Animal-sacrifice. (In the morning, after having offered the *agnihotra*) the adhvaryu should add fuel to the sacred fires and then prepare the *veda*. He should strew sacrificial grass round the sacred fires, go through the rites beginning with the washing of the hands, and arrange the necessary utensils. He should arrange the vessel for cooking instead of the potsherds. At the time of the pouring out of the oblation-material, he should pour out abundant quantity of paddy for Aśvinau, Sarasvatī, and *sutrāman* Indra. The procedure for cooking rice has been already described. After the rice has been cooked, one should dig a pit in front of the gārhapatya fire and prepare wine within it according to the normal procedure of preparing wine[1]. This wine is called *parisrut*. He should put in it the tender sprouts of barley with the formula, *svādvīṁ tvā...*, and allow that mixture to remain for three nights.

2, 3. (On the fourth day) one should cut off a sacrificial post. He should not prepare a new *veda*, but should use the *veda* which has been already prepared. It is said in the *Brāhmaṇa* that the size of the altar for the *Sautrāmaṇī* should be one-third of that of the altar for the Soma-sacrifice. While the adhvaryu is preparing the *uttaravedi*, the pratiprasthātṛ should fetch earth from the *cātvāla* and prepare (by means of that earth) a mound towards the south of the *uttaravedi*. Another mound should be prepared towards the east of the dakṣiṇa fire for placing the cups of wine. While the adhvaryu is formally carrying forth the fire, the pratiprasthātṛ should take out a portion of fire from the dakṣiṇa fire, deposit it upon the mound prepared towards the south of the *uttaravedi*, and enkindle it. At the time of the placing of the utensils, the adhvaryu should place three cups respectively for Aśvinau, Sarasvatī, and *sutrāman* Indra. He should also arrange a vessel, a filter made of hair, a feather of *śyena*, and the substances to be mixed with wine. After the rites preceding the formal dedication of the animals have been gone through as in the Animal-sacrifice, the pratiprasthātṛ should take out the pitcher of wine from the pit and place it either upon a Brāhmaṇa's head or upon the mound. With *punātu te parisrutaṁ...*, he should pass the wine through the filter made of hair in another vessel. If the sacrificer is one who has vomited Soma, he should recite the (additional) verse, *vāyuḥ pūtaḥ ... prāṅ somo atidrutaḥ....* If he is one who has evacuated Soma, he should recite the (additional) verse, *vāyuḥ pūtaḥ ... pratyaṅ somo atidrutaḥ...* . He should then place the wine within the altar.

1. See : *Kaukilī Sautrāmaṇī*, *ĀpŚS* 19.5.

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By the side of a single sacrificial post, he should formally dedicate a smoke-coloured goat for Aśvinau, a ram for Sarasvatī, and a bull or a wild goat for Indra. If the sacrificer is one who has vomited or evacuated Soma, he should dedicate a fourth animal to Bṛhaspati. After the omenta of all these animals have been offered, the sacrificer should give away as *dakṣiṇā* a gold *niṣka*, a bull, and a *sātvarī* mare. By a *sātvarī* mare is meant a mare which is re-united with a lost horse. According to some teachers, the sacrificer should give away as *dakṣiṇā* a mare together with a colt and a piece of a hundred *mānas* gold and silver. All should sprinkle themselves with water at the *cātvāla*. One should place cups filled with wine upon the rear mound. In connection with the offering of all the cups, there should be recited one and the same *puroruk*, one and the same puronuvākyā, one and the same *praisa*, and one and the same yājyā. (After having recited the *puroruk*, *kuvid-aṅga...*,) the adhvaryu should fill in the cup of wine for Aśvinau with *upayāmagṛhīto 'sy acchidraṁ tvā 'cchidreṇā 'śvibhyāṁ juṣṭaṁ gṛhṇāmi*; the pratiprasthātṛ or the āgnīdhra should fill in the cup for Sarasvatī with *upayāmagṛhīto ... sarasvatyai juṣṭaṁ...*; and the brahman or the sacrificer should fill in the cup for Indra with *upayāmagṛhīto ... indrāya...*. (The adhvaryu) should then put the flour of parched *kvala* and lion's hair into the cup intended for Aśvinau; (the pratiprasthātṛ or the āgnīdhra) should put the flour of parched *badara* and tiger's hair into the cup intended for Sarasvatī; and (the brahman or the sacrificer) should put the flour of parched *karkandhu* and wolf's hair into the cup intended for Indra. If the hair of these beasts is not available, the adhvaryu should think of two lions, the pratiprasthātṛ of two tigers, and the sacrificer of two wolves. The adhvaryu, the pratiprasthātṛ, and the sacrificer should wipe their respective cups with the feather of *śyena*, and should put them down in their respective places respectively with the formulas, *eṣa te yonir aśvibhyāṁ tvā*, (*eṣa te yoniḥ sarasvatyai tvā*, and *eṣa te yonir indrāya tvā*). (Instead of the cups of wine) they may optionally take up cups of milk. There is also the option that one should take up the cups after the adhvaryu has taken up clarified butter necessary for the Animal-sacrifice.

Then, the adhvaryu should pour out paddy for the cake in the following manner: After having first poured out paddy for the *paśupuroḍāśa* intended for Bṛhaspati, he should pour out paddy for the three cakes, namely, the cake on eleven potsherds for Indra, (the cake on twelve potsherds for Sarasvatī, and the cake on ten potsherds for Varuṇa). (After the cakes have been properly baked) he should place them within the altar. Each one should take up his own cup; but only the adhvaryu should give out the calls (in connection with all the cups). The adhvaryu should give out the call (to the hotṛ) with the words, "Do you recite the puronuvākyās relating to the offerings of *surāsoma* for Aśvinau, Sarasvatī, and *sutrāman* Indra." The adhvaryu should direct (the maitrāvaruṇa) either with the words, "Do you address a call (to the hotṛ) in connection with the offerings of *surāsoma* for Aśvinau, Sarasvatī, and

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sutrāman Indra," or with the words, "Do you address a call (to the hotṛ) relating to the *surāsoma*, set forth ... ." (All should then offer their respective cups.) The sacrificer should follow the offering of the cups, which has been made or is being made, with the two verses, *ahāvy agne havir āsye te...* and *yasminn aśvāsa ṛṣabhāsa ukṣaṇo...* . One should have appointed a Brāhmaṇa to consume the wine remaining after the offering, in return for some consideration. That Brāhmaṇa should consume the remnant of wine with the two verses, *nānā hi vāṁ devahitaṁ sado mitam...* and *yad atra śiṣṭaṁ rasinaḥ sutasya...* . Or the sacrificer himself should consume that wine with the same two verses. Or one should pour down that wine upon the earth of an anthill with *dve srutī aśṛṇavam pitṛṇām...* . One should tie up the sieve with a hundred holes and hold it suspended over the southern fire. Upon it, he should spread out the woollen filter with its fringes pointing towards the north. He should place the piece of a hundred *mānas* gold upon the woollen filter with *yan me manaḥ parāgataṁ...*[1]. Either with the mantra, *somapratīkāḥ pitaras tṛpṇuta*, or with the mantra, *somapratīkāḥ pitaro madantāṁ vyaśema...*[2], he should pour out the entire remnant of wine over the piece of a hundred *mānas* gold. The adhvaryu, the hotṛ, and the brahman should pray to the wine, which trickles down, respectively with the three verses addressed to *pitṛmant* Soma and the subsequent two triads of verses. In this connection, the verses beginning with *tvaṁ soma pracikito manīṣā...* are prescribed[3]. The adhvaryu should stand towards the east, facing towards the west, and pray (with the three verses beginning with *tvaṁ soma pracikito...*); the brahman should stand towards the south, facing towards the north, and pray (with the three verses beginning with *agniṣvāttāḥ pitaraḥ...*,); and the hotṛ should stand towards the west, facing towards the east, and pray (with the three verses beginning with *upahūtāḥ pitaraḥ...*). If the sacrificer is a Brāhmaṇa, one should put the sieve with a hundred holes upon the southern fire with the three *kavyavāhanī* verses beginning with *yad agne kavyavāhana...* . If the sacrificer is a Rājanya or a Vaiśya, the southern fire should not be carried forth. He should consume the wine himself. One should first offer the *paśupuroḍāśa* to Bṛhaspati, then offer the organs of the four animals, and then offer the sacrificial cakes. The *viṣṭakṛt*-offering (in connection with the *paśupuroḍāśa*, the animals' organs, and the cakes) should be made combinedly. The partaking of the *iḍā* should also be done combinedly[4]. The sacrificial procedure beginning with the giving out of the call with the words, "O āgnīdhra, do you bring forth the embers for *upayaj*," should be similar to that in the Animal-sacrifice.

4. All persons should proceed to a waterside, taking with them the heart-pikes, *māsara*, and the cups. The rites to be performed with the sedi-

1. *TS* 6.6.7.2. 2. See *KS* 29.2. 3. *TS* 2.6.12.

4. *ĀpŚS* 19.4.4 reads: *samānaṁ tu viṣṭakṛdiḍam*. CALAND understands it to indicate a combined *viṣṭakṛt* offering and a combined partaking of the *iḍā* only in connection with the offerings of the *paśupuroḍāśa* and the sacrificial cakes. It should, however, be remembered that the offering of the animals' organs is also involved here.

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ment (in the *avabhṛtha* connected with a Soma-sacrifice) should be performed with *māsara* (in the *avabhṛtha* connected with this sacrifice). The scum of wine is called *māsara*. One should throw away the cup used for the offering to Aśvinau into water with *yas te deva varuṇa gāyatracchandāḥ...*, the cup used for the offering to Sarasvatī with *yas te deva varuṇa triṣṭupchandāḥ...*, the cup used for the offering to Indra with *yas te deva varuṇa jagatīchandāḥ...*, the flat vessel, the filter made of hair, and the feather of *śyena* with *yas te deva varuṇā 'nuṣṭupchandāḥ...*, and the heart-pikes with *yas te deva varuṇa paṅkticchandāḥ...* . All should return to the fire-hall without reciting any mantras. One should make the following persons perform the *Sautrāmaṇī*: One who has vomited Soma, one who has evacuated Soma, a king who is being or has been surrounded by enemies, and a king who is being or has been consecrated, a person against whom *abhicāra* has been practised, a person who wants to practise *abhicāra*, and a person who desires abundant food, progeny, and cattle should perform the *Sautrāmaṇī*. The *Sautrāmaṇī* should be performed after every sacrifice which is characterised by consecration. A Brāhmaṇa or a Kṣatriya or a Vaiśya, who is desirous of lustre, should perform the *Sautrāmaṇī*.

SATYĀṢĀḌHA [13.8]—

1.≒Āp.∾ Over the wine mixed with sprouts of barley the sacrificer should recite the formula, *somo 'sy aśvibhyām pacyasva sarasvatyai pacyasve 'ndrāya sutrāmṇe pacyasva.*∾

2, 3.≒Āp.∾ All the three cups should be made of the wood of *vikaṅkata.*∾ One should take out the wine from the pit and pour it out into a vessel. He should filter the wine by means of the filter made of hair, with the verse, *punātu te parisrutaṁ... .*∾ One should place the vessel of purified wine upon the head of a Brāhmaṇa.∾ The pratiprasthātṛ should fill in the cup of wine intended for Sarasvatī with the formula, *upayāmagṛhīto 'sy acchidrāṁ tvā 'cchidreṇa sarasvatyai juṣṭaṁ gṛhṇāmi.* The sacrificer should fill in the cup intended for Indra with the formula, *upayāmagṛhīto 'sy acchidrāṁ tvā 'cchidreṇe 'ndrāya sutrāmṇe juṣṭaṁ gṛhṇāmi.*∾ (The adhvaryu) should put flour of parched *kvala* or *badara* and lion's hair into the cup intended for Aśvinau; (the pratiprasthātṛ) should put flour of parched *karkandhu* and tiger's hair into the cup intended for Sarasvatī; and (the sacrificer) should put flour of parched *badara* or *kvala* and wolf's hair into the cup intended for Indra.∾ The adhvaryu should offer the *paśupuroḍāśa* to Bṛhaspati. He should procure a Brāhmaṇa who would, for some consideration, consume the remnants of the cups. With *yad atra śiṣṭaṁ rasinaḥ sutasya...*, he should make that Brāhmaṇa consume the remnants of the cups. The sacrificer should recite over that Brāhmaṇa consuming the remnants the verse, *nānā hi vāṁ devahitaṁ... .* (If such a Brāhmaṇa is not available) he should pour down the remnants on the earth of an anthill with *dve srutī aśṛṇavam... .* Or the sacrificer himself should consume it. Or, while offering the cups of wine, one should offer

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the entire quantity of wine (without leaving any remnant).~ With the two verses, *pitaro madantāṁ somapratīkā vyaśema...*[1] and *yan me mano yamaṁ gataṁ...*,[1] the adhvaryu should pour out the remaining quantity of wine into the sieve.~ The āgnīdhra should stand towards the north, facing towards the south, and pray to the sieve with the three *kavyavāhanī* verses.~

4.≒Āp.~ A Brāhmaṇa or a Kṣatriya or a Vaiśya, who is desirous of prosperity, should perform this sacrifice.

VAIKHĀNASA [11.1-6]—

1.≒Āp.~ After the paddy has been poured out the adhvaryu should have half of it pounded and then cook rice according to the normal procedure. He should roast the remaining half over the gārhapatya fire.~

2, 3.≒Āp.~ On the day preceding the one on which the animal-offering is to be made, one should prepare only one sacrificial post. According to some teachers, one should prepare three.~ If the performance of the *Sautrāmaṇī* is to be completed within two days, one should prepare the *uttaravedi* on the first day and strew sacrificial grass round it.~ The cups should be made of the wood of the *vikaṅkata*.~ At the time of the formal dedication of the animals, one should take out the wine (from the pit) and pour it out into a vessel.~ One should place the vessel of filtered wine either upon a Brāhmaṇa's head or upon the mound.~ After having washed the utensils, required in connection with the animal-offerings, clean, the āgnīdhra should also wash the cups clean as (one does) the *juhū*.~ According to some teachers, one should fill in the cups with milk and not with wine.~ The adhvaryu should put the sieve with a hundred holes upon the loop of a rope and hang that loop over the southern fire. He should place the filter made of hair upon it with its fringes pointing towards the north. With *yan me manaḥ parāgataṁ...*, he should hold over the filter a plate of gold or a gold ear-ring or two or three gold *niṣkas* or at least a hundred *mānas* gold, and pour out the remaining quantity of the wine over that gold with *somapratīkāḥ pitaras tṛpṇuta*.~

4. ≡ Āp.

MĀNAVA [5.2.4]—

1. One should make a person, who has evacuated Soma or is being consecrated after the *Rājasūya* or is desirous of prosperity or is ill for a long time, perform the *Sautrāmaṇī*. For the *Sautrāmaṇī*, one should purchase the various substances required for the preparation of wine, namely, *nagnahu* and tender sprouts of paddy, barley, and wheat. He should purchase these from a eunuch in return for lead, saying, "O seller of *surāsoma*, I shall purchase thy *surāsoma* with this lead." With *svādvīṁ tvā svādunā...*, he should bring together the substances required for the preparation of wine. With *somo 'sy aśvibhyāṁ...*, he should touch them. He should go through the *upavasatha* rites in connection with the Animal-sacrifice only on the day on which he feels that the wine would be ready the next day.

1. See *KS* 29.2.

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2. One should go through the rites up to the preparation of the altar, as usual. At the time of the preparation of the altar, the pratiprasthātṛ should prepare a mound representing (his) altar towards the south. Towards the north, the adhvaryu should prepare a smaller mound for the placing of the cups of milk. The adhvaryu and the pratiprasthātṛ should formally carry forth the two fires. The pratiprasthātṛ should carry forth the fire from the dakṣiṇa fire. He should take up as support (for the faggot) the earth out of the mound towards the south, sprinkle water upon the mound, and place the fire upon the mound towards the front. The adhvaryu should arrange the utensils required for the Animal-sacrifice. The pratiprasthātṛ should place upon the mound towards the south three vessels (*upayāmas*), filter made of hair, a wooden vessel, a sieve with a hundred holes, and three wooden cups. The adhvaryu should place upon the mouud towards the north a strainer made of tender sprouts and three wooden cups. He should go through the necessary rites in respect of clarified butter and milk. He should place the clarified butter within the altar and milk upon the mound. The pratiprasthātṛ should place the pitcher of wine upon the head of the āgnīdhra who is standing on the rubbish-heap, and cause him to carry it along the rear of the sanctuary of the sacred fires towards the south and to put it down upon the (southern) mound. The adhvaryu should go through the rites up to the taking up of clarified butter, as usual. He should take up clarified butter into the ladle four times, and *pṛṣadājya* into the *pṛṣadājyadhānī* four times. He should go through the rites up to the placing of the ladles filled with clarified butter within the altar, as usual. The pratiprasthātṛ should spread out the filter made of hair upon the wooden vessel and pour in the wine over that filter with the verse, *punātu te*... . The adhvaryu should fill in the cups of milk for Aśvinau, Sarasvatī, and *sutrāman* Indra, each with the verse, *kuvid aṅga yavamanto*... and the formula beginning with *upayāma*..., relevant to the particular divinity, and each time holding the strainer of sprouts upon the cup (to be filled in). He should put down the cups of milk upon (his mound), each with the formula (beginning with *eṣa te yoniḥ*...) relevant to the particular divinity. The pratiprasthātṛ should fill in three earthen pots with wine, each with the formula, beginning with *upayāmagṛhīto'si*..., relevant to the particular divinity. He should put flour of parched *kvala* into the cup intended for Aśvinau, of parched *karkandhu* into the cup intended for Sarasvatī, and of parched *badara* into the cup intended for Indra. He should then put down the cups (upon his mound).

3. The adhvaryu should go through the rites from the digging up of the pit for the sacrificial post up to the formal dedication of the animals, in the same manner as in the Animal-sacrifice. He should formally dedicate a goat for Aśvinau, a female-sheep for Sarasvatī, and a bull for Indra. The rites up to the sprinkling with water (after the offering of the omentum) should be gone through in the same manner as in the Animal-sacrifice. The pratiprasthātṛ should pour out the wine from the earthen pots into the three

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cups. The adhvaryu, the pratiprasthātṛ, and the sacrificer should stand between the two fires, one behind another, each one holding a cup of wine in the right hand and a cup of milk in the left hand. The adhvaryu should give out a call (to the maitrāvaruṇa) with the words, "Do you recite the puronuvākyā relating to the offering of *surāsoma* to Aśvinau, Sarasvatī, and *sutrāman* Indra." After having caused (the āgnīdhra) to announce (and after the latter has responded), the adhvaryu should direct (the maitrāvaruṇa) with the words, "Do you address a call (to the hotṛ) in respect of the *surāsoma* set forth for Aśvinau, Sarasvatī, and *sutrāman* Indra." At the utterance of *vaṣaṭ* and the second *vaṣaṭ*, the three (that is, the adhvaryu, the pratiprasthātṛ, and the sacrificer) should offer the oblations of milk and of wine respectively on the āhavanīya fire and on the fire (on the southern mound). The adhvaryu should recite over the offering the formula, *siṁhayor imaṁ yaśa āgacchatu*; the pratiprasthātṛ should recite the formula, *vyāghrayor imaṁ yaśa āgacchatu*; and the sacrificer should recite the formula, *vṛkayor māṁ yaśa āgacchatu*. The adhvaryu and the pratiprasthātṛ should pour out the residue in their cups into the (two) cups of the sacrificer. The sacrificer should take the cups towards the south, proceeding along the front of the āhavanīya fire and the southern fire. He should then consume the milk and the wine (remaining in the cups) respectively with the verses, *yad atra śiṣṭaṁ*... and *nānā hi vāṁ*... . If he does not drink wine, he should merely smell it. Before the *sviṣṭakṛt*-offering, the adhvaryu should offer four oblations respectively with the four verses, *dve srutī aśṛṇavam*..., (*ye bhakṣayanto na*..., *ayajñiyān yajñiyān*..., and *yajamānam ṛṣayā enasā "hur*...). The pratiprasthātṛ should hold the sieve with a hundred holes over the southern fire and pour out the remaining quantity of wine on it. The brahman, the sacrificer, the adhvaryu, and the pratiprasthātṛ should follow the wine trickling down through the holes—the brahman, standing towards the south, with the three verses, namely, *tvaṁ soma pracikito*...,[1] (*tvayā hi naḥ pitaraḥ*..., and *tvaṁ soma pitṛbhiḥ*...); the sacrificer, standing towards the west, with the next three verses, (namely, *barhiṣadaḥ pitara ūty arvāg*..., *upahūtāḥ pitaraḥ somyāso*..., and *ā 'ham pitṝnt suvidatraṁ*...); the adhvaryu, standing towards the north, with the three verses, namely, *idam pitṛbhyo namo*..., *ud īratām avarā ut parāsā*..., and *agniṣvāttā ṛtāvṛdhaḥ*...); and the pratiprasthātṛ, standing towards the east, with the three verses, namely, *agniṣvāttān ṛtumato*..., *agniṣvāttāḥ pitarā eha*..., and *sa pratnathā sahasā jāyamānaḥ*...). (At the time of the pouring out of paddy for the *paśupuroḍāśa*) the adhvaryu should pour out paddy also for three cakes on eleven potsherds each, respectively for *sutrāman* Indra, Savitṛ, and Varuṇa. The adhvaryu should offer the organs of the animals; he should not (however) offer the *sviṣṭakṛt*. He should then offer the cakes—the first one to Indra. He should take up portions of organs and cakes for the *sviṣṭakṛt*-offerings combinedly and also take up portions for the *iḍā* combinedly. After having partaken of the *iḍā*, all should sprinkle themselves with water. The sacrificer should then give away a mare as *dakṣiṇā*.

1. *MS* 4.10.6.

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4. The subsequent procedure should be similar to that of the Animal-sacrifice. (At the *avabhṛtha*) the wine-stained and the milk-stained utensils should be thrown away into water.

VĀRĀHA [3.2.7]—[1]

1. A person, who has vomited or evacuated Soma, or who has got himself consecrated at the *Rājasūya*, or who is desirous of welfare or of good health or of abundant food or of cattle, or who has enemies or has been accused, should perform the *Sautrāmaṇī*. One should purchase either from a eunuch or from a vendor tender grass in return for lead and *tasara pakṣma* in return for copper[2]. He should cook rice over the gārhapatya fire, mix up parched grains, *tokma*, and *nagnahu* into that rice, and thus prepare the *māsara*[2]. He should add to it tender grass with the verse, *svādvīṁ tvā svādunā*.... With *somo 'sy aśvibhyām pacyasva*..., he should pour that wine into a pitcher. He should allow that mixture to remain for three nights.

2. After the three nights have elapsed, one should perform the Animal-sacrifice. He should formally carry forth the sacred fire upon the *uttaravedi*, and then again formally carry forth the fire, towards the south of the former, upon the southern shoulder of the altar. Or he should go through the rites up to the carrying round of the fire, and deposit that fire-brand itself as fire at that place. He should take a portion of that fire to the *śamitṛ*-chamber to be used for cooking the organs of the animals. After the adhvaryu has placed the ladles filled with clarified butter within the altar, one should take out the wine from the pit. The adhvaryu should place it upon a Brāhmaṇa's head, spread out a filter made of hair upon a wooden vessel and pass the wine through the filter with (the two verses beginning with) *punātu te parisrutaṁ*.... If the sacrificer is one who has evacuated Soma, the adhvaryu should substitute the words *pratyak somo* (for the words *prāṅ somo* in the second verse). One should prepare a mound of earth in front of the dakṣiṇa fire. He should arrange, on that mound, cups made of the wood of the *palāśa*, the *aśvatthodumbara*, and the *nyagrodha*. One should fill in the cup with wine with the verse, *kuvid aṅga*..., and the formula, *upayāmagṛhīto 'sy acchidrāṁ tvā 'cchidreṇa*.... The adhvaryu should fill in the cup intended for Aśvinau, put flour of parched *kuvala* into it, and meditate upon (two) lions. The pratiprasthātṛ should fill in the second cup intended for Sarasvatī, put flour of parched *karkandhu* and tiger's hair into it, and meditate upon (two) tigers. The sacrificer should fill in the third cup intended for *sutrāman* Indra, put flour of parched *badara* into it, and meditate upon (two)

1. In the printed text, portions relating to the *Caraka Sautrāmaṇī* and the *Kaukilī Sautrāmaṇī* have been mixed up. The sequence in the portion of the *Kaukilī Sautrāmaṇī*, which has crept into the *Caraka Sautrāmaṇī*, is also upset. Therefore, the readings and the order of the *sūtras* in *VārāhaŚS* have been first determined on the basis of a comparative study of *MS*, *MānavaŚS*, and *VārāhaŚS*. The present translation follows the readings and the order of the *sūtras* so fixed. The readings of some *sūtras* are corrupt. In this connection, see C. G. KASHIKAR, "The revised *Sautrāmaṇī* text of the *VārāhaŚS*," *JBBRAS* Vol. 26 (New Series), part i, pp. 10–20.

2. The reading of the *sūtra* is corrupt.

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wolves. Each one should put down the cup upon the mound with the formula, *eṣa te yonir amuṣmai tvā* (substituting for the word *amuṣmai* the name of the relevant divinity).

3. The adhvaryu should raise up the sacrificial post and then formally dedicate a goat for Aśvinau, a female-sheep for Sarasvatī, and a bull or a ram for Indra. If the sacrificer is one who has evacuated Soma, the adhvaryu should formally dedicate a fourth animal for Bṛhaspati. He should pour out paddy for a cake on eleven potsherds for *sutrāman* Indra, for a cake on eight potsherds for Savitṛ, and barley for cooked barley-grains for Varuṇa. He should then offer the cups of wine. The adhvaryu should take up the cup intended for Aśvinau, the pratiprasthātṛ that intended for Sarasvatī, and the sacrificer that intended for Indra. The adhvaryu should give out a call (to the maitrāvaruṇa) with the words, "Do you recite the puronuvākyā relating to the offering of *surāsoma* to Aśvinau, Sarasvatī, and *sutrāman* Indra," and (further) with the words, "Do you address the call (to the hotṛ) to recite the yājyā in respect of the *surāsoma* offering set forth for Aśvinau, Sarasvatī, and *sutrāman* Indra." At the utterance of *vaṣaṭ* and the second *vaṣaṭ*, the offering of the cups should be made. One should mix up the remnants of wine in the three cups with one another, that is, he should mix the remnant of wine in the cup for Aśvinau with that in the cup for Sarasvatī, that in the cup for Sarasvatī with that in the cup for Indra, and that in the cup for Indra with that in the cup for Aśvinau. After (the sacrificer) has agreed to some consideration, the hotṛ and the adhvaryu should consume the remnant of the cups, with the verse, *yad atra śiṣṭaṁ*... . If they do not consume it, the adhvaryu should either pour it out upon the earth of an anthill with the verse, *dve srutī*..., or should discard it upon the fire. Or a Brāhmaṇa should consume it, or the sacrificer himself should consume it. One should offer three oblations respectively with the three verses beginning with *ye bhakṣa-yanta*... . One should hold the sieve with a hundred holes over the southern fire, place a filter made of hair upon that sieve, and pour out the remaining quantity of wine over that filter. The adhvaryu, the brahman, the hotṛ, and the āgnīdhra should follow the wine trickling down through the filter upon the fire—the adhvaryu, standing towards the east, with the first three out of the twelve verses beginning with *tvaṁ soma pracikito*...; the brahman, standing towards the south, with the next three verses; the hotṛ, standing towards the west, with the next three verses; and the āgnīdhra, standing towards the north, with the last three verses. All persons should follow the wine trickling down through the sieve with the mantra, *pitaro madantāṁ somapratīkā vyaśema*.... (While offering the organs of animals) the adhvaryu should offer those of the animal intended for Indra first, and those of the animal intended for Aśvinau last. After having offered the organs of the animals, he should offer the *paśupuroḍāśas*. He should offer the *sviṣṭakṛt* relating both to the animal-offering and the offering of the *paśupuroḍāśas* combinedly and also partake of the *iḍā* combinedly. The sacrificer should give away a bull and a mother-mare (*sṛtvarī*) as *dakṣiṇā*.

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4. All should proceed for the *avabhṛtha* with the residue (of the wine) and the heart-pikes. The procedure (laid down for the *avabhṛtha*) in connection with the *Varuṇapraghāsa-parvan* should be followed except that the adhvaryu should employ the residue in the place of the cake (for Varuṇa). After the *avabhṛtha*,[1] he should dispose of the heart-pikes.

KĀTYĀYANA [15.9.22–10.24]—

1. One should perform the *Sautrāmaṇī* in the bright half of the month following (the completion of all Soma-sacrifices in connection with the *Rājasūya*). The adhvaryu should purchase from a eunuch, in return for lead, paddy which is sprouted and which is not sprouted, and tie it up into a piece of linen cloth. He should cook rice and mix with it the flour of the sprouted paddy, with the (three) formulas beginning with *aśvibhyām pacyasva*... . He should also mix with it the hair of a lion, of a wolf, and of a tiger. Or he should mix the hair of a lion, etc., with the animal's organs while they are being cooked. He should perform in respect of the materials for wine the rites which are usually performed in respect of the preparation of a cake. He should also perform in respect of it only such Soma-rites as are specifically prescribed.

2, 3. On the next day, one should offer three animals. Or he should do so on the fourth day after the wine has been allowed to ferment properly. He should offer a red goat for Aśvinau, a developed female-sheep for Sarasvatī, and a bull for *sutrāman* Indra. If one cannot procure the animals as prescribed, he should offer a goat to each of the three divinities. In that case, the goat to be offered first should be red. There should be three sacrificial posts for the three animals, or there should be only one for all the three. As in the *Varuṇapraghāsa-parvan*, there should be two fires. The southern one should be without an altar. After the omenta have been offered and the officiating priests have sprinkled themselves with water, the adhvaryu should filter the wine through *kuśa*-grass with the verse, *vāyuḥ pūtaḥ*... . He should add to that wine the flours of *kuvala*, *karkandhu*, and *badara*. With the verse, *kuvid aṅga yavamanto*... , (and the formula, *upayāmagṛhīto 'si*...), he should fill in only one cup with wine (for all the three divinities). Or he should fill in one cup for each of the three divinities with the same verse (and formula) each time mentioning therein the relevant divinity. The adhvaryu should give out the call relating to the puronuvākyā and the yājyā collectively (for all the three divinities). Following the first cup, the other two cups should be offered (by the pratiprasthātṛ and the āgnīdhra respectively). The cups of wine should be offered on the southern fire. The adhvaryu should fetch the remnant of the cups (to the hotṛ for being consumed). He should pour out the remaining quantity of wine into a pitcher equipped with a golden plate having holes, place that pitcher within a loop of rope, hold that loop over the southern fire, and pray to the wine

1. The printed text reads: *caruṇā pracarya*. The above translation is given on the basis of other *sūtras*.

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trickling down through the holes of the pitcher upon the fire with the three *tṛcas* dedicated respectively to *somavant* Pitṛs, *barhiṣad* Pitṛs, and *agniṣvātta* Pitṛs. Following the procedure of pouring out paddy for the *paśupuroḍāśa*, the adhvaryu should pour out (paddy for a cake) to Savitṛ, (barley for rice) to Varuṇa, and (paddy for a cake) to Indra. (He should offer these oblations.) In connection with the offering of the three animals, the sacrificer should give away as *dakṣiṇā* an impotent bull or a mare which drives a chariot. This sacrifice has been prescribed also for one who has evacuated Soma. (In that case) after the offering of the cups of wine, he should offer the three oblations representing the *paśupuroḍāśas*. Before the offering of the organs of the animals, he should offer (a cake on two potsherds) to Aśvinau; or (before the offering of the organs of the animals) he should offer the three oblations. In the latter case, he should not offer the cake (on two potsherds) to Aśvinau.

4. At the end of the performance of the *Rājasūya*, one should perform the *Sautrāmaṇī*, or one should perform the *Traidhātavīyeṣṭi*.

LĀṬYĀYANA [5.4.11–15]—

1. While the adhvaryu is doing anything connected with the preparation of wine, the brahman should sit down by his side.

2. In the *Sautrāmaṇī*, two fires should be formally carried forth. The brahman should sit down towards the south of those fires.

3. While the wine is being poured out into the sieve held over the southern fire, all persons including the brahman should pray with *yat te pavitram arciṣy agne vitatam antaram / brahma tena punīhi mā*[1]. The brahman should consume the remnant of wine in the cup intended for Aśvinau, with *yam aśvīnā namucer asunod indriyeṇa...*[2].

DRĀHYĀYAṆA [13.4.5–8]—

1–3. ≡ Lāṭ.

THE DUTIES OF THE HOTṚ IN CONNECTION WITH THE *CARAKA SAUTRĀMAṆĪ*

BAUDHĀYANA [17.35; 14.23]—[3]

2. After the adhvaryu has given out the call with the words, "Do you recite the puronuvākyā relating to the offering of *surāsoma* to Aśvinau, Sarasvatī, and *sutrāman* Indra," the maitrāvaruṇa should recite the puronuvākyā, *yuvaṁ surāmam aśvinā...* . [14.23—One should employ the *anuvāka* beginning with *yuvaṁ surāmam aśvinā...* in the *Sautrāmaṇī*.] After the adhvaryu has given out the call for the yājyā, the maitrāvaruṇa should address a call to the hotṛ with the formula, *hotā yakṣad aśvinā sarasvatīm indraṁ sutrāmāṇam...* . The hotṛ should recite the verse, *putram iva pitarāv...*, as the yājyā.[4]

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1. See *TBr* 1.4.8.2. 2 See *TBr* 2.6.3.1.

3. The *hautra* of the *Caraka Sautrāmaṇī* in *BaudhŚS* is gleaned from the *ādhvaryava* of that sacrifice given in *Śrautakośa*, Vol. I, Sanskrit Section, pp. 757–58.

4. The portion of *BhārŚS* relating to the *Sautrāmaṇī* is not available.

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ĀPASTAMBA HAUTRA PARIŚIṢṬA [2.3]; ĀPASTAMBA [19.2.3]—

1. After the *Agnicayana*,[1] one should perform the *Caraka Sautrāmaṇī*. In this sacrifice, one should make four animal-offerings respectively to the four divinities, namely, Aśvinau, Sarasvatī, Indra, and Bṛhaspati. The *hautra* in respect of these animal-offerings should be similar to the *hautra* of the Animal-sacrifice.[2]

3. The puronuvākyā and the yājyā relating to the offering of the cups of wine should be respectively *yuvaṁ surāmam aśvinā...* and *putram iva pitarāv...*. The hotṛ should utter the formula, *somasyā 'gne vīhi*, at the second *vaṣaṭ*-utterance. The *hautra* for the *patnīsaṁyājas* has been already prescribed. After having spread out the *darbha*-blades from the *veda* within the altar, the hotṛ should go out by the *tīrtha* way.

4. The hotṛ should follow the (disposal of the) heart-pikes with the relevant formula and go away.[3]

VAIKHĀNASA [11.3–4] ≡ Āp.

MĀNAVA [5.2.4-37, 39–43]—

1. The *hautra* in respect of the animal-offerings should be similar to the *hautra* of the *Nirūḍhapaśu*.[4]

2. The puronuvākyā relating to the offering of the cups of wine should be *yuvaṁ surāmam aśvinā...*, the call to the hotṛ should be *hotā yakṣad aśvinau...*, and the yājyā should be *putram iva pitarā...*. The hotṛ should utter the formula, *somānāṁ surāmṇām agne vīhi*, at the second *vaṣaṭ*-utterance. The puronuvākyā and the yājyā relating to the *paśupuroḍāśa* for *sutrāman* Indra should be respectively *indraḥ sutrāmā svavaṅ avobhiḥ...* and *tasya vayaṁ sumatau yajñiyasyā 'pi...*, those relating to the *paśupuroḍāśa* for Savitṛ should be respectively *tat savitur vareṇyam...*[5] and *acittī yac cakṛmā...*[5], and those relating to the *paśupuroḍāśa* for Varuṇa should be respectively *imam me varuṇa śrudhī...*[6] and *tat tvā yāmi brahmaṇā vandamānaḥ...*[6].

VĀRĀHA PAR. [*Ākulapāda* 7]—

2. ≐Mān.≈ The puronuvākyā and the yājyā relating to the *paśupuroḍāśa* for Varuṇa should be respectively *ud uttamaṁ varuṇa pāśam asmad...*[7] and *ava te heḍo...*[7].

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1. See: *Śrautakośa*, Vol. III.

2. In the *Āp. Hautra Par.*, the *hautra* in respect of the offerings of the three animals is given in connection with the *Caraka Sautrāmaṇī*. In *TBr* 2.6.11–15, on the other hand, it is given in connection with the *Kaukilī Sautrāmaṇī*. We too have, therefore, included it in the *hautra* of the *Kaukilī Sautrāmaṇī*.

3. The *SatŚS* does not give the *hautra* of the *Sautrāmaṇī*.

4. The *praiṣas*, the puronuvākyās, and the yājyās relating to the animal-offerings in this sacrifice are different from those in the *Nirūḍhapaśu*. They are not given here. The *hautra* in respect of the animal-offerings is included in the *hautra* of the *Kaukilī Sautrāmaṇī* (*MānŚS* 5.2 11). It should be regarded as being applicable also to the *Caraka Sautrāmaṇī*.

5. *MS* 4.10.3. 6. *MS* 4.10.2. 7. *MS* 4.10.4.

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ĀŚVALĀYANA[1] [3.9]—

3. In the *Sautrāmaṇī*, one should make three animal-offerings respectively to the three divinities, Aśvinau, Sarasvatī, and Indra. One should optionally offer a fourth animal-offering to Bṛhaspati.[2] The *paśupuroḍāśas* in respect of the animal-offerings for Aśvinau, Sarasvatī, and Indra should be offered respectively to Indra, Savitṛ, and Varuṇa. (The *paśupuroḍāśa* in respect of the animal-offering to Bṛhaspati should be offered to Bṛhaspati himself.) After the omenta have been offered, all persons should sprinkle themselves with water at the *cātvāla*. In connection with the offering of all the three cups of wine, the maitrāvaruṇa should recite only one puronuvākyā, namely, *yuvaṁ surāmam aśvinā...*[3], and should address a call to the hotṛ with the words, *hotā yakṣad aśvinā sarasvatīm indraṁ sutrāmāṇaṁ somānāṁ surāmṇāṁ juṣantāṁ vyantu pibantu madantu somānt surāmṇo hotar yaja*. The hotṛ should recite the verse, *putram iva pitarāv...*[4], as the yājyā. He should utter the formula, *agne vīhi* or *surāsutasyā 'gne vīhi*, at the second *vaṣaṭ*-utterance. He should look at the wine in the pitcher with *nānā hi vāṁ devahitaṁ...*[5]. Letting both his hands hang down, he should look at the wine in the cups with *soma eṣa...*[5]. While partaking of the remnant of the cups, he should murmur the verse, *yad atra śiṣṭaṁ rasinaḥ...*[6]. He should consume the remnant of the cups of wine by smelling. (He should recite the same mantra, namely, *yad atra śiṣṭaṁ rasinaḥ...*, at the smelling of the wine in each cup).

ŚĀṄKHĀYANA [15.15]—

2, 3. In the *Sautrāmaṇī*, there should be offered a red goat to Aśvinau, a female-sheep to Sarasvatī, and a bull to *sutrāman* Indra. After the fire has been carried round (the animal etc.), the wine should be filtered. All the officiating priests together with the sacrificer should pray to the wine being filtered with the verse, *pavitreṇa punīhi mā ... kratūr abhi*.[7] Or they should pray with the verses relating to the Pitṛs. In connection with the offering of the cups of wine, the maitrāvaruṇa should recite *yuvaṁ surāmam aśvinā...* as the puronuvākyā, and then address the call to the hotṛ *hotā yakṣad aśvinā...*. Some teachers have expressed the view that there should be different calls according to the different divinities, and these should be suitably modified. But one should not follow this practice; it belongs to the Asuras. The hotṛ should recite the verse, *putram iva pitarāv...*, as the yājyā. He should smell the wine remaining after the offering with *yam aśvinā namucāv āsure dadhi...*[8]. A Brāhmaṇa should be invited to consume that wine for some consideration. That wine should be given to him for consuming.

1. The portion of the *KātŚS* containing the *hautra* is not available. The following *hautra* is given on the basis of whatever is known from *ŚatBr* 5.5.4:—The hotṛ should recite *yuvaṁ surāmam aśvinā...* and *putram iva pitarā...* respectively as the puronuvākyā and the yājyā relating to the offering of the cups. He should utter *vaṣaṭ* two times.

2. The puronuvākyās and the yājyās relating to the offerings of the omenta, the *puroḍāśas*, and the animals' organs in connection with the Animal-sacrifices for Aśvinau, Sarasvatī, Indra, and Bṛhaspati are given in *Śrautakośa*, Vol. I, Sanskrit Section, pp. 675–94.

3. *ṚV* 10.131.4. 4. *ṚV* 10.131.5. 5. *ABr* 8.8. 6. *ABr* 8.20.
7. See *VS* 19.40. 8. See *TBr* 2.6.3.1.

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THE *KAUKILĪ SAUTRĀMAṆĪ*

[The present *BaudhŚS* does not contain any portion relating to the *Kaukilī Sautrāmaṇī*. It may, however, be presumed that the original *Sūtra* did deal with the *Kaukilī Sautrāmaṇī*, but that that portion was lost at a very early date. The oldest commentator on *BaudhŚS*, namely, Bhavasvāmin, also refers to that portion having been lost. The traditional practice in connection with the performance of the *Kaukilī Sautrāmaṇī* in the Baudhāyana school is to reconstruct the procedure of that sacrifice on the basis of the *BaudhŚS* injunctions regarding the *Caraka Sautrāmaṇī* and the *ĀpŚS* injunctions regarding the *Kaukilī Sautrāmaṇī*.

The present *BhārŚS* does not contain any portion relating to the *Sautrāmaṇī*.]

ĀPASTAMBA [19.5–10]—

1. The procedure of the *Kaukilī Sautramaṇī* should be (generally) similar to that of the *Caraka Sautrāmaṇī*. At the time of the pouring out of the oblation-material (in the morning of the day on which materials for preparing the wine are purchased), one should make an animal-offering to Indra. A bull should be given away as *dakṣiṇā*. One should offer cooked rice to Aditi. A calf should be given away as *dakṣiṇā*.

One should have purchased in advance paddy, barley, and *śyāmāka* in return for black metal, black thread, and a black garment.[1] One should roll up the paddy in a piece of linen cloth and thereby turn it into *tokma* (that is to say, one should allow sprouts to grow on that paddy). He should parch barley, crush it into flour, put that flour into curds or butter-milk, and stir up that mixture with *darbha*-blades. This mixture is called *māsara*. One should have the thick flour of barley sprinkled with water. This is called *nagnahu*. One should parch *śyāmāka* and crush it into flour.

At the time of preparing the wine, he should mix together the *tokma*, the *māsara*, and the *nagnahu*, and scatter upon that mixture one-third of the *śyāmāka*-flour. With the verse, *parīto ṣiñcatā sutaṁ*..., he should pour out upon it the milk of one cow. (After one night has passed) he should again scatter upon it another third of the *śyāmāka*-flour and add to it the milk of two cows with the same verse. (After the second night has passed) he should again scatter upon it the remaining third of the *śyāmāka*-flour and add to it the milk of three cows with the same verse. One should thus allow the mixture to remain for three nights. According to some teachers, one should keep the (pitcher of) wine in a *kārotara* instead of in a pit. A *kārotara* is made of bamboo and is covered with hide. A spout made of bamboo and covered with hide is attached to the *kārotara*. The wine which oozes out of that spout is called *parisrut*.

2. (On the day of the principal offering) at the time of placing of the utensils, one should place three cups (for wine) and three cups (for milk)

1. The *sūtra* reads: *kālāyasena kālānuśātanena kālena tasareṇa pakṣmaṇā*. The above translation is tentative.

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respectively for the three divinities, namely, Aśvinau, Sarasvatī, and *sutrāman* Indra. He should take up, upon the feather of a *śyena* or upon the filter of hair of tail or in a wooden vessel, the flour of parched *kvala*, *badara*, and *karkandhu* (to be added respectively to the three cups of wine) and the flour of parched barley, wheat, and *upavāka* (to be added respectively to the three cups of milk). The filter to be used by the adhvaryu should be made of the hair of a she-goat or a female-sheep, and that to be used by the pratiprasthātṛ should be made of the hair of the tail of a cow or a horse. The adhvaryu should first pour out clarified butter and then pour out a fairly large quantity of milk into a wooden vessel. According to Āśmarathya, one should pour out (the clarified butter and milk) with the relevant formulas, while according to Ālekhana, one should do so without reciting any formula. After having purified the clarified butter, the adhvaryu should purify the milk by means of the filter made of the hair of tail (with the verse, *punātu te parisrutam...*). If the sacrificer is one who has vomited Soma, the adhvaryu should, at the purification (of the milk), recite after the foregoing verse, the verse, *vāyuḥ pūtaḥ pavitreṇa prāṅ somo atidrutaḥ...*; if the sacrificer is one who has evacuated Soma, he should recite after the foregoing verse, the verse, *vāyuḥ pūtaḥ pavitreṇa pratyaṅ somo atidrutaḥ...*. The pratiprasthātṛ should filter the wine (by means of the filter made of the hair of the tail of a cow or a horse) with the verse, *brahma kṣatram pavate...*. After having taken up the clarified butter in connection with the animal-offering, the adhvaryu should fill in the cups of milk. He should recite, in respect of all the three cups of milk, one and the same fore-verse, namely, *kuvid aṅga yavamanto...*. Similarly there should be only one puronuvākyā, only one call, and only one yājyā in connection with the offering of all the three cups. The adhvaryu should fill in the first cup of milk with (*kuvid aṅga...* and) *upayāmagṛhīto 'sy aśvibhyāṁ tvā juṣṭaṁ gṛhṇāmi*. He should put barley-flour into it. He should wipe it by means of the filter made of the hair of tail and then put it down with *eṣa te yonis tejase tvā*. He should fill in the second cup of milk with (*kuvid aṅga...* and) *upayāmagṛhīto 'si sarasvatyai tvā...*. He should put wheat-flour into it. He should wipe it by means of the filter made of the hair of tail and put it down with *eṣa te yonir vīryāya tvā*. He should fill in the third cup of milk with (*kuvid aṅga...* and) *upayāmagṛhīto 'sī 'ndrāya tvā sutrāmṇe...*. He should put *upavāka*-flour into it. He should wipe it by means of the filter made of the hair of tail and then put it down with *eṣa te yonir balāya tvā*. He should pray to the three cups of milk respectively with the three following formulas, (namely,' *tejo 'si tejo mayi dhehi*, *vīryam asi vīryam mayi dhehi*, and *balam asi balam mayi dhehi*).

The pratiprasthātṛ should fill in three cups with the wine streaming down through the filter. He should recite, in respect of all the three cups of wine, one and the same fore-verse, namely, *nānā hi vāṁ devahitaṁ...*. Similarly there should be only one puronuvākyā, only one call, and only one yājyā in connection with the offering of all the three cups of wine. The pratiprasthātṛ should fill in the first cup of wine with (*nānā hi vāṁ deva-*

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hitaṁ... and) *upayāmagṛhīto 'sy āśvinaṁ tejo 'śvibhyāṁ tvā juṣṭaṁ gṛhṇāmi*. He should wipe it by means of the filter and then put it down at its proper place with *eṣa te yonir modāya tvā*. He should fill in the second cup of wine with (*nānā hi vāṁ*... and) *upayāmagṛhīto 'si sārasvataṁ vīryaṁ sarasvatyai tvā*... . He should wipe it by means of the filter and then put it down at its proper place with *eṣa te yonir ānandāya tvā*. He should fill in the third cup of wine with (*nānā hi vāṁ*... and) *upayāmagṛhīto 'sy aindram balam indrāya tvā sutrāmṇe*... . He should wipe it by means of the filter and then put it down at its proper place with *eṣa te yonir mahase tvā*. One should add to the three cups of wine respectively the three kinds of flour and the three kinds of hair as prescribed before (in connection with the *Caraka Sautrāmaṇī*). The adhvaryu and the sacrificer should pray to the cups of wine, which have been put down at their proper places, with the remaining formulas in the (present) *anuvāka*, namely, *ojo 'sy ojo mayi dhehi*, etc. and with the next *anuvāka* beginning with *somo rājā 'mṛtaṁ*... .

3. The adhvaryu should, as before, formally dedicate the (three) animals (that is) excluding that which is intended for Bṛhaspati. He should go through the rites up to the carrying round of the fire as in the Animal-sacrifice. At the second carrying round of the fire, he should put down on the mound a portion of the fire-brand and add fuel to it. He should accomplish the third carrying round of the fire by means of the remaining fire-brand. He should take that very same fire-brand to the *śāmitra*-chamber to be used for the cooking of the animals. After the offering of the omenta of all the three animals, the sacrificer should give away, as *dakṣiṇā*, forty cows and a mare with a colt. One should optionally take up the cups of wine at this stage (instead of at the earlier stage). The calls relating to the offering of the cups of wine have been already prescribed (in connection with the *Caraka Sautrāmaṇī*). Āśmarathya says that all the cups of milk and of wine should be offered on the āhavanīya fire; Ālekhana says that the cups of wine should be offered on the dakṣiṇa fire. The cups of milk should be offered while the adhvaryu is reciting the verse, *surāvantam barhiṣadaṁ suvīraṁ*..., and the cups of wine while he is reciting the verse, *yas te rasaḥ saṁbhṛtaḥ*... . The offering at the second *vaṣaṭ*-utterance should be made without reciting any verse. The adhvaryu should consume (the remnants of) the cup offered to Aśvinau, with *yam aśvinā namucer*...; the pratiprasthātṛ and the āgnīdhra (those of) the cup offered to Sarasvatī, with *yad atra riptaṁ rasinaḥ*... ; and the brahman and the sacrificer (those of) the cup offered to Indra, with *idaṁ haviḥ prajananam*.... The disposal of the (remaining quantity of) wine has been already described (in connection with the *Caraka Sautrāmaṇī*). (The sacrificer) should pour down the remaining quantity of milk towards the south of the āhavanīya fire with the three formulas, *pitṛbhyaḥ svadhāvibhyaḥ svadhā namaḥ*, *pitāmahebhyaḥ svadhāvibhyaḥ*..., and *prapitāmahebhyaḥ svadhāvibhyaḥ*... . He should pray to the Pitṛs with *punantu mā pitaraḥ somyāsaḥ*.... The adhvaryu should offer an oblation with *ye samānāḥ samanasaḥ*... and the pratiprasthātṛ with *ye sajātāḥ samanaso*.... .

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While the Manotā-hymn is being recited, the adhvaryu should pour out the broth of all the three animals in separate pots. Before the *sviṣṭakṛt*, he should offer the subsidiary oblations by means of the horns and the hoofs of the animals. Each animal has (in connection with its four feet) eight hoofs and eight dew-claws.[1] The adhvaryu should offer eight oblations of the broth of the animal dedicated to Aśvinau—each taken into a dew-claw and a hoof respectively with the eight verses beginning with *sīsena tantram manasā*... . For the last oblation, he should use the horns together with the dew-claw and the hoof. He should collect together the residues of all the oblations for being used for the sanctificatory bath. He should throw the dew-claws and the hoofs on the āhavanīya fire. He should similarly offer eight oblations of the broth of the animal dedicated to Sarasvatī respectively with the next eight verses, (namely, those beginning with *mukhaṁ sad asya śira*...). He should offer eight oblations of the broth of the animal dedicated to Indra with this whole *anuvāka*, (that is, with all the above-mentioned sixteen verses, each of these oblations being offered with two successive verses). (He should pour out the residue of the broth of each animal in a separate vessel.)

4. One should prepare a stool of the wood of the *udumbara*, with each of the lengthwise and the breadthwise pieces one cubit in length. Its legs (up to the woven seat) should reach up to the navel. Its seat should be woven out of *muñja* grass. With *mitro 'si varuṇo 'si*..., the adhvaryu should put down the stool on the sacrificer's seat. The sacrificer should fix up the stool and sit upon it, and the adhvaryu should recite the relevant verse over the sacrificer in the manner prescribed in connection with the *Rājasūya*.[2] With *devasya tvā ... hastābhyām aśvinor bhaiṣajyena tejase brahmavarcasāyā 'bhiṣiñcāmi*, the adhvaryu, facing towards the west, should sprinkle the sacrificer, who has sat upon the stool facing towards the east, with the residues of the oblations of the broth of the animal offered to Aśvinau. With the next formula, he should give the sanctificatory bath to the sacrificer with the residues of the oblations of the broth of the animal offered to Sarasvatī, and with the next formula, he should give the sanctificatory bath to the sacrificer with the residues of the oblations of the broth of the animal offered to Indra. With *ko 'si katamo 'si*..., he should pass his palms over both the palms of the sacrificer and then offer oblations of clarified butter with the *vyāhṛtis*. As prescribed in connection with the *Rājasūya*,[3] the sacrificer should call out persons having auspicious names and, with the formulas beginning with *śiro me śrīḥ*..., touch his respective limbs. With *jaṅghābhyām padbhyām*..., he should get down from the stool. He should murmur the verse, *prati kṣatre pratitiṣṭhāmi rāṣṭre*.... He should offer oblations of clarified butter with the verse beginning with *trayā devā ekādaśa*... . With the verses beginning with *lomāni prayatir mama*..., he

1. *ĀpŚS* 19.9.4 reads: *aṣṭāv aṣṭāv ekaikasya kuṣṭhikāśaphāḥ*. CALAND translates: "Each animal has (in all) eight, (namely, four) dew-claws and (four) hoofs."
2. *ĀpŚS* 18.18.7, 8. 3. *ĀpŚS* 18.19.6.

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should touch the relevant limbs. The adhvaryu should go through the rites from the *sviṣṭakṛt* up to the *avabhṛtha* as in the *Caraka Sautrāmaṇī*.

5. According to Āśmarathya, (after having offered the principal offering connected with the *avabhṛtha*) the adhvaryu should offer five oblations with the five verses beginning with *yad devā devaheḍanaṁ*.... According to Ālekhana, one should do so upon the āhavanīya fire. The sacrificer should recite over the place of the *avabhṛtha* the formula, *avabhṛtha nicaṅkuṇa*.... He should perform ablution in the *avabhṛtha*-water with *sumitrā na āpa*... and *drupadād ive 'n mumucānaḥ*.... He should pray to Āditya with *ud vayaṁ tamasas pari*.... With *pratiyuto varuṇasya pāśaḥ*..., he should push back the water-line. As in the Animal-sacrifice, all should put fire-sticks on the āhavanīya fire after having returned to the fire-hall and pray to the fire. With *samāvavarti pṛthivī*... the sacrificer should pray to the āhavanīya fire and offer an oblation of clarified butter with *bhūḥ svāhā*, and perform the *Pitṛyajña* as prescribed before (in connection with the *Śākamedha-parvan* of the *Cāturmāsyas*). He should offer an animal to *vayodhas* Indra. In this sacrifice he should give away a bull as *dakṣiṇā*. He should then offer cooked rice to Aditi. A cow should be given away as *dakṣiṇā*. It is said in the *Brāhmaṇa*[1] that, in the earlier sacrifice for Aditi, a calf should be given away as *dakṣiṇā*, while, in the present sacrifice for Aditi, the mother of that calf should be given away as *dakṣiṇā*. A person, who is desirous of heaven, should perform the *Kaukilī Sautrāmaṇī*.

SATYĀṢĀḌHA [23.1]—

1-5. ≡ Āp.[2]

MĀNAVA [5.2.11]—

1. One should perform the *Kaukilī Sautrāmaṇī* in the same manner as the *Caraka Sautrāmaṇī*. The desires entertained by the sacrificer in connection with both the sacrifices are similar. A sacrificer who has vomited Soma should also perform the *Kaukilī Sautrāmaṇī*. One should go through the rites up to the preparation of wine in the manner prescribed (in connection with the *Caraka Sautrāmaṇī*). On the next morning, he should pour out upon the wine the milk of one cow with the verse, *parīto ṣiñcatā sutaṁ*...; on the third morning he should pour out the milk of two cows with the same verse (recited two times). After three days, on the very day on which he expects the wine to be ready, he should go through the *upavasatha*-rites in connection with the animal-offering to Indra, as prescribed (in the Animal-sacrifice). On the following day, he should offer a bull to Indra. On the same day, he should move towards the north and treat that day as the *upavasatha*-day (in connection with the offering of the three animals).

2. On the next day, one should make the offering of the three animals. In that sacrifice he should also offer wine. The rites up to the

1. *ŚBr* 12.9.2.11.

2. The *VaikhŚS* does not deal with the *Kaukilī Sautrāmaṇī*.

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filtering of the wine should be gone through as usual. If the sacrificer is one who has vomited Soma, (the pratiprasthātṛ) should recite the verses, (*punātu te...* and) *vāyuḥ pūtaḥ pavitreṇa...*, at the filtering of the wine; if the sacrificer is one who has evacuated Soma, (the pratiprasthātṛ) should recite the verses, (*punātu te...* and) *vāyoḥ pūtaḥ pavitreṇa...*. Joined to these two verses, he should recite the verse, *brahma kṣatram pavate...*. (After the cups of wine have been filled in) the adhvaryu should fill in the cups of milk with *kuvid aṅga yavamanto...*. The pratiprasthātṛ should put the flour of parched *kuvala* and of parched wheat and wolf's hair into the cup of wine intended for Aśvinau, the flour of parched *karkandhu* and of parched *upavāka* and tiger's hair into the cup intended for Sarasvatī, and the flour of parched *badara* and of parched *tokma* and lion's hair into the cup intended for Indra.

3. The rites from the digging up of the hole for the sacrificial post up to the formal dedication of the animals should be gone through as in the Animal-sacrifice. The adhvaryu should dedicate a goat to Aśvinau, Sarasvatī, and Indra, a female-sheep to Sarasvatī, Indra, and Aśvinau, and a bull to Indra, Aśvinau, and Sarasvatī. The rites up to the sprinkling with water (after the offering of the omenta) should be gone through as in the Animal-sacrifice. The adhvaryu should purify the sacrificer by means of the feather of *śyena* with *yā vyāghraṁ viṣūciko 'bhau...*. The sacrificer should pray to the cups with the *anuvāka* beginning with *somo rājā 'mṛtaṁ sutaḥ...*. Together with the yājyā to be recited by the hotṛ, the adhvaryu should recite the verse, *surāvantam barhiṣadaṁ...*; and, at the utterance of *vaṣaṭ* by the hotṛ, (the adhvaryu, the pratiprasthātṛ, and the sacrificer) should offer the cups of milk and of wine. At the second *vaṣaṭ*-utterance, they should make the second offering. After (the adhvaryu, the pratiprasthātṛ, and the sacrificer) have meditated (respectively with *siṁhayor...*, *vyāghrayor...*, and *vṛkayor...*, as in the *Caraka Sautrāmaṇī*), the sacrificer should partake of (the remnants of) the cups of milk with *yam aśvinā namucer...* and (of those) of the cups of wine with *nānā hi vāṁ...*. The adhvaryu should offer the oblations, called *vājaprasavya*, with milk warm from a cow.

4. With *devasya tvā...*, the adhvaryu should give the sanctificatory bath to the sacrificer seated upon the stool by the side of the *uttaravedi* with the residues of milk warm from a cow. He should cause the residues to flow from over the head up to the mouth. The pratiprasthātṛ should offer, on the southern fire, the remaining residues with *bhūḥ svāhā*. With the formulas, *śiro me śrīḥ*, *yaśo mukhaṁ*, etc., the sacrificer should touch his own relevant limbs. With *prati brahman pratitiṣṭhāmi...*, he should get down from the stool. Before the *sviṣṭakṛt*, the adhvaryu should offer sixteen oblations of broth by means of the horns and hoofs[1] with the sixteen verses beginning with *sīsena tantram...*. He should cause the remaining quantity of wine to

1. The details of these offerings are not given in this *sūtra*. It seems that the hoofs of two bulls are to be taken, namely, of the bull offered to Indra at the beginning of the *Sautrāmaṇī*, and the other also offered to Indra among the three animals. The horns are also o be filled in side by side with the hoof.

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trickle through the hundred-holed sieve upon the southern fire. He should make the sacrificer recite (the twelve verses beginning with) *punantu mā pitaraḥ somyāsaḥ*.... The adhvaryu should offer an oblation of clarified butter with *ye samānāḥ samanasaḥ*..., and the pratiprasthātṛ with *ye samānāḥ samanaso jīvāḥ*.... The adhvaryu and the pratiprasthātṛ should each offer one more oblation respectively with *dve srutī aśṛṇavam*... and *idaṁ haviḥ prajananam*.... One should prepare three *paśupuroḍāśas* on eleven potsherds each, respectively for the three groups of divinities, namely, *sutrāman* Indra-Varuṇa-Savitṛ, Savitṛ-Varuṇa-*sutrāman* Indra, and Varuṇa-*sutrāman* Indra-Savitṛ. The rites up to the giving away of *dakṣiṇā* should be gone through as usual. The sacrificer should give away thirty-three (cows) and a mare with a colt as *dakṣiṇā*. Before the *samiṣṭayajus*, the adhvaryu should offer three oblations of clarified butter respectively with the three verses beginning with *yad devā devaheḍanaṁ*... .

5. At the *avabhṛtha*, the adhvaryu should offer, in water, an oblation of clarified butter with *dhāmno dhāmno rājan*..., and another one with *yad grāme yad araṇye*.... After the *avabhṛtha*-bath, the sacrificer and his wife should bathe with the (two) verses, *pavitram asi yajñasya*... (and *drupadād ive 'n mumucānaḥ*...), and wash each other's back. With *samāvṛtat pṛthivīṁ*..., the adhvaryu should offer by means of the spoon an oblation of clarified butter on the gārhapatya fire. He should go through the *upavasatha*-rites in connection with the next day's animal-offering in the usual manner. On the next day, he should offer a bull to *vayodhas* Indra.

VĀRĀHA [3.2.8]—

1.=Mān. The desires, for the fulfilment of which the *Caraka Sautrāmaṇī* is performed, should also be regarded as the desires for the fulfilment of which the *Kaukilī Sautrāmaṇī* is to be performed. Moreover, a person who is desirous of lustre or virile power or strength should also perform this sacrifice.~ One should offer cooked rice to Aditi and an animal to Indra.

2. The wine should be taken out from the pit. The pratiprasthātṛ should not place it upon the head of a Brāhmaṇa. He should filter it in the manner already prescribed. With *brahma kṣatram pavate*..., the adhvaryu should filter the milk through a woollen filter.[1] For each divinity he should take up two wooden cups. With *kuvid aṅga*... and *upayāmagṛhīto 'sy acchidrāṁ tvā 'cchidreṇa*..., the adhvaryu should fill in the cup of milk for each divinity. He should put the flour of parched paddy into the cup intended for Aśvinau, the flour of parched barley into the cup intended for Sarasvatī, and the flour of parched wheat into the cup intended for Indra. He should wipe the cups by means of the feather of a *śyena*. He should put down the first cup with *eṣa te yonis tejase tvā*, the second with *eṣa te yonir vīryāya tvā*, and the third with *eṣa te yonir balāya tvā*. The pratiprasthātṛ should fill in the first cup of wine with *nānā hi vāṁ*... and *upayāmagṛhīto 'sy āśvi-*

1. The next *sūtra, tathā' vekṣate*, is not clear.

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naṁ tèjaḥ, the second with *nânâ hi vâṁ...* and *upayāmagṛhīto 'si sārasvataṁ vīryam*, and the third with *nânâ hi vāṁ...* and *upayāmagṛhīto 'sy aindram balam*. He should put into the three cups respectively the flour of parched *tokma*,[1] the flour of parched *śyāmāka*, and the flour of parched *upavāka*. He should put down the first cup of wine with *eṣa te yonir modāya tvā*, the second with *eṣa te yonir ānandāya tvā*, and the third with *eṣa te yonir mahase tvā*. The sacrificer should pray to the cups with the *anuvāka* beginning with *somo rājā...* .

3. In this sacrifice, there should be offered the very same animals (as in the *Caraka Sautrāmaṇī*) excluding the one to be offered to Bṛhaspati.[2] He should offer the *paśupuroḍāśas* as prescribed before. The adhvaryu, the pratiprasthātṛ, and the sacrificer should each take up a cup of milk in the left hand and a cup of wine in the right hand. The adhvaryu should give out the calls as prescribed before. At the *vaṣaṭ*-utterance by the hotṛ, the three, (namely, the adhvaryu, the pratiprasthātṛ, and the sacrificer,) should offer the cups of milk on the fire towards the north with the verse, *surāvantam...*, and the cups of wine on the fire towards the south with *yas te rasaḥ...* . After having poured out (a little milk from each cup of milk into the remaining two cups), the adhvaryu, the pratiprasthātṛ, and the āgnīdhra should partake of the remnants of the cup of milk intended for Aśvinau; the brahman, the hotṛ, and the maitrāvaruṇa should partake of the remnants of the cup of milk intended for Sarasvatī; and the sacrificer himself should partake of the remnants of the cup of milk intended for Indra. While partaking of the remnants, all should recite the verse, *yam aśvinā namucer...* . After a little wine has been poured out from each cup into the remaining two cups with the verse, *yad atra śiṣṭaṁ rasinaḥ...*, the sacrificer should offer the remnants of the cups on the three embers, which have been drawn out towards the south from the southern fire and which have been made to flare up (by the addition of fuel), with the three formulas, *pitṛbhyaḥ svadhāyibhyaḥ svadhā namaḥ*, *pitāmahebhyaḥ svadhāyibhyaḥ svadhā namaḥ*, and *prapitāmahebhyaḥ svadhāyibhyaḥ svadhā namaḥ*. With *akṣan pitaraḥ*, *amīmadanta pitaraḥ*, and *pitaraḥ śundhadhvam*, he should pour down water. As prescribed before, one should put into the hundred-holed sieve the filter made of the hair of tail or a woollen filter, pour the remaining quantity of wine over the filter into the sieve, and make it trickle down (upon the southern fire). The adhvaryu, the brahman, the hotṛ, and the āgnīdhra should (stand respectively towards the east, the south, the west, and the north, and should) follow the trickling wine with the twenty-four verses—(namely,) the twelve verses beginning with *tvaṁ soma pracikito...*[3] and the twelve verses beginning with *punantu*

1. In the printed text, only the flour of parched *śyāmāka* and the flour of parched *upavāka* are mentioned. A manuscript of the *Sūtra* (Baroda Collection, No. 680) reads: *sa... pyasaktubhiḥ śyāmākasaktubhir upavākasaktubhiḥ*. A comparison of this reading with the *MānŚS* suggests that the first word has to be read as *tokmasaktubhiḥ*.

2. The *sūtra* referring to the goat to be offered to Aśvinau, namely, *tvagrasthāśvino 'jaḥ*, is obscure.

3. *MS* 4.10.6.

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mā pitaraḥ..., each one successively reciting six verses. Standing within the shoulders and the buttocks of the altar, they should recite the next four verses, (namely, those beginning with *ye samānāḥ...*, each one reciting one verse) in a reverse order. The adhvaryu should (first) offer the *paśupuroḍāśas* and then offer the organs of the animals. (While offering the latter) he should first offer the organs of the animal dedicated to Indra, (then the organs of the animal dedicated to Sarasvatī), and finally the organs of the animal dedicated to Aśvinau. Before the *sviṣṭakṛt*, he should take up the broth of the animals into thirty-two horns and hoofs,[1] and offer oblations of broth respectively with the sixteen verses beginning with *śīsena tantram...*. He should take up the broth in two horns and a hoof and make a simultaneous offering, or make separate offerings. He should collect, in the vessel assigned to each of the animals, the residues of the oblation of the broth of that particular animal.[2]

4. With *kṣatrasya yonir asi*, the adhvaryu should spread out the skin (of a black antelope) upon the stool, and with *syonā'si suṣadā*, he should place the stool towards the south of the āhavanīya fire.[3] He should follow the sacrificer mounting the stool with the formula, *suṣadām āsīda*. With *niṣasāda dhṛtavrato...*, he should put tiger's skin upon the sacrificer's body.[4] While the sacrificer is being given the sanctificatory bath, the brahman should chant the *sāman* based upon the *ṛk*, in the bṛhatī metre, relating to Indra. All should chant the four *nidhanas*, namely, *saṁśravase*, *viśravase*, *satyaśravase*, and *śravase*. The brahman should either chant the *sāman* or should utter *svāhā* two times. The adhvaryu should take up the broth with *devasya tvā savituḥ...*, and looking at the sacrificer, offer the oblation with *trayā devā ekādaśa...*. He should give sanctificatory bath to the sacrificer with the formulas beginning with *prathamās tvā dvitīyaiḥ...*. With *bhūḥ svāhā*, the sacrificer should offer an oblation on the āhavanīya fire in the manner prescribed in connection with the *Rājasūya*. With the formula beginning with *śiro me śrīr...*, he should respectively touch his relevant limbs. The adhvaryu should offer the *pūrṇāhuti* with the verse, *lomāni prayatir...*. With *jaṅghābhyām padbhyāṁ...*, the sacrificer should get down from the stool. Thirty-two cows and a mare with a colt should be given away as *dakṣiṇā*.

5. Before proceeding for the *avabhṛtha*, the adhvaryu should offer an oblation with the three verses beginning with *yad devā devaheḍanaṁ...*. The sacrificer should sprinkle himself with water with *dhāmno dhāmno...* and *yad grāme...*. He should take a bath with *pavitram asi...* (and *drupadād ive'n...*), and then pray to Āditya with *ud vayaṁ tamasas pari...*[5]. With *apo adyā 'nv acāriṣaṁ...*[6], all should collect fire-sticks (while returning). With *edho 'sy edhiṣīmahi...*[6], they should put the fire-sticks on the āhavanīya

1. It is not clear how the number thirty-two is to be made up. It might be suggested that the hoofs and also the dew-claws of the two bulls are to be taken up, namely, of the one offered to Indra at the beginning and the other also offered to Indra among the three animals.
2. The next *sūtra* is corrupt. 3. *MS* 2.6.12. 4. This *sūtra* is corrupt.
5. *MS* 2.12.5. 6. *MS* 1.3.39.

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fire. With *samāvṛtat pṛthivī...*, the adhvaryu should offer the *pūrṇāhuti*. He should offer oblations of clarified butter with the verses, *yad āpipeṣa mātaraṁ...*[1] and *anṛṇo devānāṁ anṛṇaḥ pitṝṇāṁ manuṣyāṇāṁ anṛṇo bhavāmi / yad akṣavṛttam anṛtaṁ saṁkarād āṣṭa sarvasmād anṛṇo bhavāmi*, and offer to Aditi rice cooked in ghee. Then he should offer an animal to *vayoahas* Indra. A bull should be given away as *dakṣiṇā*. A milch-cow should be given away as *dakṣiṇā* in the *iṣṭi* for Aditi. A calf should be given away as *dakṣiṇā* in the *iṣṭi* for Aditi performed before the *Sautrāmaṇī*, and the mother-cow of that calf in the *iṣṭi* performed afterwards.

KĀTYĀYANA [4.5.13, 14; 19.1–5]—

A Brāhmaṇa desirous of prosperity should perform the *Sautrāmaṇī*. One, who has performed a Soma-sacrifice characterised by *Agnicayana* or who has evacuated Soma or has vomited Soma, should also perform the *Sautrāmaṇī*. A king, who is banished from his kingdom, as also a person who, even though capable of possessing cattle, is bereft of cattle, should perform the *Sautrāmaṇī*. At the commencement of the *Sautrāmaṇī*, one should offer cooked rice to Aditi. He should offer cooked rice to Aditi also at the conclusion of the *Sautrāmaṇī*, or before the offering of *āmikṣā* (to be made after the offering of the three animals). In the *iṣṭi* for Aditi, a milch-cow should be given away as *dakṣiṇā*. In the first *iṣṭi* for Aditi, a calf should be given away, while in the second, the mother-cow of that calf should be given away. After the first *iṣṭi* for Aditi has been performed, the sacrificer should put three fire-sticks on the āhavanīya fire respectively with the three verses beginning with *abhyādadhāmi...*. He should speak the truth and partake only of the remnant of the *agnihotra*-oblation. The *Sautrāmaṇī* extends over four days. (During this period) one should continue to offer the *Agnihotra*. One should offer an animal to Indra. [4.5.13—The mantras relating to the offering of an animal to Indra should be recited in a low tone.] Some teachers say that one should first offer an animal to Indra and then perform the *iṣṭi* for Aditi.

One should then make purchases from him (=the vendor) at the *antaḥpātya* place (that is, at that point from which the altar of the *Sautrāmaṇī* would be measured) on a hide (of bull)—tender grass in return for lead, *tokma* in return for wool, and parched paddy in return for threads. With reference to each of the above-mentioned materials (and also with reference to *nagnahu*), he should say to the *surāsoma*-vendor: "O vendor of *surāsoma*, is your *surāsoma* to be sold?" Some teachers say that one should purchase these things from a eunuch. He should carry those materials into the fire-hall by the southern door and pulverize the *nagnahu* and also the other materials. He should cook rice-grains and *śyāmāka*-grains, in such a way that there remains ample water, pour out the scum of these two in two vessels, and mix up with that scum the flour of *nagnahu*. This is *māsara*. He should then mix both the (potfuls of) cooked grains (poured

1. *VS* 19.11.

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out into a pitcher) with the pulverized *nagnahu* and *māsara*, with *svâdvîṁ tvā svādunā*... and *aṁśunâ te aṁśuḥ*.... He should keep that pitcher for three nights (in a pit dug out in the south-western corner of the fire-hall). With the verse, *parīto ṣiñcatā*..., he should sprinkle the wine with the milk milked from a cow with the formula relating to Aśvinau (namely, *aśvibhyām apākaromi*), and scatter upon it the flour of tender grass. Next morning, he should sprinkle the wine with the milk milked from two cows with the formula relating to Sarasvatī (namely, *sarasvatyā apākaromi*), and scatter upon it the flour of *tokma*. On the third morning, he should sprinkle the wine with the milk milked from three cows with the formula relating to Indra (namely, *indrāyā 'pākaromi*), and scatter upon it the flour of parched paddy.

2. Two altars should be prepared in the manner prescribed in connection with the *Varuṇapraghāsa-parvan* in the *Cāturmāsyas*. The altar towards the north should be measured as in the Soma-sacrifice, taking the measure equal to one-third *prakrama* of the Soma-sacrifice. To the west of each altar, there should be a mound. On the day of the sacrifice, all the rites from the formal carrying forth of the fire up to the placing of the clarified butter on the northern altar should be gone through in the usual manner. On the southern altar all the rites from the taking up of the wooden sword should be gone through in the manner prescribed in connection with southern altar in the *Varuṇapraghāsa-parvan*. In the southern altar should be performed the rites connected only with the wine. A pit should be dug out to the west of the mound towards the south, and a hide should be fixed up within it. The wine should be poured down into the pit and the *kārotara* should be placed upon it (so that the liquid portion of the wine would ooze out into the *kārotara* and the thick residue would remain at the bottom). Or one should pour out the wine into the *kārotara* and place the *kārotara* within the hide in the pit. The adhvaryu should take out the oozed out wine (in another vessel) with *siñcanti pariṣiñcanty utsiñcanti*... . With the verse, *punāti te parisrutaṁ*..., he should make the wine pass through a filter made of the hair of cow's and horse's tail. If the sacrificer is one who has evacuated Soma, (the adhvaryu) should add to the above verse the verse, *vāyoḥ pūtaḥ pavitreṇa pratyaṅ somo*...; if the sacrificer is one who has vomited Soma, the adhvaryu should add the verse, *vāyoḥ pūtaḥ pavitreṇa prāṅ somo*.... On the northern altar, he should, with *brahma kṣatram pavate*..., make the milk pass through a filter made of goat's and sheep's hair into a vessel woven out of bamboo weeds. The brahman should follow that milk with the verse, *adhvaryo adribhiḥ*.... The adhvaryu should fill in three cups of milk with the verse, *kuvid aṅga yavamanto*..., (recited in respect of each cup). He should recite the formulas relating to the taking up of the cups (namely, *upayāmagṛhīto 'sy aśvibhyāṁ tvā*, etc.) and those relating to the placing of the cups (namely, *eṣa te yonis tejase tvā*, etc.) separately in respect of each cup. He should place (the cups of milk) on the mound towards the north and (the cups of wine) on the mound towards the south. With *tejo 'si*

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tejo mayi dhehi, he should put the flour of wheat and *kuvala* into the cup of milk intended for Aśvinau. For the milk intended for Aśvinau, he should use a cup of *aśvattha* wood. For the milk intended for Sarasvatī, he should use a cup made of *udumbara* wood. With *vīryam asi...*, he should put the flour of *upavāka* and *badara* into the cup of milk intended for Sarasvatī. For the milk intended for Indra, he should use a cup made of *nyagrodha* wood. With *balam asi...*, he should put the flour of barley and *karkandhu* into the cup of milk intended for Indra.

With *nānā hi vāṁ...*, he should take up wine (for the three divinities mentioned above) in three earthen vessels alternately with the three cups of milk. Or he should first take up all the three cups of milk (and then take up the three cups of wine). He should mix up together the hairs of wolf, tiger, and lion, and put them into the three cups of wine respectively with the three formulas beginning with *ojo 'sy ojo mayi dhehi*. Some teachers say that one should put into the three vessels of wine respectively the hair of wolf, of tiger, and of lion. The adhvaryu should pray to all the cups simultaneously with (the eight verses in) the *anuvāka* beginning with *somo rājā...*. Or he should pray to the cups of milk with the first four of those verses, and to the vessels of wine with the last four. With *yā vyāghraṁ viṣūcikā...*, the adhvaryu and the pratiprasthātṛ should purify the sacrificer standing in the *antaḥpātya* place, by means of the feather of a *śyena*, as at the consecration in the Soma-sacrifice. With *yad āpiṣeṣa mātaram...*, the adhvaryu should make the sacrificer gaze at the fire. The sacrificer should touch the cups of milk with *sampṛcaḥ stha...*, and the vessels of wine with *vipṛcaḥ stha...*.

3. The rites from the taking up of the spade for digging up the hole for the sacrificial post should be gone through. Only one sacrificial post should be raised for all the three animals, namely, a smoke-coloured ram for Aśvinau, a sheep for Sarasvatī, and a bull for Indra. The sacrificial posts in connection with the animal-offering for Indra (before the offering of the above-mentioned three animals) and in connection with the animal-offering for *vayodhas* Indra (after the offering of the three animals) should respectively be raised towards the south and the north (of the sacrificial post in respect of those three animals). The adhvaryu should employ the words, *prasthitam preṣya*, at the end in the call to be given out for the yājyā relating to the offerings of the omenta, the *puroḍāśas*, and the organs of each of the three animals. After the sprinkling with water, following the offering of the omenta (of the three animals), the adhvaryu should take up the cups of milk and give out a call for the puronuvākyā as before, but adding the words, "relating to the *surāsomas*", (that is, with the words, *aśvibhyāṁ sarasvatyā indrāya sutrāmṇe surāsomebhyo 'nubrūhi*). At the end in the call to be given out for the yājyā, he should utter *preṣya* preceded by the word *prasthitān* (that is, he should say, *aśvibhyāṁ sarasvatyā indrāya sutrāmṇe surāsomān prasthitān preṣya*). With the verse, *surāvantam barhiṣadaṁ...*, he should offer the three cups of milk at the utterance of *vaṣaṭ* by the hotṛ, and, with the verse, *yas te rasaḥ sambhṛtaḥ...*, the pratiprasthātṛ

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should offer the three vessels of wine. It is said in the *Brāhmaṇa*[1] that an earthen vessel is not fit for holding an oblation. The pratiprasthātṛ should, therefore, pour out the wine from the three earthen vessels into three cups made of *palāśa* wood and offer the wine out of them.

With the verse, *yam aśvinā...*, recited each time, the adhvaryu, the pratiprasthātṛ, and the āgnīdhra should successively partake of the remnants of the cup of milk offered to Aśvinau in two turns. The hotṛ, the brahman, and the maitrāvaruṇa should partake, in the same manner, of the remnants of the cup of milk offered to Sarasvatī. The milk remaining in each preceding cup should be poured out in to each succeeding cup. The sacrificer alone should partake of the remnants of the cup of milk offered to Indra. In the same manner as in the case of the remnants of the cups of milk, the various officiating priests and the sacrificer should, with *yad atra riptaṁ...*, partake of the remnants of the cups of wine, sitting towards the south of the sanctuary of the sacred fires and with their sacred cords worn over the right shoulders and under the left arms. Some teachers say that they should merely smell the remnants of wine. Or a Rājanya or a Vaiśya should partake of those remnants for some fixed consideration. Or the adhvaryu should take out towards the south the embers (from the southern fire), place them outside the enclosing stick, and offer on them the cup for Aśvinau, towards the north, the cup for Sarasvatī, in the middle, and the cup for Indra, towards the south, respectively with the formulas beginning with *pitṛbhyaḥ svadhāyibhyaḥ svadhā namaḥ*. He should wash the cups with water and pour down that wash-water at the three places respectively with the formulas beginning with *akṣan pitaro...*. He should murmur the formula, *pitaraḥ śundhadhvam*.

He should hang a hundred-holed sieve over the southern fire. While pouring out the remaining wine into it, over the filter made of the hair of cow's and horse's tail, the filter made of goat's and sheep's hair, and a piece of gold, he should make the sacrificer recite the nine verses beginning with *punantu mā pitaraḥ somyāsaḥ...*, as also the nine verses relating to Soma, *barhiṣad* Pitṛs, and *agniṣvātta* Pitṛs, (namely, those beginning with *tvaṁ soma pracikito...*). If the sacrificer is one who has evacuated Soma, he should be made to pray (to the wine trickling down through the hundred-holed sieve) as before (that is, only with the nine verses beginning with *tvaṁ soma pracikito...*). The sacrificer should offer an oblation of clarified butter on the southern fire with *ye samānāḥ...*. Thereafter, wearing his sacred cord over the left shoulder and under the right arm, he should offer another oblation on the northern fire with the next verse, (namely, *ye sajātāḥ...*). While all the officiating priests and the sacrificer are touching him, the adhvaryu should offer an oblation of milk (which has been newly procured) with *dve sṛtī aśṛṇavam...*. With *idaṁ haviḥ prajananam...*, the sacrificer should partake of the milk remaining after the offering. The sacrificer, his wife, and all

1. *ŚBr* 14.2.2.53.

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the officiating priests should sprinkle themselves with water, over gold, at the *cātvāla*. The adhvaryu should pour out paddy for the *paśupuroḍāśa* (on eleven potsherds) for Indra, (on twelve potsherds) for Savitṛ, and (on ten potsherds) for Varuṇa, and for the cake on one potsherd to be offered to Varuṇa at the *avabhṛtha*. At the proper time, he should offer the ājyabhāgas. The sacrificer should give away as *dakṣiṇā* thirty-three (cows) and a mare with a colt. The procedure of the *Paśvaikādaśinī* should be followed in a sacrifice in which a number of animals are to be offered. The procedure beginning with the tying up of the animals to the sacrificial post should be followed (See *KātŚS* 8.8.26). The adhvaryu should go through the rites from the giving out of a call to the śamitṛ up to the offering to Vanaspati.

4. With *kṣatrasya yonir asi...*, the adhvaryu should place between the two altars, a stool which is similar to the one used for king Soma and whose legs reach up to the knees. With *mā tvā hiṁsīn mā...*, he should spread out the skin of a black antelope upon it. With *niṣasāda dhṛtavrato...*, the sacrificer should sit upon that skin. With *mṛtyoḥ pāhi vidyot pāhi*, the adhvaryu should place a plate of gold at the sacrificer's right foot and of silver at his left foot. Some teachers say that, with *vidyot pāhi*, the adhvaryu should place the plate of gold upon the sacrificer's head. The adhvaryu should collect in one vessel the oily portion of flesh of all the three animals. He should offer by means of (bull's) hoofs[1] thirty-two oblations of the oily portion—two oblations with each of the sixteen verses beginning with *sīsena tantram...* . He should collect the residues of these oblations into a pan.

He should then give sanctificatory bath to the sacrificer, who has previously besmeared himself with (many) fragrant unguents, with those residues in such a way that they flow down up to his mouth—with *devasya tvā ... aśvinor bhaiṣajyena tejase brahmavarcasāya...* while standing towards the east, with *devasya tvā ... sarasvatyai bhaiṣajyena vīryāyā 'nnādyāya...* while standing towards the south, and with *devasya tvā ... indrasye 'ndriyeṇa ... balāya śriyai yaśase...* while standing towards the west. Standing towards the north, he should give sanctificatory bath to the sacrificer with the formula relating to all the divinities, (namely, *devasya tvā ... aśvinoḥ sarasvatyā indrasya...*). Some teachers say that the adhvaryu should sprinkle the sacrificer at the fourth time with *bhūr bhuvaḥ svaḥ*. Some others say that he should do so with the last formula itself, (namely, *devasya tvā ... indrasye 'ndriyeṇa...*). Some teachers again say that the adhvaryu should put fragrant powder into the residue of oily portion of flesh and then give sanctificatory bath to the sacrificer with that mixture. With *ko 'si katamo 'si...*, the adhvaryu should touch the sacrificer. The sacrificer should call out different men respectively with their names, (such as) *suśloka*, *sumaṅgala*, *satyarājan*.

1. The commentaries mention one hoof for each oblation. Thus, for thirty-two hoofs, four bulls will be required. The ritual so far involves only two bulls—one for Indra at the beginning and another also for Indra in the sacrifice of three animals. Are the sixteen dew-claws of the two bulls to be reckoned among the total number of hoofs in order to make up the number? The commentaries do not elucidate the point.

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With the formula beginning with *śiro me śrīr...*, he should touch the relevant limbs. The men who have been called with such names as *suśloka* should lift up the sacrificer (together with the stool in three stages) in the same manner as prescribed in connection with the *śatarudriya* rite, (first up to the height of their knees, then up to that of the navel, and then up to that of the mouth).

With *prati kṣatre pratitiṣṭhāmi* .., the sacrificer should get down from the stool upon the skin of a black antelope. With *yo bhūtānām adhipatir...*, the adhvaryu should fill in the thirty-third oblation of the oily portion (into the hoofs of a bull). Some teachers say that he should fill the thirty-third oblation of clarified butter (into a cup) made of *aśvattha*. The adhvaryu should give out a call (either to the udgātṛ or to the brahman) to chant *sāman*. He (= the udgātṛ or the brahman) should chant a *sāman* based upon the *ṛk* addressed to Indra in the bṛhatī metre, (namely, *bṛhad indrāya gāyata...*). All the officiating priests together with the sacrificer should chant the four *nidhanas*, namely, *saṁśravase*, *viśravase*, *satyaśravase*, and *śravase*. If the sacrificer is a Kṣatriya, they should chant the following four *nidhanas*, namely, *saṁjityai*, *vijityai*, *satyajityai*, and *jityai*; and if he is a Vaiśya, they should chant the following four *nidhanas*, namely, *sampuṣṭyai*, *vipuṣṭyai*, *satyapuṣṭyai*, and *puṣṭyai*. Or, in the case of a sacrificer belonging to any of the three orders, they should chant the *nidhanas* prescribed in the scripture, (namely, *saṁśravase*, etc.). (After the chanting of the *sāman*, the hotṛ should recite the relevant *śastra*.) While he is doing so, the adhvaryu should sit down in front of him and give the response (*pratigara*). After the recital of the *śastra* is over, the adhvaryu should offer the (thirty-third) oblation (of the oily portion) with *trayā devā ekādaśa...*. With *prāṇāpā me...*, all the officiating priests should partake of the remnants of that oblation by smelling. With *lomāni prayatir...*, the sacrificer should actually partake of those remnants. The rites from the *sviṣṭakṛt* up to the burning of the sacrificial grass should be gone through in the usual manner.

5. Taking up the utensils stained with wine and milk, all should set out for the *avabhṛtha*. The adhvaryu should go through the rites up to the reciting of the mantras over the heart-pikes[1], and then through the rites beginning with reaching the water up to the *Avabhṛtheṣṭi*. With (the five verses beginning with) *yad devā devaheḍanaṁ...*, one should leave the pitcher of *māsara* floating upon the water. Then he should sink that pitcher under water as before (that is, with *avabhṛtha nicumpuṇa...*). He should go two steps towards the north (in the water itself), fill in the cavity of the hands with water with the formula *sumitriyā na...*, and, with *durmitriyās tasmai...*, sprinkle round that water with reference to one whom he hates. (The sacrificer and his wife) should then bathe according to the procedure of the *avabhṛtha*. They should cast away the (wet) garments (into water) with *drupadād iva...*. (With *ud vayaṁ tamasas pari...*) they should come out of water. (With *apāma somam...*[2]) they should return (to the fire-hall). With *apo*

1. See the Animal-sacrifice. 2. *KātŚS* 10.9.8.

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adyā 'nv acārişaṁ..., the sacrificer should pray to the āhavanīya fire. With *edho 'sy edhişīmahi*, he should pick up a fire-stick on the way, and, with *samid asi...*, offer it on the āhavanīya fire. With *samāvavarti...*, he should offer an oblation on the āhavanīya fire. He should move to another place, and offer *āmikṣā* to Mitra-Varuṇa. In the end, he should offer an animal to *vayodhas* Indra. [4.5.14—The mantras relating to the offering of an animal to *vayodhas* Indra should be recited in low tone.]

LĀṬYĀYANA [5.4.11-21]—

1. Whenever the adhvaryu is going through any rites connected with the preparation of the wine, the brahman should sit down by his side.

2. In the *Sautrāmaṇī*, two fires should be formally carried forth. The brahman should sit down to the south of those fires.

3. While the wine is being poured out into the pitcher, held hanging over the southern fire, all persons including the brahman should pray with the verse, *yat te pavitram arciṣy agne vitatam antaram / brahma tena punīhi mā.* With the verse, *yam aśvinā namucer ... indriyeṇa...*[1], the brahman should partake of the remnants of the cup offered to Aśvinau.

4. When the sacrificer is to be given the sanctificatory bath with the remnants of the oily portion of flesh, the brahman should stand up, go beyond between the two fires, and, after the adhvaryu has given out the call, should chant the *sāman* named *saṁśāna*. (In the course of this chanting) he should chant the *stobha* at each foot. While chanting the *nidhanas*, all the officiating priests should touch the sacrificer's head. Of the portions beginning with *saṁ tvā hinvanti*, each former one is the *stobha* and each latter one is the *nidhana*[2]. If the sacrificer is a Kṣatriya, all should consecutively chant the four *nidhanas*, namely, *saṁjityai*, *vijityai*, *satyajityai*, and *jityai*. If the sacrificer is a Vaiśya, they should consecutively utter the four *nidhanas*, namely, *sampuṣṭyai*, *vipuṣṭyai*, *satyapuṣṭyai*, and *puṣṭyai*. There are two categories of the *Sautrāmaṇī*, namely, *Kaukilī Sautrāmaṇī* and *Caraka Sautrāmaṇī*. There is chanting of *sāman* only in the *Kaukilī Sautrāmaṇī*; there is no chanting of *sāman* in the other (that is, *Caraka*) *Sautrāmaṇī*.

DRĀHYĀYAṆA [13.4.5-15]—

1-3. ≡ Lāṭ.

4. ≒ Lāṭ. ~ Some teachers say that, if the sacrificer is a Kṣatriya, one should say *jityai* in the place of *śravase*, and, if he is a Vaiśya, one should say *puṣṭyai* in the place of *śravase*. ~

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1. See *TBr* 2.6.3.1.

2. The *ṛk*, on which the *sāmans* are to be based, is *bṛhad indrāya gāyata...* (*SV* 1.3 2 2.6). Before each of its four feet, the brahman should chant respectively the four *stobhas*, namely, *saṁ tvā hinvanti dhītibhiḥ, saṁ tvā riṇanti dhītibhiḥ, saṁ tvā tatakṣur dhītibhiḥ*, and *saṁ tvā śiśanti dhītibhiḥ*. And, at the end of each of its four feet, all should chant respectively the four *nidhanas*, namely, *saṁśravase, viśravase, satyaśravase*, and *śravase*.

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VAITĀNA [30]—

1. After the *Agnicayana*, or if the sacrificer is one who has evacuated Soma or has vomited Soma, the *Sautrāmaṇī* should be performed and the sacrificer should be given sanctificatory bath. One, who desires glory or eminence, should also perform the *Sautrāmaṇī*. One should not perform the *Sautrāmaṇī* without having first performed the Soma-sacrifice. One should perform an *iṣṭi* for Aditi and then make an animal-offering to Indra. The brahman should follow the wine, being prepared, with the *rasaprāśanī* verse,[1] namely, *tve kratum...*[2], and the hymn, *yā babhravo...*[3].

2. If the sacrificer is one who has evacuated Soma, the brahman should follow the wine, being filtered, with the three verses beginning with *vāyoḥ pūtaḥ pavitreṇa...*[4]. If the sacrificer is one who has vomited Soma, the brahman should substitute *prāñ somo...* (for *pratyañ somo...* in the above verse). He should follow the adhvaryu, who is filtering the wine, with the verse, *adhvaryo adribhiḥ...*[5]. He should follow the adhvaryu, who is taking up the cup of milk after having taken up clarified butter, with the verse, *kuvid aṅga yavamanto...*.

3. After the offerings of omenta have been made, the brahman should follow the offerings of the cups of milk and of wine with the four verses beginning with *yuvaṁ surāmam aśvinā...*. He should not partake of the remnants of the cups of wine. Some teachers say that he should partake of the remnants of the cup offered to Aśvinau, with the verse, *yam aśvinā namucer āsurād adhi...*[6]. He should follow the wine, trickling down (upon the southern fire) through the hundred-holed sieve, with the three verses beginning with *punantu mā...*[7], the three verses beginning with *girā-varagarāṭeṣu...*[8], and the verse, *yad girişu parvateşu...*. He should murmur the five verses, namely, the two verses beginning with *ud īratām avara...*, *barhişadaḥ pitaraḥ...*, *upahūtā naḥ pitaraḥ...*, and *agniṣvāttāḥ pitaraḥ...*. An offering to Vanaspati is to be made in connection with the animal-offerings to Aśvinau, Sarasvatī, and Indra.

4. =Lāṭ. The brahman should make the sacrificer, who is being given sanctificatory bath, recite the formula, *om bhūr bhuvaḥ svar janad om.*

5. After the sacrificial grass has been burnt, the *avabhṛtha*-rite should be gone through. The brahman should follow the pitcher of *māsara*, being left floating on the water, with the three verses beginning with *yad devā devaheḍanaṁ...*[9]. He should follow the new garment (being worn by the sacrificer) with the verse, *drupadād iva...*. *Āmikṣā* should be offered to Mitra-Varuṇa. An animal should be offered to *vayodhas* Indra. An *iṣṭi* should be performed for Aditi. All should pray to the relevant divinity with the verse, *dūre cit santam...*. They should join the *praṇava* at the end of that mantra and utter that *praṇava* as long as they can.

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1. See *Kauśika-sūtra* 21.21.
2. *AV* 5.2.3.
3. *AV* 8.7.
4. *AV* 6.51.1-3.
5. *ṚV* 9.51.1.
6. *MS* 3.11.7.
7. *AV* 6.19.1-3.
8. *AV* 6.69.1-3.
9. *AV* 6.114.1-3.

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THE DUTIES OF THE HOTṚ IN CONNECTION WITH THE *KAUKILĪ SAUTRĀMAṆĪ*

APASTAMBA HAUTRA PARIŚIṢṬA [2.3]—

1. Before the commencement of the *Kaukilī Sautrāmaṇī*, one should offer an animal to Indra. The *hautra* in connection with that offering should be similar to that of the Animal-sacrifice. After the adhvaryu has given out the call with the words, *samidbhyaḥ preṣya*, the maitrāvaruṇa should address the call to the hotṛ with *hotā yakṣat samidhe 'ndram iḍaspade...*. The hotṛ should recite the verse, *samiddha indra uṣasām anīke...*, as the yājyā. In this manner, the maitrāvaruṇa should successively address calls to the hotṛ, and the hotṛ should respond to each call by reciting the relevant yājyā relating to the prayājas. The mantras relating to the carrying round of the fire and the offering of the ājyabhāgas should be the same as those prescribed in connection with the Animal-sacrifice. In connection with the offering of the omentum, the maitrāvaruṇa should recite the verse, *ā carṣaṇi-prā...*, as the puronuvākyā, and the hotṛ should recite the verse, *viveṣa yan mā...*, as the yājyā. The puronuvākyā and the yājyā relating to the offering of the *paśupuroḍāśa* should be respectively *taṁ sadhrīcīr ūtayo...* and *satyam it tan na...*, and those relating to the offering of the organs should be respectively *pra sasāhiṣe...* and *sa śevṛdham adhi dhā...*. After the adhvaryu has given out the call with the words, *devebhyaḥ preṣya*, the maitrāvaruṇa should address the call to the hotṛ, *devam barhir indraṁ...*. The hotṛ should then recite the yājyā (for anūyāja) prescribed in connection with the Animal-sacrifice, namely, *devam barhiḥ...*. (In this manner, the maitrāvaruṇa should successively address calls to the hotṛ, and the hotṛ should respond to each call by reciting the relevant yājyā relating to the anūyājas.) After the adhvaryu has given out the call for the *sūktavāka*, the maitrāvaruṇa should address to the hotṛ the call with *agnim adya...*. The hotṛ should then recite the *nigadas* beginning with *idaṁ dyāvāpṛthivī...*, introducing into them the names of the relevant divinities in the sacrifice. He should recite the *śaṁyuvāka* and the verses relating to the *patnīsaṁyājas*, as usual. He should recite the relevant formula over the heart-pikes. Then the hotṛ and the maitrāvaruṇa should depart.

3. At the offering of the three animals, after the adhvaryu has given out the call with *samidbhyaḥ preṣya*, the maitrāvaruṇa should address a call to the hotṛ with the words, *hotā yakṣat samidhā 'gnim iḍaspade...*. The hotṛ should recite the verse, *samiddho agnir aśvinā...*, as the yājyā. In this manner, the maitrāvaruṇa should successively address calls to the hotṛ, and the hotṛ should recite the relevant yājyās relating to the prayājas. One should go through the rites of the carrying round of the fire and the offering of the ājyabhāgas as in the Animal-sacrifice. In connection with the offerings of the three animals, the puronuvākyās relating to the offering of the omenta, of the *puroḍāśas*, and of the organs should also be the yājyās relating to these (three kinds of) offerings. Three verses are prescribed in connection with the three offerings of omenta. Each of these three verses is to be

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employed both as puronuvākyā and yājyā. That is to say, a verse which is recited as the puronuvākyā relating to one of the offerings of omenta is to be recited as the yājyā relating to another of the offerings. The verses beginning with *aśvinā havir indriyaṁ*... are prescribed.[1] After the adhvaryu has given out the call with *devebhyaḥ preṣya*, the maitrāvaruṇa should address a call to the hotṛ with the words, *devam barhiḥ sarasvatī*... . The hotṛ should recite *devam barhir vasuvane vasudheyasya vetu* as the yājyā. After the adhvaryu has given out the call for the *sūktavāka*, the maitrāvaruṇa should address a call to the hotṛ with *agnim adya hotāram avṛṇītā 'yaṁ*.... The hotṛ should recite the *nigadas* beginning with *idaṁ dyāvāpṛthivī*..., introducing into those *nigadas*, as usual, the names of the divinities to whom the animals have been offered. After the call for the *śaṁyuvāka* has been addressed, the hotṛ should recite *tac chaṁyor ā vṛṇīmahe*...[2].

MĀNAVA [5.2.11]—

1. In connection with the animal-offering to Indra, the hotṛ should recite the eleven verses given in the first *anuvāka* (*MS* 3.11.1, namely, those beginning with *samiddhā indra uṣasām anīke*...,) as the prayāja-yājyās. The calls should be given out (and addressed) in the usual manner. The six verses beginning with *ā carṣaṇiprā*... should be the puronuvākyās and the yājyās respectively relating to the offering of the omentum, the *puroḍāśa*, and the organs of the animal.

3. In connection with the prayājas (to be offered to Aśvinau, Sarasvatī, and *sutrāman* Indra, the maitrāvaruṇa should address to the hotṛ) the calls mentioned in the second *anuvāka*, (namely, those beginning with *hotā yakṣat samidhā 'gnim iḍaspade*...). (The hotṛ) should recite the prayāja-yājyās in the third *anuvāka*, (namely, those beginning with *samiddho agnir aśvinā*...). The puronuvākyās and the yājyās relating to the offerings of the omenta and the cups are given in the fourth *anuvāka*. The puronuvākyās and the yājyās relating to the offerings of the *paśupuroḍāśas*, the organs, and the *sviṣṭakṛt* are also given in that *anuvāka*. The verses which are employed as the yājyās relating to the offerings of the omenta, the *puroḍāśas*, and the organs are employed also as the puronuvākyās, and those employed as the puronuvākyās are employed also as the yājyās. In connection with the anūyāja-offerings,

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1. That is to say, out of the three verses, *aśvinā havir indriyaṁ*..., *yam aśvinā sarasvati*..., and *tam indram paśavaḥ*..., the first and the second should be respectively the puronuvākyā and the yājyā relating to the offering of the omentum of the animal to be offered to Aśvinau; the second and the third should be respectively the puronuvākyā and the yājyā relating to the offering of the omentum of the animal to be offered to Sarasvatī; and the third and the first should be respectively the puronuvākyā and the yājyā relating to the offering of the omentum of the animal to be offered to Indra. In the same manner, the three verses, *ya indra indriyaṁ dadhuḥ*..., *savitā varuṇo dadhad*..., and *varuṇaḥ kṣatram indriyam*..., are to be recited both as puronuvākyās and yājyās relating to the three offerings of *puroḍāśas*; and the three verses, *aśvinā gobhir indriyam*..., *tā nāsatyā supeśasā*..., and *tā bhiṣajā sukarmaṇā*..., are to be recited both as puronuvākyās and yājyās relating to the three offerings of the organs.

2. The *hautra* in connection with the offering of an animal to *vayodhas* Indra is not given in the *Āp. Hautra Par*. It will be found in *Śrautakośa*, Vol. I. Sanskrit Section, pp. 713–716.

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(the maitrāvaruṇa) should address (to the hotṛ) the calls mentioned in the fifth *anuvāka*, (namely, those beginning with *devam barhiḥ sarasvatī...*).

5. In connection with the animal-offering to *vayodhas* Indra, (the hotṛ) should recite the prayāja-yājyās given in the penultimate *anuvāka*, (namely, those beginning with *samiddho agniḥ samidhā...*). The calls should be given out (and addressed) as in the Animal-sacrifice. The six verses given in the last *anuvāka*, (namely, those beginning with *vasantena ṛtunā devāḥ...*,) should be the puronuvākyās and the yājyās respectively relating to the offerings of the omentum, the *paśupuroḍāśa*, and the organs of the animal.

VĀRĀHA [3.2.8] ≡ Mān.

KĀTYĀYANA [19.6-7]—

1. The *iṣṭis* and the animal-offerings in the *Sautrāmaṇī* should be performed separately. There should be seventeen *sāmidhenī* verses (in connection with the *iṣṭis* and the animal-offerings). There should be *vārtraghna* ājyabhāgas. Or, since the animal-offering is a modification of *sāmnāyya*, there should be, in that connection, *vṛdhanvant* ājyabhāgas. The mantras relating to the principal offerings in the *iṣṭis* should be recited in low tone. As there is no specific injunction, the puronuvākyās and the yājyās relating to the *sviṣṭakṛt*-offerings (connected with all the *iṣṭis*) should be in the virāṭ metre. In the prayāja-offerings of the sacrifices belonging to the Vasiṣṭha and the Śaunaka gotras, the (second) divinity should be Narāśaṁsa (instead of Tanūnapāt). Some teachers say that, even in the case of a sacrificer belonging to the Atri gotra, the (second) prayāja-divinity should be Narāśaṁsa. In connection with the first animal-offering to Indra and the last animal-offering to *vayodhas* Indra, the calls relating to the prayājas and the anūyājas should be the normal ones.[1] Some teachers say that, in connection with the preceding animal-offering, the calls relating to the prayājas and the anūyājas should be those which bear the sign of Indra, (namely, *hotā yakṣat samidhe 'ndram...*, etc., *VS* 28.1–11, and *devam barhir indram...*, etc., *VS* 28.12–22), and, in connection with the concluding animal-offering, the calls relating to the prayājas and the anūyājas should be those which bear the sign of *vayodhas* Indra, (namely, *hotā yakṣat samidhānam...*, etc., *VS* 28.24–34, and *devam barhir vayodhasaṁ...*, etc., *VS* 28.35–45). The prayāja-yājyās in connection with the preceding animal-offering should be those beginning with *samiddha indra...*; the puronuvākyās and the yājyās relating to the offerings of the omentum, the *paśupuroḍāśa*, and the organs should be respectively the six verses beginning with *ā yātv indro 'vasa...*.

3. In connection with the offerings of the three animals, the calls relating to the prayājas should be those beginning with *hotā yakṣat samidhā 'gnim iḍaspade...*, and the prayāja-yājyās should be those beginning with *samiddho agnir aśvinā...*. Out of the three verses beginning with *aśvinā havir indriyaṁ...*, the first and the second should be respectively the puronu-

1. See : *Praiṣādhyāya* of the *Ṛgveda-khilas* (5.7.1, 3).

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vākyā and the yājyā relating to the offering of the first omentum, the second and the third should be respectively the puronuvākyā and the yājyā relating to the offering of the second omentum, and the third and the first should be respectively the puronuvākyā and the yājyā relating to the offering of the third omentum. In the same manner, the three verses beginning with *ya indra indriyaṁ dadhuḥ*... should be employed as puronuvākyās and yājyās respectively relating to the three offerings of the *puroḍāśas*. In the same manner, the three verses beginning with *aśvinā gobhir indriyaṁ*... as puronuvākyās and yājyās relating to the three offerings of the three animals' organs. The puronuvākyās and the yājyās relating to the offerings of all the three cups of milk and all the three cups of wine should be respectively *yuvaṁ surāmam aśvinā*... and *putram iva pitarāv*.... The puronuvākyā and the yājyā relating to the *sviṣṭakṛt* should be respectively *yasminn aśvāsa ṛṣabhāsa*... and *ahāvy agne havir āsye te*.... The calls to be addressed (to the hotṛ) in connection with the offerings of the omenta of the three animals should be respectively those three beginning with *hotā yakṣad aśvinau chāgasya vapāyā*.... The fourth call, (namely, *hotā yakṣad aśvinau sarasvatīm*...,) is to be addressed to the hotṛ in connection with the offering of the cups. In connection with the offerings of the organs of the animals, he should address (to the hotṛ) the next three calls, (namely, *hotā yakṣad aśvinau chāgasya haviṣa*..., *hotā yakṣat sarasvatīm meṣasya haviṣa*..., and *hotā yakṣad indram ṛṣabhasya haviṣa*...,) in accordance with the indicatory marks. He should address the next two calls, (namely, *hotā yakṣad vanaspatiṁ*... and *hotā yakṣad agniṁ sviṣṭakṛtaṁ*... ,) in connection with Vanaspati and the *sviṣṭakṛt*. When the adhvaryu has seated himself in front of the hotṛ in order to respond to him (after the offering of the thirty-third oblation of the oily portion of flesh), the hotṛ should invite him with the words, *adhvaryo śoṁsāvo3ṁ*, and should recite the verses in the *anuvāka* beginning with *aśvinā tejasā*...— the first and the last verse three times. At the beginning of each triad of verses, he should utter the invitation-formula *adhvaryo śoṁsāvo3ṁ*. Before the last, or before the ninth or before the tenth verse, he should recite the *nivid* formula, *trayā devā ekādaśa*..., stopping at seventeen places in the course of the recitation. He should join the *praṇava* at the end of the verse. When the last syllable is followed by the *praṇava*, its portion from the vowel onwards should be dropped. According to some teachers, the consonant at the end of the *praṇava* is also to be dropped. The puronuvākyā and the yājyā relating to this thirty-third oblation of the oily portion of flesh, accompanied by the recitation of the *śastra*, should be respectively *aśvinā tejasā cakṣuḥ*... and *aśvinā pibatām madhu*.... At the principal offering, the call for the puronuvākyā and the call for the yājyā should be characterized by a combined utterance of the names of divinities. The calls to be addressed in connection with the anūyājas should be *devam barhiḥ*..., etc., and the anūyāja-yājyās should be *devam barhir*..., etc. The call in connection with the *sūktavāka* should be *agnim adya*.... The *hautra* from the *sūktavāka* up to the *avabhṛtha* should be the same as that prescribed for the *bahvṛcas*. Whatever is not spoken of here should also be from that *hautra*,

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5. The puronuvākyā and the yājyā relating to the cake on one potsherd to be offered to Varuṇa should be respectively *imam me varuṇa...* and *tat tvā yāmi brahmaṇā...*; those relating to (the *viṣṭakṛt* offering to) Agni-Varuṇa should be respectively *tvaṁ no agne...* and *sa tvaṁ no agne...*; those relating to the offering to Aditi should be respectively *sutrāmāṇam pṛthivīṁ...* and *mahīm ū ṣu mātaraṁ...*; and those relating to the offering of the *āmikṣā* should be respectively *ā no mitrāvaruṇā...* and *pra bāhavā sisṛtaṁ....* The puronuvākyā and the yājyā relating to the offering of the *vājina* should be respectively, *śaṁ no bhavantu...* and *vāje vāje 'vata vājino....* The yājyā should be recited without breathing in. The prayāja-yājyās relating to the last animal-offering to *vayodhas* Indra should be those beginning with *samiddho agniḥ samidhā....* The six verses beginning with *vasantena ṛtunā devāḥ...* should be puronuvākyās and yājyās relating respectively to the offerings of omentum, *paśupuroḍāśa*, and the organs in connection with this (last) animal-offering to *vayodhas* Indra.

THE EXPIATION-RITES IN CONNECTION WITH THE *SAUTRĀMAṆĪ*

If the sacrificer expires before the conclusion of the Sautrāmaṇī:

VAIKHĀNASA [20.22]—One should take up portions from all the oblations, go along the names of all the divinities and offer that oblation with *svāhā*. Thereafter, he should offer another oblation of clarified butter in the same manner.

If the Sautrāmaṇī is interrupted many times:

VAIKHĀNASA [20.31]—One should conclude the *Sautrāmaṇī*, perform the *Anvārambhaṇīyeṣṭi* and reorganize the fires. According to some teachers, one should either renew or set up the sacred fires.

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XIV. THE GENERAL RULES

[To a lesser or greater extent, every *Śrautasūtra* contains some material of the nature of general rules (*paribhāṣā*). The general rules relating to the seven *havis*-sacrifices from the different *Śrautasūtras* are collected and given here under the respective *Śrautasūtras*. The first eleven *khaṇḍas* of the *Karmānta* portion of the *BaudhŚS* contain such general rules. Similarly general rules are given in the first four *khaṇḍas* of the twenty-fourth *praśna* of the *ĀpŚS* and the first two *praśnas* of the *KātŚS*. Some portions at the beginning of the *SatŚS*, the *MānŚS*, the *VārāhaŚS*, etc., also contain material of the nature of general rules. Besides this, *sūtras* embodying general rules are interspersed in all these *Śrautasūtras*. While reproducing the general rules from any particular *Śrautasūtra*, such general rules in that *Śrautasūtra* as are identical in purport with the general rules in the preceding one or more *Śrautasūtras* are omitted, and such omission is indicated by a wavy line. In certain cases, the general rules which have already been given elsewhere in connection with the various sacrificial rites are not repeated here. In the original *Śrautasūtras*, the various general rules are not given in the context of the particular ritual to which they relate, but they are scattered at different places. Naturally, therefore, it has become necessary to reproduce them here under the various *Śrautasūtras* rather than under relevant ritual sections.]

BAUDHĀYANA ŚRAUTASŪTRA

[24.1]—One should get to know the ritual procedure with the help of the 'five', namely, the *Mantra* (portion of the Veda), the *Brāhmaṇa* (portion of the Veda), evidence (*pratyaya*), inference (*nyāya*), and termination (*saṁsthā*). When we have said, 'with the help of the *Mantra*,' (we mean that one knows that) according to the order of verses and formulas in the *Mantra*, this particular rite is to be performed first and that later. Besides, the *Mantra* itself (directly) enjoins ritual action. There (also) occurs (in the *Mantra*) a repetition of the ritual action. This is illustrated by (such formulas as) *pre 'yam agād dhiṣaṇā barhir accha*[1], *urv antarikṣam anv ihi*[2], *devasya tvā savituḥ prasave 'śvinor bāhubhyām pūṣṇo hastābhyām agnaye juṣṭaṁ nirvapāmi*[3]. The ritual procedure which one cannot get to know with the help of the *Mantra*, one should seek to know with the help of the *Brāhmaṇa*. The *Brāhmaṇa* lays down the ritual application of those verses and formulas, (the ritual application of) which is not known (through those verses and formulas themselves), (in such terms as) 'one should do this (ritual action) with this (mantra) and that (ritual action) with that (mantra).' This is illustrated by (such injunctions as) 'one should cut off the twig with *iṣe tvo 'rje tvā*' (and) 'one should drive away the calves with *vāyavaḥ stho 'pāyavaḥ stha*'. Further it (= the *Brāhmaṇa*) also prescribes rites which are

1. See *Śrautakośa*, Vol. I, English Section, Part I, p. 230.
2. See *ibid.*, p. 232.
3. See *ibid.*, p. 265.

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to be performed without reciting any mantras. This is illustrated by (such an injunction as) 'a Brāhmaṇa should set up the sacred fire at the distance of eight steps, a Kṣatriya at the distance of eleven steps, and a Vaiśya at the distance of twelve steps.'[1] (This injunction clarifies) the connection between a social order and the manner (of setting up the sacred fires). As for (the statement that one should get to know the ritual procedure) with the help of evidence (*pratyaya*), (it means that wherever necessary one should get to know the ritual procedure of one of the three Vedas, namely,) the Veda of the *chandogas* (the *Sāmaveda*), the Veda of the *bahvṛcas* (the *Ṛgveda*), and the Veda of adhvaryu (the *Yajurveda*), from the evidence (of the ritual procedure laid down in another Veda). As for (the statement that one should get to know the ritual procedure) with the help of inference (*nyāya*), (it means that) if, in connection with the ritual in question, one does not have any specific (scriptural) authority, he should rely upon the authority of the practice of the people in the village, (thinking,) 'this here must be the procedure of the performance of the ritual taught by the worthy.' As for (the statement that one should adopt the necessary ritual procedure) with the object of the termination (*saṁsthā*), (it means that if there occurs some hitch in the proper performance of the ritual, one should, instead of suspending that ritual, get over that hitch by following the best possible course as, for instance,) if the Soma has been stolen, one should extract the juice of *ādāra* or *phālguna*. The mantras are divided into four categories in accordance with (whether they contain) laudation, or direction, or benediction, or neither laudation nor benediction nor direction. Now these are the five kinds of oblations, namely, corn, milk, animal, Soma, and clarified butter.

[24.2]—Their equipments are varied, and their accomplishments are varied. The mantras are to be employed in accordance with the accomplishments. One should not mix them (= the mantras) up, one with another, without specific injunction to that effect. By means of whichever rite an oblation becomes perfect, that particular rite one should perform in respect of that oblation—that (rite) constitutes its accomplishment. The accomplishments have already been explained. As for the sacrifice: 'How is a sacrifice to be commenced?' '(It is) to be commenced with faith and benediction.' 'Where, indeed, does the sacrifice rest?' 'In Viṣṇu.' 'Which, indeed, is the divinity of consecration?' '*Vāk*.' 'Which (divinity), indeed, is *pathyā svasti*?' '(Verily) *Vāk* herself.' 'Which (divinity), indeed, is one-syllabled *gāyatrī*? '(Verily) *Vāk* herself.' 'What, indeed, is the beginning of a sacrifice, (and) what the end?' 'It is said in the *Brāhmaṇa*: *svāhā yajñam manasā svāhā dyāvāpṛthivībhyāṁ svāho 'ror antarikṣāt svāhā yajñaṁ vātād ārabhe*.[2] (Therefore) Vāta, verily, is the beginning of a sacrifice, (and) Vāta the end.'[3]

1. cf. *KS* 8.3. 2. *TS* 1.2.2.3.

3. The *samiṣṭayajus* oblation, which represents the end of a sacrifice, is offered with the formula, *devā gātuvido ... vāte dhāḥ svāhā*.

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[24.3]—How, indeed, should one know, 'this is *tantra* (basic part)' and 'this is *āvāpa* (insertion)'? The rites from the adding of fuel to the sacred fires up to the offering of the two ājyabhāgas, excluding the rites relating to the corn, constitute the *tantra*. Within this *tantra*, there are (several occurrances of) *āvāpa*, as, for instance, in connection with the milking of cows, the arranging of potsherds, the carrying away of *stambayajus*, the taking up of clarified butter, and whatever else one inserts. During the interval after the two ājyabhāgas (and before the posterior *tantra* is commenced), there is *āvāpa* in which are included the various principal offerings. Certain rites in that *āvāpa* attain the character of *tantra*, as, for instance, the *prāśitra*, the sacrificer's portion, the brahman's portion, the *sviṣṭakṛt*, and the *iḍā*. They become *āvāpa* by reason of the cutting out of portions, and *tantra* by reason of the offering. Under what circumstances, indeed, does *tantra* attain the character of *āvāpa*, and *āvāpa* the character of *tantra*? In the *Maitrābārhaspatya*[1] sacrifice as also elsewhere,[2] the pouring out (of the oblation-material) itself becomes *tantra* and the offering itself becomes *āvāpa*. In the *Vāruṇīṣṭi*[3] and the *Saṁjñānīṣṭi*,[4] the pouring out itself becomes *āvāpa* and the offering itself becomes *tantra*. From the anūyāja up to the offering of the *samiṣṭayajus*, there is (the latter) *tantra*. 'Which, indeed, is the divinity of the anūyājas?' One should reply, 'They have Agni as their divinity.' It is said in the *Brāhmaṇa*[5]: 'Him did the gods secure by means of oblations in the anūyājas; when one offers the anūyājas, one thereby makes the fire flare up.' The prayājas have Ṛtu as their divinity.

[24.4]—How many *pāka*-sacrifices are there, how many *havis*-sacrifices, (and) how many *Soma*-sacrifices? There are seven *pāka*-sacrifices, namely, *Huta*, *Prahuta*, *Āhuta*, *Śūlagava*, *Baliharaṇa*, *Pratyavarohaṇa*, and *Aṣṭakā-homa*. Some teachers say that they are, indeed, innumerable. Whatever is offered on any fire other than those in the sanctuary of the sacred fires—all those offerings constitute *pāka*-sacrifices. Now the *havis*-sacrifices: (they are) the setting up of the sacred fires (*Agnyādheya*), *Agnihotra*, the New-moon and Full-moon sacrifices, *Āgrayaṇa*, *Cāturmāsyas*, *Dākṣāyaṇa*, and the *havis*-sacrifices relating to the *Kuṇḍapāyinām ayanam*. Some teachers mention *Sautrāmaṇī* (instead of the last one). Now the *Soma*-sacrifices: (they are) *Agniṣṭoma*, *Atyagniṣṭoma*, *Ukthya*, *Ṣoḍaśin*, *Vājapeya*, *Atirātra*, and *Aptoryāma*; these are the seven *Soma*-sacrifices. The *kratukaraṇa* offering[6], which is offered in the *Agniṣṭoma*, is also to be offered in the *Atyagniṣṭoma*; whatever (*kratukaraṇa*) is gone through in the *Ukthya* is also to be gone through in the *Ṣoḍaśin* and the *Vājapeya*; whatever is gone through in the *Atirātra* is also to be gone through in the *Aptoryāma*. Out of the seven *Soma*-sacrifices, two, namely, the *Vājapeya* and the *Aptoryāma*, are not to be included in the *Sattras* (=sacrificial sessions).

1. *TBr* 1.7.3.7; *BaudhŚS* 12.6.
2. See *Śrautakośa*, Vol. I, English Section, Part I, p. 449.
3. See *ibid.*, p. 560. 4. See *ibid.*, p. 632. 5. *TS* 2.6.9.4.
6. The offering with the verse, *yam agne pṛtsu martyam*... (*TS* 1.3.13.2), is called *kratukaraṇa*.

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[24.5]—How, indeed, should one know: this is the basic ritual, this the modification? That which is the norm (–sacrifice) is the basic ritual. That which one models (on the norm) is the modification. The *Agnyādheya* is the basic ritual, (while) the *Punarādheya* the modification. The New-moon and the Full-moon sacrifices constitute the basic ritual among the *iṣṭis*, (while) all the Optional *iṣṭis* constitute the modification. The Animal-sacrifice offered to Indra-Agni is the basic ritual among the Animal-sacrifices, while all Optional Animal-sacrifices constitute the modification. The *Jyotiṣṭoma* is the basic ritual among the Soma-sacrifices, (while) all Optional Soma-sacrifices constitute the modification. The *Śyenaciti* is the basic ritual among the *Agnicayanas*, (while) all Optional *Agnicayanas* constitute the modification. The *Dvirātra* is the basic ritual among the *Ahīna*-sacrifices, (while) all (the other) *Ahīna*-sacrifices constitute the modification. The *Dvādaśāha* is the basic ritual among the *Ahargaṇas*, (while) all (the other) *Ahargaṇas* constitute the modification. The *Gavām ayana* is the basic ritual among the yearly *Sattras*, (while) all (the other) yearly *Sattras* constitute the modification. How many (kinds of) *Gavām ayanas*, indeed, are there? It is said in the *Brāhmaṇa*: (that in which) a particular *pṛṣṭha* is chanted in every month (is one kind); (that in which) (all) the *pṛṣṭhas* are chanted once in the last month (is the second kind); (and that which) continues for ten months (is) the third (kind).

Rural corns are of seven kinds, forest-grown of seven. Rural animals are of seven kinds, forest-born of seven. There are seven metres, each succeeding one consisting of four more syllables than the preceding one. The seven rural corns are: sesamum, beans, paddy, barley, *priyaṁgu*, *aṇu*, and wheat (as the) seventh. Some teachers, indeed, mention *kulattha* (as the seventh). The seven forest-grown corns are: *śyāmāka*, *nīvāra*, *jartila*, *gavīdhuka*, *gārmuta*, *vāstva*, and *veṇuyava* (as the) seventh. Some teachers, indeed, mention *kuruvinda* (as the seventh). The seven rural animals are: cow, horse, goat, sheep, man, ass, and camel (as the) seventh. Some teachers, indeed, mention mule (as the seventh). The seven forest-born (animals) are: two-hoofed animals, beasts of prey, winged animals, reptiles, elephant, monkey, and river-animals (as the seventh). As for the seven metres, each succeeding one consisting of four more syllables than the preceding one, they are: *gāyatrī*, *uṣṇih*, *anuṣṭup*, *bṛhatī*, *paṅkti*, *triṣṭup*, and *jagatī*.

[24.6]—Now this (ritual) is three-fold—that which is repeated in accordance with the rites, that which is repeated in accordance with the divinities, and that which is repeated in accordance with the number. The ritual performed with the mantras relating to Savitṛ (as, for instance, the pouring out of the oblation-material, etc., accomplished with such mantras as *devasya tvā savituḥ*... and the offerings to Savitṛ[1] with such mantras as *deva savitaḥ prasuva*...[2]) is the one repeated in accordance with the rites. Now the ritual repeated in accordance with the divinities: The taking up of clarified butter (for all the divinities) into the *dhruvā*, the *droṇakalaśa* in which the Soma-

1. See *BaudhŚS*, 11.2, *Vājapeya*. 2. *TS* 1.7.7.1.

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juice is extracted (for all the divinities), and the *Sarvapṛṣṭheṣṭi*[1] (in which portions of oblations are taken up for all the divinities) (are instances of that kind of ritual). Now the ritual repeated in accordance with the number: That one asks, "Has the oblation been (properly) cooked, O śamitṛ",[2] three times, (is an instance of that kind of ritual). So, too, the counting of (the stalks of) king Soma (several times according to the occasion is an instance of that kind of ritual). Where, indeed, should one employ a mantra (the ritual application of) which is left out? One should determine its ritual application from the ritual application (of the mantras occurring in the proximity of that mantra) or from the import (of that mantra) or from inference. When we have said (that one should determine) the ritual application (of the mantra in question) from the ritual application (of the mantras occurring in the proximity of that mantra), we mean that one should employ that mantra together with the mantra which occurs in the immediate proximity of that mantra either before it or after it. As for (the rule that one should determine the ritual application of the mantra in question) by (considering) its import: it is illustrated by the mantra, *āśāsānaḥ suvīryaṁ rāyaspoṣaṁ svaśviyam / bṛhaspatinā rāyā svagākṛto mahyaṁ yajamānāya tiṣṭha.*[3] As for (the rule that one should determine the ritual application of the mantra in question) by inference: (it is like this). The ritual relating to *Agnicayana* is, indeed, described in the *Brāhmaṇa* as being characterised by the profuseness of the rites relating to the laying down of bricks; one should (therefore) regard the mantra, (the ritual application of) which is not (specifically) prescribed in that *Brāhmaṇa*, as relating to (the laying down of) bricks.

[24.7]—Now the *Aśvamedha* is deseribed in the *Brāhmaṇa* as being characterised by the profuseness of oblations. One should (therefore) regard the mantra, (the ritual application of) which may have been left out, as relating to (the offering of) oblations. If a particular rite, which is to be accompanied by the relevant mantra, is not completed even after the recitation of the entire mantra has been finished, one should not repeat that mantra. If a particular rite, which is to be accompanied by the relevant mantra, is to be repeated, one should not repeat it without (again) reciting the relevant mantra. When we have said that one should not repeat the mantra for the sake of the uncompleted rite, we mean: A short mantra is prescribed as the mantra relating to the cutting off of the sacrificial grass, while that rite (itself) is long.[4] For the sake of (this long) rite, the (short) mantra should not be repeated. So, too, a short mantra is prescribed as the mantra relating to the immolation of the animal, while that rite (itself) is long.[5] For the sake of (this long) rite, the (short) mantra should not be

1. See *Śrautakośa*, Vol. I, English Section, Part II, p. 635.
2. See *ibid.*, p. 833.
3. This mantra (*TS* 3.5.5.8) occurs in the section dealing with the cups of Aditi. But, in conformity with the import of that mantra, it is prescribed to be employed for the prayer of the sacrificial post in an Animal-sacrifice.
4. See *Śrautakośa*, Vol. I, English Section, Part I, p. 231.
5. See *Śrautakośa*, Vol. I, English Section, Part II, p. 817.

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repeated. Now (on the other hand), in connection with the laying down of the *svayam ātṛṇṇā* brick, a long mantra is prescribed, while the rite (itself) is short.[1] For the sake of (this short) rite, the (long) mantra should not be left off. As for the (injunction that one should accomplish a particular rite) three times with the relevant formula and once without reciting any formula: (this is illustrated by the piling up of) the *lokāgnis* (clods of earth), for, in connection with them (only three mantras are prescribed) in the scripture;[2] as also (by the carrying away of) the *stambayajus* (in the New-moon and the Full-moon sacrifices).[3] As for the (injunction that one should accomplish a particular rite) five times with the relevant mantra and five times without reciting any mantra: (this is illustrated by) the counting of (the stalks of) king (Soma), for, in connection with it (only five mantras are prescribed) in the scripture.[4] As for the (injunction that one should accomplish a particular rite) once with the relevant mantra and once without reciting any mantra: (this is illustrated by) the very (rite of the) counting of (the stalks of) king (Soma), for, in connection with it (only one mantra is prescribed) in (another) scripture. As for the injunction that one should pour out four handfuls of paddy: (this means that he should pour out) two (handfuls) for the principal divinity, the third for the *viṣṭakṛt*, and the fourth for the *iḍā*. The repetition of the relevant mantra in all of these is sanctioned by the *Brāhmaṇa*.

[24.8]—Now we shall explain the specific injunctions (and non-specific injunctions). (Oblations are to be offered on) the āhavanīya fire when there is no specific injunction (in that connection). However, there are (specific injunctions as follows): one should offer oblation upon the gambling-place[5]; one should offer oblation upon (the fire over) the forefront of a chariot[6]; one should offer oblation upon the axle of the chariot[6]; one should offer oblation at a crossway[7]; one should offer oblation on the two wheel-tracks[8]; one should offer oblation upon the stump of a tree which has been cut down[9]; one should offer oblation upon a foot-print[10]; one should offer oblation upon a female-goat[11]; one should offer oblation upon the right ear of a goat; one should offer oblation upon the right horn of a goat; one should offer oblation upon the right hand of a Brāhmaṇa; one should offer oblation upon the stem of *darbha*-grass; one

1. See *BaudhŚS* 10.31 (*Cayana*).
2. See *Śrautakośa*, Vol. I, English Section, Part II, p. 778.
3. See *Śrautakośa*, Vol. I, English Section, Part I, p. 292.
4. See *BaudhŚS* 6.14 (*Agniṣṭoma*).
5. See *Śrautakośa*, Vol. I, English Section, Part I, p. 202.
6. See *ibid.*, p. 203.
7. See *Śrautakośa*, Vol. I, English Section, Part II, p. 722.
8. See *BaudhŚS* 6.24 (*Agniṣṭoma*).
9. See *Śrautakośa*, Vol. I, English Section, Part II, p. 775.
10. See *BaudhŚS* 6.13 (*Agniṣṭoma*).
11. It is said in the *Brāhmaṇa* that if, at the time of the *Agnihotra*-offering, fire could not be produced even after the churning out, one should offer the oblation upon a female-goat or upon a goat's right ear or upon a goat's right horn or upon a Brāhmaṇa's right hand or upon the stem of *darbha*-grass or in water. See *TBr* 3.7.3.

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should offer oblation in water; one should offer oblation upon the branch of the *udumbara*[1]; one should offer oblation upon the earth of an ant-hill; one should offer oblation on the *aupāsana* fire; one should offer oblation on the *uttapanīya* fire[2]; one should offer oblation on the *śāmitra* fire[3]; one should offer oblation on the *āgnīdhrīya* fire[4]; one should offer oblation on the dakṣiṇa fire; and one should offer oblation on the gārhapatya fire. When there is no (such) specific injunction, oblation should be offered on the āhavanīya fire. When there is no specific injunction, the adhvaryu (should offer the oblation). However, there are (specific injunctions as follows): the unnetṛ should offer oblation[5]; the pratiprasthātṛ should offer oblation[6]. When there is no (such) specific injunction, the oblation should be offered by the adhvaryu himself. When there is no specific injunction, the (normal) utensil (=the *juhū* ladle) should be used for offering oblation. However, there are (specific injunctions as follows): one should offer oblation by means of the cavity of hands[7]; one should offer oblation by means of the winnowing basket[8]; one should offer oblation by means of the fold of the skin of a black antelope[9]; one should offer oblation by means of the middle leaf of a *palāśa* tri-leaf; one should offer oblation by means of the side-leaf of a *palāśa* tri-leaf[10]; one should offer oblation by means of a leaf of the *arka* tree[11]; one should offer oblation by means of a spoon made of *palāśa*-wood; one should offer oblation by means of a spoon made of *udumbara*-wood; one should offer oblation by means of the two thumbs[12]; one should offer oblation by means of the two stalks of the *visraṁsikā*; one should offer oblation by means of the neck of a gayal[13]; one should offer oblation by means of the hoof of a horse[13]; and one should offer oblation by means of an iron *kamaṇḍalu*[13]; when there is no (such) specific injunction, the oblation should be offered by means of the (*juhū*-) ladle. When there is no specific injunction, a fire-stick (of any tree should be put). One should understand a fire-stick (of a particular tree) only from a specific injunction to that effect. It is said in the *Brāhmaṇa* that one should not offer an oblation on the fire on which a fire-stick has not been first put; when one offers an oblation on the fire on which a fire-stick has not been first put, it is like when one offers food to one who does not have a tongue. Therefore, the oblation should be offered on the fire on which a fire-stick has been first put. When there is no specific injunction, the oblation should be offered on the fire to which ordinary fuel has first been added.

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1. See *BaudhŚS* 6.27 (*Agniṣṭoma*).
2. See *Śrautakośa*, Vol. I, English Section, Part 1, p. 14.
3. See *Śrautakośa*, Vol. I, English Section, Part II, p. 847.
4. See *BaudhŚS* 6.30 (*Agniṣṭoma*).
5. See *BaudhŚS* 8.16 (*Agniṣṭoma*).
6. See *BaudhŚS* 7.12 (*Agniṣṭoma*).
7. See *Śrautakośa*, Vol. I, English Section, Part II, p. 849.
8. See *ibid*, p. 683.
9. See *BaudhŚS* 22.10 (*Cayana*).
10. See *Śrautakośa*, Vol. I, English Section, Part II, p. 722.
11. See *BaudhŚS* 10.48 (*Cayana*).
12. See *BaudhŚS* 12.1 (*Rājasūya*).
13. See *BaudhŚS* 15.34, 35 (*Aśvamedha*).

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[24.9]—Now the procedure for the cutting out of portions (of oblations will be explained). (In the *Agnihotra*-offering) one should take up four spoonfuls of milk, for, it is said that the oblation is to be taken in four portions. When there is no specific injunction (regarding the taking up of four portions), one spoonful of clarified butter taken up into the *juhū* should be offered. When there is no specific injunction, the *havis* (of paddy or barley should be regarded as the oblation). One should know the oblation-material to be something other than paddy or barley only when there is a specific injunction to that effect. Further, indeed, clarified butter, the accomplishment of which can be effected quickly, is also mentioned as the oblation-material (for the *darvihoma*). When there is no specific injunction, a goat (should be the animal to be offered). One should know the animal (to be offered) to be some other than the goat dedicated to Indra-Agni, only when there is a specific injunction to that effect. Whichever divinity is prominent in a sacrificial ritual, one should perform that ritual with that very divinity being given prominence. The New-moon and the Full-moon sacrifices have Agni as the prominent divinity. The Soma-sacrifice has Indra as the prominent divinity. The pouring out of corn is prescribed to be done with a mantra relating to Savitṛ. What corresponds to the pouring out in respect of the *sāṁnāyya*, the animal, and king (Soma)? The milking of the cows (corresponds to the pouring out) in respect of the *sāṁnāyya*; the formal dedication (corresponds to the pouring out) in respect of the animal; and when one takes up the Soma by the side of the *upāṁśusavana* stone,[1] (that corresponds to the pouring out) in respect of king (Soma). The rite of the carrying round of fire in respect of the oblations other than Soma is well-known. What corresponds to that rite in respect of king (Soma)? When one carries round the *vasatīvarī* water within the sacrificial place, that corresponds to the rite of the carrying round of fire in respect of king (Soma).

[24.10]—Now we shall explain (the general rules regarding) the sacrificial cakes. All sacrificial cakes intended for Agni, except the one to be offered in connection with the renewing of the sacred fires,[2] should be baked on eight potsherds (each). All cakes intended for Indra-Agni, except those to be offered in the *Āgrayaṇa* and the *Śunāsīrīya-parvan*,[3] should be baked on eleven potsherds (each). All cakes intended for Indra, except the one to be offered in the *Śunāsīrīya-parvan*,[4] should be baked on eleven potsherds (each). All cakes intended for Agni-Soma, except the one prepared of the flour of *śyāmāka*-grains,[5] should be baked on eleven potsherds (each). All *paśupuroḍāśas*, except the one in connection with the animal-offering to Vāyu, should be baked on eleven potsherds (each). To whichever divinity the animal is to be offered to that very divinity should the *paśupuro-*

1. *BaudhŚS* 7.5 (*Agniṣṭoma*).
2. In connection with the renewing of the sacred fire, a cake on five potsherds is to be offered to Agni.
3. These should be sacrificial cakes on twelve potsherds.
4. This should be a cake on twelve potsherds.
5. In certain *Kāmyeṣṭis*, cake of the flour of *Śyāmāka*-grains on eight potsherds is to be offered to Agni-Soma. See *Śrautakośa*, Vol. I, English Section, Part II, p. 607.

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ḍāśa be offered, except in connection with the animal-offering to Vāyu.[1] All cakes intended for Agni-Viṣṇu, except the two in the *Adhvarakalpeṣṭi*, should be baked on eleven potsherds (each). In that *iṣṭi*, (at one stage) a cake on eight potsherds and (at another stage) a cake on twelve potsherds are to be offered (to Agni-Vishnu).[2] All cakes intended for Savitṛ, except the two in the *Aśvamedha*, should be baked on twelve potsherds (each). In the *Aśvamedha*, (at one stage) a cake on eight potsherds and (at another stage) a cake on eleven potsherds are to be offered (to Savitṛ).[3] There is also a cake on eight potsherds at a third stage. All cakes intended for the Maruts, except the *paśupuroḍāśas* in connection with the four-monthly animal-offerings in the *Aśvamedha*,[3] the cake on twenty-one potsherds to be offered to the Maruts in the *Rājasūya*,[4] and the *paśupuroḍāśas* in connection with the *pañcaśāradīya* animal-offerings,[5] should be baked on seven potsherds (each). Under what *Brāhmaṇa*-authority are the potsherds to be drawn on the ground? It is said in the *Brāhmaṇa*: "One should offer to *vaiśvānara* Agni a cake on twelve potsherds drawn on the ground in the den of wild animals."[6] Now (will be mentioned) the rites to be gone through before the principal offering. The prayājas in the sacrifices characterised by five prayājas or by nine prayājas or by eleven prayājas are the rites to be gone through before the principal offering. So too are (these, namely,) the carrying round of fire in the Animal-sacrifice, the extracting of the Soma-juice for the *upāṁśu*-cup in the *Agniṣṭoma* and the *Caturviṁśa Ukthya* sacrifice (to be performed on the second day) in the *Gavām ayana*. It is said in the *Brāhmaṇa*: There are, in that sacrifice, three hundred and sixty *stotrīya* verses (to be recited by the hotṛ); (for) there are as many nights in a year.

[24.11]—Now (will be mentioned) the sacrifices to be performed by kings. (They are:) *Rājasūya*, *Aśvamedha*, *Puruṣamedha*, *Sarvamedha*, *Somasava*, *Pṛthisava*, *Mṛtyusava*, *Kānāndhayajña*, and *Śunaskarṇayajña*. Now (will be mentioned) the rites which have Aditi as their divinity. In connection with the setting up of the sacred fires, the first cooked rice is, intended for Aditi.[7] In the *Cāturmāsyas*, the second (cooked rice, that is, the rice cooked after having returned home after the offering, at the cross-road, of the cakes to Tryambaka in the *Sākamedha-parvan*, is intended for Aditi).[8] The cooked rice in the *Prāyaṇīyeṣṭi* and the *Udayanīyeṣṭi* (in the *Agniṣṭoma*) and that in the *Dīkṣaṇīyeṣṭi* (in the Soma-sacrifice with *Agnicayana*),[9] (are intended for Aditi). Three (other offerings are intended for Aditi, namely, of the cooked rice) in connection with the *ratnin*-offerings (which are offered) in the course of the *Rājasūya*[10] (in the house of the queen called *mahiṣī*), (of the cooked rice) in connection with the *prāyuja* offerings,[11] and (of the

1. In connection with the animal-offering in the *Cayana*, the animal is offered to Vāyu, while the corresponding *paśupuroḍāśa* is intended for Prajāpati. See *BaudhŚS* 10.11.
2. See *Śrautakośa*, Vol. I, English Section, Part II, p. 613.
3. See *BaudhŚS* 15.9, 10 (*Aśvamedha*).
4. See *BaudhŚS* 13.10 (*Rājasūya*).
5. See *BaudhŚS* 18.11 (*Pañcaśāradīya*).
6. *TS* 7.5.21.
7. See *Śrautakośa*, Vol. I, English Section, Part I, p. 54.
8. See *ibid.* Part II, p. 723.
9. See *BaudhŚS* 10.12 (*Cayana*).
10. See *BaudhŚS* 12.5 (*Rājasūya*).
11. See *BaudhŚS* 12,19 (*Rājasūya*).

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one, in pursuance of the injunction:) One should immolate for Aditi a pregnant dew-lapped she-goat. One (offering of cooked rice to Aditi is prescribed) in the procedure of *iṣṭis*.[1] One (offering of cooked rice to Aditi is prescribed) in connection with the *Vrātyastoma*.[2] Four offerings (to Aditi are prescribed) in the *Aśvamedha*, namely, of cooked rice to *viṣṇupatnī* Aditi, of the *haṁsasāci* bird to Aditi, of three cows (marked with symbols) in red (and some other colour), and one of the three female sheep intended for Aditi. Two (offerings of cooked rice to Aditi are prescribed) in the (*Kaukilī*) *Sautrāmaṇī*. (In the *Gavām ayana*) a barren she-goat is to be offered to Aditi; and (on the next day) the eighteenth cup (of Soma-juice is to be offered to Aditi).

Three kinds of sacrificial procedure (as regards the number of the prayājas) govern (the performance of) a sacrifice, namely, *pañcaprayāja*, *navaprayāja*, and *ekādaśaprayāja*. In the New-moon and the Full-moon sacrifices and the Optional *iṣṭis*, there are five prayājas; in the *Cāturmāsyas*, there are nine prayājas; and in the Animal-sacrifice and in the Soma-sacrifice, there are eleven prayājas. These six, namely, the *Agnyādheya*, the *Agnihotra*, the New-moon and the Full-moon sacrifices, the *Cāturmāsyas*, the Animal-sacrifice, and the Soma-sacrifice are intended for all purposes even though their ritual may be different. It is said in the *Brāhmaṇa*: When one takes out his sacred fire (every morning and evening), he thereby wins a thousand desire-yielding cows. When one offers the *Agnihotra*, (he) thereby (wins) a thousand (desire-yielding cows). This itself (namely, a thousand desire-yielding cows,) is the measure (of the fruit derived from the performance) of the *Vaiśvadeva-parvan* (in the *Cāturmāsyas*). This (*parvan*) is, indeed, the first among the *parvans* (in the *Cāturmāsyas*). Still greater good, indeed, ensues from the (three) succeeding (*parvans*). One who performs an Animal-sacrifice wins all the worlds. The other sacrifices are, indeed, performed for (the fulfilment of only) one (specific) desire (each); (but) the Animal-sacrifice and the Soma-sacrifice (are performed) for (the fulfilment of) all desires.

[27.14]—Now we shall explain such of the formulas, with which the sacrificer has to follow the different offerings, as are not mentioned in the Veda. The sacrificer should follow the *vaimṛdha* offering either with *indrasya vaimṛdhasyā 'haṁ devayajyaye 'ndriyāvy asapatno vīryavāñ chrīmān bhūyāsam*, or with *...asapatno vīryavān bhūyāsam*. He should follow the offering to Parjanya with *parjanyasyā 'haṁ devayajyayā suyavaso bhūyāsam*, and that to Soma either with *somasyā 'haṁ devayajyayā pra prajayā ca paśubhiś ca janiṣīya*, or with *...devayajyayā suretā reto dhiṣīya*. He should follow the offering to Savitṛ with *savitur ahaṁ devayajyayā svastimān paśumān*

1. An offering of cooked rice to Aditi is prescribed in the *Kāmyeṣṭi* to be performed while proceeding to the battlefield for war. See *Śrautakośa*, Vol. I, English Section, Part II, p. 629.

2. An offering of cooked rice to Aditi is to be made together with that of the *paśupuroḍāśa* in connection with the animal-offering called *Anūbandhyā*. See *BaudhŚS* 18.25.

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bhūyāsam; that to Sarasvatī with *sarasvatyā aham devayajyayā vācam annādyam puṣeyam*; that to Sarasvant with *sarasvato 'ham devayajyayā śraddhāmanā bhūyāsam*; that to Pūṣan with *pūṣṇo 'ham devayajyayā puṣṭimān paśumān bhūyāsam*; that to Maruts with *marutām aham devayajyayā prāṇair ṛdhyāsam*; that to Viśve Devas with *viśveṣām devānām aham devayajyayā prāṇaiḥ sāyujyam gameyam*; and that to Dyāvāpṛthivī either with *dyāvāpṛthivyor aham devayajyayo 'bhayor lokayor ṛdhyāsam* or with ...*devayajyayā bhūmānam pratiṣṭhām gameyam*. He should follow the offering to Vājins with *vājinām aham devayajyayā retasvī bhūyāsam*; that to Varuṇa with *varuṇasyā 'ham devayajyayā dharmabhāg bhūyāsam*; that to Ka with *kasyā 'ham devayajyayā śaviṣṭho bhūyāsam*; that to Viśvakarman with *viśvakarmaṇo 'ham devayajyayā viśvāni karmāṇy avarundhīya*; that to Aditi with *adityā aham devayajyayā 'ṁhaso mucyeya*; that to Vāyu with *vāyor aham devayajyayā ratnabhāg bhūyāsam*; that to Sūrya with *sūryasyā 'ham devayajyayā sudṛśīko bhūyāsam*; that to Agni-Viṣṇu with *agnāviṣṇvor aham devayajyayā vīryavān bhūyāsam*; that to Viṣṇu with *viṣṇor aham devayajyayā śipiviṣṭo bhūyāsam*; and that to Aryaman with *aryamṇo 'ham devayajyayā suvargam lokam gameyam*. The sacrificer should thus follow the offering to a particular divinity with the relevant formula.

The cakes on eight potsherds, in respect of which there is no specific injunction, are said to be modifications of the cake intended for Agni; those on eleven potsherds are said to be modifications of the cake intended for Agni-Soma; and those on twelve potsherds are said to be modifications of the cake intended for Viśve Devas. A cake on one potsherd and a cake (baked) on the earth regarded as potsherd are said to be modifications of the cake intended for Dyāvāpṛthivī. Other (kinds of cakes) than these are said to be modifications of the cake intended for Agni. The various kinds of cooked rice are said to be modifications of the cooked rice intended for Soma (in the *Vaiśvadeva-parvan*). Curds, milk, *āmikṣā*, and animals are said to be modifications of the *sāṁnāyya* (in the New-moon sacrifice). The offering to Vanaspati is said to be a modification of the *sviṣṭakṛt* (connected with an animal-offering). The *upāṁśu* offerings are said to be modifications of the *upāṁśuyāja* (in the New-moon and the Full-moon sacrifices). It is said that there are (three types of identities, namely,) identity of the oblations, identity of the divinities, and identity of the potsherds. Among the identities in respect of the oblations, the divinities, and the potsherds, that of the oblations is of greater validity. Alternatively, the formula, *asya yajñasyā "gura udṛcam aśīya* should be employed to follow any offering (instead of the different formulas mentioned above).

BHĀRADVĀJA ŚRAUTASŪTRA

[1.1.10–2.6]—In the course of the rites relating to the divinities, one should always wear his sacred cord over the left shoulder and under the right arm, while, in the course of the rites relating to the manes, he should wear it over the right shoulder and under the left arm. One should perform the rites

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relating to the divinities by the right; he should perform them ending (each time) in the east or in the north. One should perform the rites relating to the manes in a contrary manner (that is to say, by the left and ending each time in the south). One should not turn his back towards the sanctuary of the sacred fires. One should not move the sacrificial utensils round himself or round any one else. One should enter into and depart from the sanctuary of the sacred fires by the northern side. Wherever the word *juhoti* occurs, it means that one should take up clarified butter into the *juhū* and offer it on the āhavanīya fire. When there is no specific injunction to the contrary, the adhvaryu should perform the rite. If the adhvaryu is otherwise occupied, the āgnīdhra should perform it. The sacrificer should perform the rite which is indicated by the word *upatiṣṭhate* or *anumantrayate*. Only one rite is to be performed with one mantra. (In the *sūtra*) only the beginning of a mantra is (usually) mentioned. A mantra should be regarded as ending at the beginning of the following mantra. One should commence the relevant action as soon as the relevant mantra has been completely recited. If a mantra is short but the action, which is to be performed with that mantra, is long, one should murmur that mantra at the commencement of that action. Where there are injunctions like 'One should offer oblation with the two verses', 'One should offer oblation with the five verses', etc., one should offer an oblation with each of those verses. If, in the course of a sacrifice, one is required to repeat the same action several times, he should not repeat the relevant mantra (each time). One should offer oblations on the fire which has been made to flare up.

[1.16.5–17.3]—The spoon should be made of the *khadira* wood; so too, the wooden sword, the yoke-pin, and the vessel for carrying the *prāśitra* (should be made of the *khadira* wood). The *juhū* should be made of the *palāśa* wood, the *upabhṛt* of the *aśvattha* wood, and the *dhruvā* and the *agnihotrahavaṇī* of the *vikaṅkata* wood. A ladle should be of the measure of a span or of the distance between the elbow and the tip of the little finger (*aratni*). Its bowl should be towards the side of the skin, and its handle towards the side of the root. It should have a wide opening like the lip of an elephant or the feather of a crow or the mouth of a swan. According to Āśmarathya, for those utensils, in connection with the preparation of which the wood of no specific tree is prescribed, one should use the wood of any tree (which is considered to be) fit for sacrificial purpose. According to Ālekhana, in such cases, one should use the *vikaṅkata* wood. The utensils, by means of which no offering is to be made, should be made of the *varaṇa* wood. It is said in the *Brāhmaṇa*: Therefore, the offering made by means of the utensils of the *varaṇa* wood is not desirable. One should not make such an offering.

[3.13.12]—One should continue to perform the New-moon and the Full-moon sacrifices as long as he lives or for a period of thirty years.

[6.15.5–17; 6.16 1–3, 5]—The characteristic features of the New-moon and the Full-moon sacrifices are to be made applicable to all *iṣṭis* and the

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Animal-sacrifices. These features, however, become extinct on account of (ritual) accomplishment, prohibition, and counter-injunction. The substance which is substituted in a modification-sacrifice for the one in the norm-sacrifice, is governed by the characteristics of the latter. For instance: *śara* grass for *barhis*; *śyāmāka*-grains for paddy; a vessel for potsherds; and cooked rice for a cake. One should make the necessary changes (in the formulas). One should determine the modification from the common characteristics. For instance: The oblations intended for one divinity are the modifications of the oblation for Agni; the oblation intended for two or more divinities is the modification of the oblation for Agni-Soma or for Indra-Agni. The oblation to the norm-divinity is, however, an exception to this rule. For instance: The cake for Indra and the cooked rice for Soma (would not be the modifications of the oblation for Agni, but) would retain the character of the oblation for the norm-divinity. Where a different oblation is prescribed for the norm-divinity, such as a cake for Viṣṇu, the characteristics of the oblation are to be regarded as predominant (when compared to those of the divinity). One should perform an *iṣṭi* or an Animal-sacrifice or a Soma-sacrifice either on the new-moon day or on the full-moon day. What one should do if the *parvan* extends over two days is clear. He should perform the rites connected with the *parvan* on the first day, and perform the *iṣṭi* on the second day. If the *parvan* extends over one day only, he should first perform the rites connected with the *parvan*, and then immediately perform the *iṣṭi*.

Optionally, one may combine the modification-sacrifice either with the New-moon sacrifice or the Full-moon sacrifice. However, in such cases, the New-moon sacrifice or the Full-moon sacrifice is to be regarded as more predominant. At the same time, such characteristics of an *iṣṭi* or an Animal-sacrifice, as have been directly mentioned, should be regarded as predominant. If the number of the *sāmidhenī* verses increases, one should correspondingly increase the number of the fire-sticks. If, on the other hand, the number of the *sāmidhenī* verses decreases, the number of the fire-sticks should be as in the norm-sacrifice.

[9.1.1–7]—If there occurs any error in the procedure of the ritual, one should perform the expiation-rite (prescribed in that connection). If more expiation-rites than one are prescribed in connection with a single error, one should perform all of them, since there is a different reason for each of them. The errors in the sacrificial procedure are counteracted by murmuring (of mantras), offerings, and *iṣṭi*. One should perform an expiation-rite immediately after an error has occurred in the sacrificial procedure. After the error has been counteracted, one should perform that particular rite again. If there is no specific injunction to that effect, one need not perform the entire sacrifice again.

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ĀPASTAMBA ŚRAUTASŪTRA

[24.1]—We shall now explain (the general rules of) sacrifice. The three social orders, namely, Brāhmaṇa, Rājanya, and Vaiśya, are entitled to perform a sacrifice. A sacrifice is to be performed with the three Vedas, namely, the *Ṛgveda*, the *Yajurveda*, and the *Sāmaveda*. The New-moon and the Full-moon sacrifices are to be performed with the mantras from the *Ṛgveda* and the *Yajurveda*. The *Agnihotra* is to be offered with the mantras from the *Yajurveda*. The *Agniṣṭoma* is to be performed with the mantras from all the (three) Vedas. The verses from the *Ṛgveda* (are to be recited) and the *sāmans* from the *Sāmaveda* are to be chanted in loud tone. The verses and formulas from the *Yajurveda* are to be recited in low tone. However, the formulas connected with the causing to announce, the announcement, the choosing of the hotṛ, the conversation, and the calling out are to be uttered in loud tone. The *sāmidhenī* verses should be recited in middle loud tone. The mantras preceding the ājyabhāgas and those of the *prātaḥsavana* (in a Soma-sacrifice) should be recited in a low loud tone. The mantras relating to the rites between the ājyabhāgas and the *sviṣṭakṛt*-offering as also those relating to the *Mādhyaṁdinasavana* (in a Soma-sacrifice) should be recited in middle loud tone. The mantras relating to the rites following the *sviṣṭakṛt*-offering as also those relating to the *Tṛtīyasavana* (in a Soma-sacrifice) should be recited in high loud tone. The speed of recitation should correspond (with the tone). The hotṛ should do his duties with the *Ṛgveda*, the adhvaryu with the *Yajurveda*, the udgātṛ with the *Sāmaveda*, and the brahman with all the (three) Vedas. Where there is a specific injunction or where there is a conflict (of duties), another officiating priest should do the relevant duty. Only Brāhmaṇas should officiate as priests. The sacred fires are formally set up once for all the sacrifices. In a rite indicated by the word *juhoti*, the oblation-material should be understood to be clarified butter. The adhvaryu should be understood to be the performer. The *juhū* should be understood to be the sacrificial utensil. If the *juhū* is being used for some other rite, one should offer the oblation by means of the spoon. One should offer the oblation on the āhavanīya fire. The sacrificial utensils should be maintained from the time of the setting up of the sacred fires throughout one's life. They should be refined in each sacrificial performance. The *Mantra* and the *Brāhmaṇa* constitute the ultimate authority for (the performance of) a sacrifice. The *Mantra* and the *Brāhmaṇa* are together called the Veda. The *Brāhmaṇa* contains the injunctions for the procedure of a sacrifice. The remaining portion of the *Brāhmaṇa* is *arthavāda*. It consists of censure, laudation, another's accomplishment, and the story of the past. The portions other than these are the mantras. Whatever is not included in the Veda is not mantra; for instance, the formula relating to the *pravara*, *ūha* (change in the mantras), and the uttering of one's name. The rattling of the chariot and the sounding of the drum also are not mantra. The restrictions relating to the study of the mantras are not applicable to their ritualistic application, for, the purposes in the two cases are different.

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Normally only one rite is performed in the accompaniment of one mantra. Even though a rite is to be performed several times, or even though a rite is made up of several ritualistic actions, the mantra relating to it is to be recited only once.

If several occasions for scratching the body, sleep, crossing the river, having rain-drops fall on the body, and seeing impure things occur without break of time, (the relevant mantra should be recited) similarly (that is, only once). The mantra relating to the setting out on a journey should, however, be recited only once until the fulfilment of the purpose.[1] Even in connection with the rites which do not involve direct action, (the mantra should be recited) similarly (that is, only once). The call to the preparer of the oblation-material, the *adhvrigu* call, the puronuvākyā and the hymn addressed to Manotā should be repeated, if the relevant rites are to be performed at different times. Only where there is a specific injunction to that effect, should one rite be performed with more mantras than one.

[24.2]~ In respect of the mantras to be recited by the hotṛ, and those to be recited by the sacrificer, (one should understand) aggregation. (That is to say, all the mantras, which have been mentioned in connection with a particular rite, should be recited.)[2] If more puronuvākyās or yājyās (than necessary) are prescribed, one should understand them to be alternative. One should understand the numbers[3] also to be alternative. In connection with the purchase of Soma plant, the giving away of *dakṣiṇā*, and consecration (of the sacrificer), aggregation (of the prescribed articles should be understood). One should touch water after the rites relating to Rudra, Rakṣases, Nirṛti, and Pitṛs, as also after cutting, breaking, discarding, and touching oneself.~ The strands which are to be entwined together should first be each twisted by the left and then they should be twisted by the right. The strand which is not to be joined with another should be twisted by the right.~ For all the principal offerings mentioned under a single topic, the procedure should be common. The procedure should be relevant to the topic. Where there is no injunction to the contrary, the procedure should be common (to all principal offerings). Only where there is a specific injunction to that effect, should (the principal offerings) be independent of one another. The cake on eight potsherds to Agni, the cake on eleven potsherds to Agni-Soma, and the *upāṁśu* offering—these are the principal offerings in the Full-moon sacrifice. Other offerings are subordinate to these. The cake on eight potsherds to Agni and the cake either on eleven potsherds or twelve potsherds to Indra-Agni are the principal offerings in the New-moon sacrifice of one who has not already performed a Sōma-sacrifice. If the sacrificer is one who has already performed a Soma-sacrifice, *sāṁnāyya* should be the oblation of the second offering (for Indra or Mahendra). A Brāhmaṇa sacrificer who has not already performed a Soma-sacrifice should not offer

1. One need not repeat the mantra while moving from place to place.

2. CALAND takes this *sūtra* to mean that both the hotṛ and the sacrificer should recite their respective mantras simultaneously, if such an occasion arises. But see MAX MÜLLER, SBE xxx, 328.

3. For instance, of the articles of *dakṣiṇā*.

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the cake to Agni-Soma in the Full-moon sacrifice. A sacrificer, belonging to any of the three social orders, who is a *sāṁnāyya*-offerer, should not offer a cake to Indra-Agni in the New-moon sacrifice. Since the time for the *Piṇḍapitṛyajña* is separately mentioned, that rite should not be regarded as being subordinate to the New-moon sacrifice. Also, just because the *Piṇḍapitṛyajña* is prescribed side by side with the New-moon sacrifice (it should not be regarded as being subordinate to the latter). (Further) since the *Piṇḍapitṛyajña* is prescribed even where the New-moon sacrifice is prohibited (it should not be regarded as being subordinate to the latter). The principal offering is to be made together with the subordinate rites.

[24.3]—The principal offering is mentioned with reference to the place, time, or performer. Only such principal offering as is directly mentioned should be performed together with the subordinate rites. The *darvihoma* is, however, independent. The injunction regarding the *darvihoma* is laid down by the word *juhoti*. It is to be offered with *svāhā*. (In the *darvihoma*), a spoonful of clarified butter (is to be taken up into the *juhū*) only once. If more oblations than one are to be offered, one should take up the necessary number of spoonfuls of clarified butter (into the *juhū*) all at once. Or one should not take up the spoonfuls of clarified butter (into the *juhū*) all at once. Except in the *Agnihotra*, one should not put a fire-stick on the fire (before the offering of the *darvihoma*). One should sit down towards the west of the fire, bending his right knee (and placing it upon his lap), or without doing so, and then offer the *darvihoma*. (However,) if there is a specific injunction (to the contrary), one should offer that oblation according to that injunction. One should step beyond (the altar) towards the south along the rear of the āhavanīya fire, stand facing towards the north, and then offer the various oblations. (However,) if there is a specific injunction (to the contrary), one should offer that oblation according to that injunction. In connection with all the offerings except the *darvihoma*, there should be the causing to announce, the response, the reciting of the puronuvākyā and the yājyā, the taking up of four portions including the spreading out of clarified butter as base and the pouring out of clarified butter over the oblation, and the utterance of *vaṣaṭ*. One should offer the oblation either after or at the utterance of *vaṣaṭ*, fill in the cups with Soma-juice (in a Soma-sacrifice) at the utterance of the formula, *upayāmagṛhīto 'si....*, and lay down (in the *Cayana*) bricks at the utterance of *tayā devatayā 'ṅgirasvad dhruvā sīda*. If more sacrificial cakes than one are to be baked, one should separate (each portion of dough) with the formula, *yathābhāgaṁ vyāvartadhvam*. In the case of the last two portions, he should say *yathābhāgaṁ vyāvartethām*, and also mention the names of the divinities with reference to those portions. If cooked rice and cake are to be offered, the rice-grains intended for each of them should be separated (into two portions) before being poured out on the lower crushing stone. One should allot each portion to the respective divinity. In that case, the word *idam* should be commonly used to denote the group of divinities. Even if

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(the order of the oblations of cooked rice and cakes) is intermingled, (the word *idam* should be common). While laying down the potsherds, one should place the vessel for cooking rice with the first formula, (namely, *dhruvam asi...*). One should change the word *dhruvam* in that formula to *dhruvo*. While purifying the flour (for the cakes) one should purify the rice-grains. At the time of placing the cakes (on the potsherds), one should put rice-grains into the vessel with the same formula. One should place the cooked rice, without scooping it out, (within the altar). In the New-moon and the Full-moon sacrifices, there should be fifteen *sāmidhenī* verses. In the *iṣṭis* and the Animal-sacrifices, in connection with which there is a specific injunction to that effect, there should be seventeen *sāmidhenī* verses. The injunction that "One should perform the optional *iṣṭis* in *upāṁśu* manner" means only this, namely, that in those *iṣṭis*, only the principal offerings (not the subordinate rites) should be performed in *upāṁśu* manner. The New-moon and the Full-moon sacrifices constitute the norm of all *iṣṭis*. They also constitute the norm of the animal-offering to Agni-Soma (in a Soma-sacrifice). The animal-offering to Agni-Soma is the norm of the *savanīya* animal-offering. The *savanīya* animal-offering is the norm of the *ekādaśina* animal-offering. The *ekādaśina* animal-offerings constitute the norm of the multiple animal-offerings. The *Vaiśvadeva-parvan* is the norm of the *Varuṇapraghāsa-*, *Sākamedha-*, and *Śunāsīrīya-parvans*. The cake on one potsherd (intended for Dyāvāpṛthivī) in the *Vaiśvadeva-parvan* is the norm of all cakes on one potsherd. The *āmikṣā* intended for Viśve Devas is the norm of all *āmikṣās*. If there is a contradiction between oblation-material and its accomplishment, the oblation-material should be regarded as being dominant. If there is a contradiction between the purpose of a sacrifice and oblation-material, the purpose of the sacrifice should be regarded as being dominant. One should not make any changes in the formulas to be employed in a norm-sacrifice. In a modification-sacrifice, one should make the necessary changes in the formulas except those which are of the nature of *arthavāda*. *Arthavāda* means a formula in which a different thing is spoken of. If the prescribed oblation-material is not available, one should take up a substitute of similar nature. He should adopt with reference to it the procedure prescribed in connection with the original material. If the oblation-material is lost in part, one should conclude the rite by means of the remaining portion.

[24.4]—No substitute may be employed for the sacrificer, (and his wife), the sacred fires, the divinities, the mantras, the sacrificial procedure, and the prohibition (of certain materials). The characteristics of the norm are revoked by counter-injunction, prohibition, and suppression of purpose. The *Agniṣṭoma* is the norm of the *ekāha* sacrifices. The *dvādaśāha* sacrifice is the norm of the *aharganas*. The *gavām ayana* is the norm of sacrificial sessions going on for years together. In the case of a number of sacrifices (to be performed with the same objective but at different

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times), the *Agniṣṭoma* sacrifice performed at first is the norm. There should be *uttaravedi* in the *Agniṣṭoma*. In the other Soma-sacrifices except the *Sādyaskra*, the *Vājapeya*, the *Ṣoḍaśin*, and the *Sārasvata* sacrificial session, *Agnicayana* is allowed. Before commencing any sacrifice, one should formally pronounce his desire in respect of it. Before commencing a subordinate rite, one should also formally pronounce his desire in respect of that rite. If the mantras are few and the rites many, one should divide the mantras as also the rites into two groups (each), and accomplish the first group of rites with the first group of mantras, and the second group of rites with the second group of mantras. If the rites are few and mantras many, one should perform those rites with one mantra each, and regard the remaining mantras as optional. For instance, (even though) the trees recommended for a sacrificial post (are many, the first one mentioned should be regarded as principal and the remaining ones as optional). The reduction or repetition (of the formulas) should be towards the end (of the group of formulas). Since the principal offerings are prescribed first, the rites which may be newly prescribed should be performed in the end. If more animals than one of the same kind are to be offered at a time, the cooking vessel, the heart-pike, and the *vapā-śrapaṇī* should be used combinedly. If (however) animals of different kinds are to be offered, they have to be cooked separately and, therefore, separate utensils should be used. The divinities should be mentioned in the yājyā for the offering to Vanaspati, which is a modification of the *sviṣṭakṛt*-offering, because the divinities are mentioned in the norm. The *prima facie* view is: One need not perform the *Anvārambhaṇīyeṣṭi* at the beginning of a modification-sacrifice, because that sacrifice would fall within the period of the norm; and the *Anvārambhaṇīyeṣṭi* is performed even for the sake of it (= the modification-sacrifice). The conclusion is: It should be performed (at the beginning of a modification-sacrifice), because the time (for the modification-sacrifice) does not constitute a part (of the time, namely, the lifelong period mentioned in connection with the New-moon and the Full-moon sacrifices); also because the undertaking of the modification-sacrifice is different (from that of the New-moon and the Full-moon sacrifices). For each specific purpose, one should carry forth the (āhavanīya) fire (from the gārhapatya fire). Just as the sacred fire, when consigned (into the kindling woods), becomes secular, so too it becomes secular as soon as its purpose is served.

[2.12.5] ≡ Bhār. 6.16.5.

[3.14.8–10]—If the New-moon and the Full-moon sacrifices are to be performed for the fulfilment of any one desire, that desire should be for heaven. Or the New-moon and the Full-moon sacrifices should be performed for the fulfilment of more than one desire. In this latter case, one should pronounce all the desires (including that for heaven) simultaneously. Or one should pronounce a different desire at each (Full-moon) sacrifice.

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[4.1.2-7]—The observance of the vow of celibacy, the giving away of *dakṣiṇā*, the procuring of the necessary material for the sacrifice, and the pronouncement of desires—these are the duties of the sacrificer. The sacrificer should murmur the benediction-formulas referring to himself and the mantras which are not directly connected with the sacrificial procedure. He should pray and follow the rites with the relevant mantras. On *parvan*-day, he should have his hair and beard shaved off. It is the view of the Vājasaneyins that he should also have the hair on his body shaved off even if it may be short. When he is going to perform a sacrifice, he should touch water with *vidyud asi vidya me pāpmānam ṛtāt satyam upaimi*. He should touch water in this manner in all sacrifices.

[9.1.1-6] ≡ Bhār. 9.1.1-7.

SATYĀṢĀḌHA ŚRAUTASŪTRA

[1.1]~ Mantras are intended for being employed in connection with sacrificial rites. If mantras are incapable of being employed, they may be employed even in connection with non-*śrauta* rites. For instance, the mantras, *gṛhṇāmi te suprajāstvāya...*[1], *imāṁ khanāmy oṣadhīṁ...*[2], and *vaha vapāṁ jātavedaḥ...*[3], are prescribed in connection with *smārta* rites. The mantras, whose ritual application is prescribed in the *Brāhmaṇa* should be employed as such; others should be employed in the light of the indicatory marks. We shall now explain the ritual application of the mantras other than these. The (extra) mantras from the *Ṛgveda* should be employed in the *pāriplava-śastra*. If the *stomas* are in excess, the *sāmans* based on them should be chanted in connection with the *mādhyaṁdinapavamāna* and *ārbhavapavamāna*. The extra mantras (from the *Yajurveda* and the *Atharvaveda*) should be employed in the norm-sacrifices in connection with the rites for which no mantras have been prescribed. However, such mantras as concern certain rites should be regarded as intended for those rites. For instance, the mantras dealing with the *Vājapeya* and those mentioned as the puronuvākyās and the yājyās should be employed in the respective contexts.~ The rites in the *Jyotiṣṭoma*, preceding the offering of the animal to Agni-Soma, which are to be performed with all (the three) Vedas, should be performed in *upāṁśu* manner. A group of words, through which a complete sense is conveyed, should be regarded as constituting a mantra.~ The *hautra*-mantras should, however, be recited while an action is going on.~ The rites intended for a different purpose should be performed only with one (substance). For instance, one should put down (the chaff of grains) by means of only one potsherd; (in a sacrifice involving a number of sacrificers) the pole of *udumbara* to be erected in the *sadas* should be of the height of (only one) sacrificer.~ One should wear his sacred cord over the left shoulder and under the right arm while going through the rites relating to the Pitṛs in the New-moon and the Full-moon sacrifices and the *Agnihotra*. This rule is not applicable to other perfor-

1. See: *AV* 14.1.50. 2. *ṚV* 10.145.1. 3. *VS* 35.20.

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mances. If the injunctions are combined, more principal offerings than one should be made simultaneously. Such of the subordinate rites as serve the purpose of all the principal offerings should be performed combinedly. Other subordinate rites should be performed separately. If the principal offerings are to be made at different times, the subordinate rites should be performed separately. The time, the place, the performer, and the sacred fire of the principal offering should be regarded respectively as the time, the place, the performer, and the sacred fire of its subordinate rites. The divinity of the *upāṁśu* sacrifice should be Agni-Soma or Viṣṇu or Prajāpati.

[3.1] (For the Brāhmaṇa, the Rājanya, and the Vaiśya) the *Agnihotra* and the New-moon and the Full-moon sacrifices are obligatory. A Soma-sacrifice is obligatory to a Brāhmaṇa. As soon as one has set up the sacred fires, the *Agnihotra* and the New-moon and the Full-moon sacrifices become obligatory to him. For a Niṣāda or a Rathakāra, who has set up the sacred fires, the *Agnihotra* and the New-moon and the Full-moon sacrifices become obligatory. These rites become obligatory to one whose parents (if) living have been performing those rites. Other sacrifices become obligatory after one has commenced them.

[3.8] (In a *darvihoma*) the adhvaryu should take up (in the *juhū*) a spoonful of clarified butter without reciting any mantra, step beyond (the altar) along the front of the āhavanīya fire-place, stand towards the south, and offer an oblation on the āhavanīya fire by means of the *juhū* with *svāhā*. If two or more oblations are to be offered, one should take up as many spoonfuls as the number of oblations, and offer them one by one after first having put on the fire the relevant number of fire-sticks. Where a group of oblations is prescribed together with a group of mantras, one should consecutively offer one oblation with one mantra. We shall now mention the places (other than the āhavanīya fire) where oblations are to be offered, when indicated by the word *juhoti*: (they are) a naturally desolate spot, a crevice, a bunch of *darbha-blades*, and a post. When an offering is to be made on something different from the āhavanīya fire, one should make the offering on that substance held over the āhavanīya fire-place. The principal offerings in the New-moon and the Full-moon sacrifices are extended to all the succeeding sacrifices, except the offerings of Soma, *gharma*, and the *darvihomas*. Those principal offerings are to be accompanied by their subordinate rites.

If there is a contradiction between the subordinate rites relating to the principal offerings in a norm-sacrifice and those relating to the principal offerings extended to a modification-sacrifice, the foremost (that is, the subordinate rites relating to the principal offerings in the norm-sacrifice) prevails; the multiplicity of principal offerings prevails upon the foremost; the context prevails upon the multiplicity; the direct injunction regarding the principal offering prevails upon the context; the direct injunction regarding the subordinate rite prevails upon the direct injunction regarding the principal offering.

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Materials depend upon rites; in the norm-sacrifice, by reason of the rite, the materials meet with accomplishment. If there is no rite, the material together with the accomplishment falls back. For instance, in connection with the (golden) *kṛṣṇalas*, there is no pounding. If, however, any other material is substituted for the same purpose, the accomplishment takes place. For instance, the characteristics of potsherds are transferred to a cooking vessel and those of paddy to *śyāmāka* grains. If a material is prohibited in a sacrifice, its accomplishment also becomes prohibited. When an oblation is prescribed to be prepared in milk, one should first purify that milk with the formula, *devas tvā savito 'tpunātu...*. He should recite over the milk the formula, *payo devā 'greṣv agre...*. Similarly, when an oblation is prescribed to be prepared in clarified butter, one should make the relevant change. If in any one sacrifice different kinds of grains are to be used, one should take up only one mortar, one pestle, one winnowing basket, and one skin of black antelope for all of them. He should call out the preparer of oblation-material at the pounding of the first kind of grains, and release his speech at the pounding of the last kind of grains.

[6.4] = Baudh. 24.14. One should follow the offering to Aditi with *adityā ahaṁ devayajyayā prajaniṣīya prajayā ca paśubhiś ca*; that to *indriyavant* Indra with *indrasye 'ndriyāvato 'haṁ devayajyaye 'ndriyāvī paśumān bhūyāsam*; and that to *trāṭṛ* Indra with *indrasya trātur ahaṁ devayajyayā trāto bhūyāsam*.

[15.1.1–7] ≡ Āp. 9.1.1–7.

VAIKHĀNASA ŚRAUTASŪTRA

[20.1] One should meditate on Nārāyaṇa in order to remove any unknown deficiency.

MĀNAVA ŚRAUTASŪTRA

[1.1.3.40–44]—The oblations should be cooked over the gārhapatya fire. They should be offered on the āhavanīya fire. The sprinkling of water by means of the hand with the palm turned upwards, the purifying, and the cleansing should be done three times each. (The relevant rites) relating to the sanctuary of the sacred fires should be gone through with the help of *darbha*-blades.

[3.1.1–5]—The brahman should offer the expiation-oblations by means of the spoon. If any defect develops in the oblation, one should cast away that oblation in water and wash the utensils clean. A copper vessel should be scrubbed; a wooden vessel should be heated; and an earthen or a golden or a silvern vessel should be washed by means of water. If any rite is passed over, it must be gone through; if any accomplishment is missed, one should offer the necessary expiation-oblation. If any material exceeds (the necessary quantity), one should use it up either with the relevant mantra or without reciting any mantra.

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[11.1, 2]—Now we shall explain the procedure for receiving *dakṣiṇā*.[1] One should not receive *dakṣiṇā* if he has not studied the Veda, if he is impure, if he has not worn his sacred cord over the left shoulder and under the right arm, if he has not let loose the lock of hair on the crown of his head, or if he is distressed. He should not receive it at a place where there is no water; nor should he receive it at an improper time. The *sāvitra* formula should precede and the formula, *ka idam...*, should succeed the formula relating to the *dakṣiṇā*. With the formula (modified as) *prajāpataye tvā*, he should receive a female or an elephant or a male or land or any other living being or grains or cultivated land. With the formula (modified as) *candrāya tvā*, he should receive a plough. With the formula (modified as) *yamāya tvā*, he should receive one-hoofed animal. With the formula (modified as) *rudrāya tvā*, he should receive a cow. With the formula (modified as) *agnaye tvā*, he should receive gold or zinc or lead or iron. With the formula (modified as) *gnās tvā 'kṛntann apaso 'tanvata dhiyo 'vayan bṛhaspataye tvā*, he should receive a garment. With the formula (modified as) *uttānāya tvā*, he should receive an inanimate object. With the formula (modified as) *viśvebhyo devebhyas tvā*, he should receive an umbrella or a house or a village. With the formula (modified as) *śrīkāmāya tvā*, he should receive a bed. With the formula (modified as) *indrāgnibhyām tvā*, he should receive a goat or a sheep or a buffalo. With the formula (modified as) *varuṇāya tvā*, he should receive a pot filled with water or a well or a tank. With the formula (modified as) *samudrāya tvā*, he should receive a water-vessel or a conch or a shell or coral or anything relating to sea. With the formula (modified as) *tvaṣṭre*, he should receive camels. With the formula (modified as) *somāya*, he should receive liquids or fluids or fragrant substances or garlands or plants. With the formula (modified as) *vaiśvānarāya tvā*, he should receive chariots. If the *dakṣiṇā* consists of a variety of objects which are not procured on the spot, he should formally receive it with the formulas, "Who on the earth looks upon thy good and evil? Āditya looks upon the good and evil. If the giver dies and the recipient lives, where does the *dakṣiṇā* stand while these two remain apart? Varuṇa receives the *dakṣiṇā* and hands it over to Viṣṇu. He (= Viṣṇu) gives wealth to all creatures when they are born again and again."

One should receive a female by the hand[2]; an elephant or a male or a piece of land or any other living being or grains by touching; a piece of cultivated land or animals by pointing out; a plough by pushing forward; a horse by touching the back; a cow by touching the tail; gold by taking hold of; a garment by wearing; an inanimate object by catching; an umbrella at the staff; a chariot at the poles; a village by entering into the middle part; a house by entering into; a bed by ascending; a goat by the ear; a sheep by the wool; a buffalo by the horn; a pot filled with water by

1. cf. *supra*, p. 208.
2. The next portion of the *sūtra* reads: *prasāre vīram bāhubhyām bāhukārīm abhiruhya*. The meaning of this is not clear. There is no corresponding text in the first *kaṇḍikā*.

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taking hold of; a well by looking into; a tank by descending; a water-vessel or a conch or a shell or coral or anything relating to the sea by taking; camels by means of a spike; asses and mules by raising with a whip; fluids by licking; fragrant substances by applying (to the body) and garlands by hanging them round the neck; plants by climbing; and food by taking. If the giver is a Brāhmaṇa, the relevant formula should be recited so as to be heard (by others); if a Rājanya, it should be murmured; if a Vaiśya, it should be recited in a low tone; if a Śūdra, one should go out of his house, touch water, and mentally go over the formula. One, who, knowing this, receives the *dakṣiṇā*, purifies the giver, purifies himself, purifies the *dakṣiṇā*, and realises that he knows the gods.

VĀRĀHA PAR. [Pratigrahakalpa] ≡ Mān.

MĀNAVA [8.2]—One should pour out clarified butter. If it is not available, oil should be its substitute. If even oil is not available, one should take up curds or milk. If even that is not available, one should mix flour of barley or of rice with water, and use it to serve the purpose of clarified butter. *Darbha*-grass should be used for strewing. If it is not available, one should use, for strewing, plants having joints, except *kaṭa*, *sīra*, *śūṣa*, *śuṇṭha*, *nala*, *parivāha*, *mūtapa*, and *balbaja*. The sticks in the faggot should be two spans long each. The (lower) kindling wood should be four *aṅgulas* thick, six *aṅgulas* broad, and twenty-four *aṅgulas* long. The point at a distance of eight *aṅgulas*, *plus* three, from the bottom is the birth-place of the god. One should churn out fire at that point. The enclosing sticks should be one *aratni* in length; the twig-strainer should be one span in length; the measure of a potsherd should be equal to the quarter of the surface of the palm. One should besmear eight potsherds with earth and arrange them in the gārhapatya fire-place. In this way, potsherds numbering thirty-three should be prepared. The greater the number of potsherds, up to the maximum of thirty-three, the smaller the size of potsherds; the smaller the number of potsherds, the larger the size. One should flatten the cake over all the potsherds. The rule that the cake should be of the size of a horse's hoof is rather vague, because horses are big and small. One should (therefore) understand it as the hoof of a horse which is three years old. A cake should be made of the flour of four handfuls of grains; even so the one for Dyāvāpṛthivī. The remaining portion of dough should be kept back as *piṣṭalepa*. At the third setting up of the sacred fires, the two ājyabhāgas should not be offered. So says Gautama. They should not be offered in an Animal-sacrifice and in a Soma-sacrifice. So says Vātsya. (The view of the Ācārya is that the ājyabhāgas) should be offered (in the above-mentioned sacrifices). The two ājyabhāgas are, indeed, the two eyes of the sacrifice. In that one leaves out the two ājyabhāgas, he leaves out the two eyes of the sacrifice. So is it said.

MĀNAVA [8.26]—Now we shall explain the *tīrtha*-ways. The first *tīrtha*-way is the one between the āhavanīya fire and the rubbish-heap; the second one is that between the *cātvāla* and the rubbish-heap; the third one

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is that between the *cātvāla* and the āhavanīya fire; the fourth one is that between the āhavanīya fire and the ladles; and the fifth one is that along the southern conjunction of the enclosing sticks. The first one belongs to Agni, the second one to Varuṇa, the third one to Vāyu, the fourth one to the Aśvins, and the fifth one to Viṣṇu.

We shall explain, one by one, (the rules in connection with) the movements through these ways. The *tīrtha*-way between the āhavanīya fire and the rubbish-heap is the way for the accomplishment or bringing in of the utensils, the sacrificer's wives (and) daughters, (goblets of) water, (vessels or ladles of) clarified butter, oblations, and fire-sticks, and also for milking. Between the *cātvāla* and the rubbish-heap is the entrance for the officiating priests and the approach-way for the sacrificer and those officiating priests who sit in the *sadas*.[1] Between the *cātvāla* and the āhavanīya fire is the way for carrying round the animal's tail and the animal's organs and for following with the omentum (along the rear) of the sacrificial post. The stepping up towards the south and the stepping back (towards the north) of the adhvaryu and the sacrificer are prescribed to be between the āhavanīya fire and the ladles. At the southern conjunction of the enclosing sticks is the *tīrtha* for the causing to announce, the addressing of the call, the *svāhā*-utterance, the *vaṣaṭ*-utterance, the reciting of the formula denoting obeisance, the putting of the fire-stick, and the offering of oblation. These are the five *tīrtha*-ways. The five Saṁvatsaras are stabilised within the five *tīrthas*. They constitute the Paṅkti metre. So is it said. The officiating priests who enter the fire-hall by a way other than the *tīrtha*-way die a premature death; those who enter by the *tīrtha*-way live the whole span of life. One who, knowing this, moves (properly), all his desires become fulfilled. If one moves (in the fire-hall) in a way other than that mentioned herein, half of his sacrifice is bound down by the fetters of Varuṇa; and his sacrifice does not reach the gods.

VĀRĀHA ŚRAUTASŪTRA

[1.1] To utter the words in a mantra in one tone and in one pitch is the rule. By *ājya*, one should understand clarified butter, by *patnī* the sacrificer's wife, by *sruc* the *juhū*, and by *agni* the āhavanīya fire. One should understand *hiraṇya* to mean gold. The oblation should be cooked and decorated on the gārhapatya fire. The fire-brand should be taken out from the dakṣiṇa fire. The officiating priests should be Brāhmaṇas, who are descended from a respectable Ṛṣi-family, young and endowed with progeny. One should heat the clarifying butter over the gārhapatya fire. The carrying round of fire, the purifying, the cleansing of the ladles and the spoon, the strewing round of the sacrificial grass, and the sprinkling round of water should be done in respect of the āhavanīya fire. The portions of Soma should be taken up by means of the *darvi*. One should offer to specific divinities the

1. The translation of this *sūtra* is tentative.

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oblations of materials as prescribed; to other divinities he should offer oblations of clarified butter.~ If the sacrificer is the eldest brother or the son of the eldest wife or one endowed with glory (*gataśrī*), the first portion should be taken up out of the eastern half (of the oblation); if he is the youngest brother or the son of the youngest wife or one desiring to become rich, the second portion should be taken up out of the eastern half.~ One should make the offering of a cup of Soma supported by the woollen filter.~ In the Full-moon sacrifice, the *upāṁśu* offering should be made to Agni-Soma; in the New-moon sacrifice, to Viṣṇu.~ One should offer a fire-stick on the fire at the utterance of *svāhā*. Whenever one has to establish the sacred fire, one should dig up the fire-place, sprinkle it with water by means of the hand with the palm turned downwards, and then establish the fire in it.~

KĀTYĀYANA ŚRAUTASŪTRA

[1.1.]~ A Rathakāra is entitled to set up the sacred fires.~ A Niṣāda chief is entitled to offer cooked *gavedhuka* grains.~ Since the *aupāsana* fire is mentioned in the Veda, (the *smārta* rites) should not be performed (on the *śrauta* fires).

[1.2]—~ One should perform an Optional sacrifice if he has a specific desire. The question of desire does not, however, arise in respect of the observances, incidences, the *agnihotra*, the New-moon and the Full-moon sacrifices, the *Dākṣāyaṇa*, the offering of the first fruits, and the Animal-sacrifice, and according to some teachers, the Soma-sacrifice and the *Cāturmāsyas*.~

[1.3]—*Ṛks*, *Yajus*, *Sāmans*, and the *nigadas* are denoted by the term mantra. A group of words in the *Yajurveda*, wanting nothing to complete their sense is a sentence. If the words in the *Yajurveda* want something to complete their sense, the elipsis should be supplied through the connected word.~ When, regarding any particular ritual, there is an indication to the effect "up to (*ā*) such and such a rite", (one should perform that ritual). Even when there is an indication to the effect "ending (*anta*) with such and such a rite", (one should perform that ritual).~ The rites, which are mentioned as a detached subject, are to be included only in the norm-sacrifice.~ The ladles should be of the measure of an arm (*bāhu*) in length; their bowls should be of the measure of the palm of a hand; their beaks should be on the side of the skin of the tree; their channels should be of the shape of the beak of a swan; and their handles should be on the side of the root (of the tree). The spoon should be one cubit (*aratni*) in length; and its bowl should be of the measure of the circle of the phalanx of the thumb. The wooden sword should be of the shape of a sword. The *prāśitraharaṇa* should be (round) like a mirror or (four-angled) like a goblet.~

[1.4]—~ When alternative oblation-materials are prescribed, one should (when required) take up the (recognised) substitute of that very

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material with which he had commenced the sacrifice. If the substitute is lost, one should use the prescribed material itself.~~

[1.5]—The order of the subordinate rites as prescribed by the scripture should be adopted. If there is a contradiction between the order indicated by the study of the text and that indicated by the meaning (of the text), the latter should be regarded as prevailing. The sacrificial test is dominant *vis-a-vis* the order indicated by the study of the text. Between the order of rites as obtained in the *Mantra* and that in the *Brāhmaṇa*, the former prevails over the latter. When one is required to perform more principal rites than one simultaneously, he should first perform that subordinate rite which is common to all of them. This rule is, however, not applicable to the constituent parts of a single subordinate rite. The filling in and the placing (of a Soma-cup), and the cutting out of portions and their offering should be regarded as constituting a single subordinate rite. According to Vātsya, if the oblation-materials are different (while the divinity is one), one should not regard it as one rite. If the time for an obligatory ritual comes while (another) sacrifice is in progress, one should (by priority) perform the obligatory sacrifice. But this rule is not applicable to the offering of the *ṣoḍaśin*-cup; for, there the order (of rites) prevails.[1] One need not heed the order of the study of the texts so far as the sacrifices, in respect of which specific fruits are mentioned, are concerned.

[1.6]—~~ Substitute is permissible in respect of the subordinate rite to be performed by the sacrificer.~~

[1.7]—~~ The place and time of the subordinate rites, (as prescribed in connection with the modification-sacrifice), prevail upon those in the norm-sacrifice. While repeating a rite in respect of a single material, one should recite the relevant mantra only once; for, (when the mantra is recited once) its purpose is duly served. One should, however, repeat the relevant mantras at the taking up (of the oblation-material), at the cutting and the spreading out (of the sacrificial grass), and at the taking up of clarified butter. When there is a specific injunction to that effect, one should not repeat the mantra at the taking up of clarified butter. When there is a specific injunction to that effect, one should not repeat the mantra at the taking up of the last (that is, the fourth) handful of the oblation-material. One should recite the relevant mantra only once on the occasions of evil dreams, crossing the rivers, showerings of rain, sight of unholy objects, and setting out at different stages of a journey, because there is oneness of time, material, and purpose (on these occasions). But if these contingencies occur at intervals of time, one should repeat the mantra. The ancillary rite, the time for which is not prescribed with the principal rite (that is, for which a different time is prescribed), should be performed only once, because it is not related to (any other rite). (Even though there are more animal-offerings than one in a Soma-sacrifice, there should be only one) sacrificial post. Even the

1. Though a specific time is prescribed for the offering of the *ṣoḍaśin*-cup, one should go through the rite in that connection only after the offering of the *ukthya*-cups.

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svaru (should be one). In the performance of a sacrifice, (one may take the help) of attendants; but, since the principal rite is directly related to the fruit, the sacrificer himself should perform it. The sacrificer himself should recite the mantras which are indicative of the person and should go through the sanctificatory rites. When there is a specific injunction to that effect, the sacrificer should do other things also. The officiating priests should perform the remaining rites as entrusted.

[1.8]—The mantras should be recited in one tone. Even those mantras which are employed in a sacrifice, except the *subrahmaṇyā*, the *sāmans*, the mantras to be murmured, the *nyūṅkha*, and the mantras to be recited by the sacrificer, should be recited in one tone. The different kinds of *dakṣiṇā* that are mentioned should be regarded as being optional; for one derives the fruit (even through one kind of *dakṣiṇā*). (In the Animal-sacrifice) the rites connected with faecal matter, oily portion of flesh, testis with penis, and large intestine should be performed combinedly. One should not pass between the gārhapatya fire and the āhavanīya fire (except for specific purpose). After having turned towards the relevant quarter, in a rite relating either to a divinity or to Pitṛs, one should again turn round towards the opposite quarter (after that rite is over).

[1.9]—Wherever there is a mention of *havis*, one should take up either paddy or barley. In the calls (to be addressed to the hotṛ by the maitrāvaruṇa, the word indicative of the oblation) should be employed in the genitive case, except for the forms *vapāyai* and *dhānāsomebhyaḥ*.

[1.10]—The *praiṣas* are to be understood as being mantras. At the time of the sacrifice, one should keep ready in advance at the place of sacrifice, the materials as required for various purposes. (One should spread out) the skins with the hairy side turned upwards and with the portion near the neck pointing towards the east. The rites relating to the oblations, which are mentioned later, should be performed later. When one has to take up a ladle or a spoon filled with clarified butter, he should support it with the *veda*; otherwise (that is, when it is without clarified butter), he should support it with the wooden sword. When there is neither the *veda* nor the wooden sword in his hand, he should hold *darbha*-blades. In any performance (wherein optional injunctions are prescribed), the higher the choice the higher the fruit. Giving away *dakṣiṇā*, being made to recite the relevant mantras, touching, giving a boon, choosing (an officiating priest), vow, and measurement—these apply to the sacrificer. In connection with digging, cutting, pounding, crushing, milking, and burning (which has been already accomplished), the relevant mantra should be recited (at the proper time). One should touch water after he has recited the mantra relating to Rudra, Rakṣas, Asura or *abhicāra* or Pitṛs, and after he has touched his heart.

[2.6.31-33]—One should not touch the cooked oblations till the time of offering. According to some teachers, one should cut out portions (of

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the cake) by means of the fleshy part of the thumb and the fore-finger.[1] One should throw out things (lying within the altar) only while he is spreading the *barhis*.

[2.8.7–9]—Whenever required, one should take up *darbha*-blades from outside the altar. The clarified butter to be used for the anointing of the sacrificial post (should be different from the clarified butter in the vessel).

[3.1.3–5] ≡ Āp. 24.1.12-14.

[3.2.22–3.3.1]—If (the number of prayājas) has increased, (one should,) in a similar manner, (take up clarified butter into the *juhū* from the *upabhṛt*, for every fourth prayāja). (He should do so) also in connection with the anūyājas.

[3.3.6–8; 13–19]—The sacrificer should follow the offerings of the prayājas subsequent to the fifth one with the formula relating to the fifth one.

[3.5.15, 16]—The formulas relating to the following of the anūyājas in the modification-sacrifice should bear the character of the adjacent formula in the norm-sacrifice. (That is to say, the sacrificer should follow the anūyājas, from the second to the fifth, in the modification-sacrifices with the formula relating to the second anūyāja in the norm-sacrifice; and from the sixth to the ninth, with the formula relating to the third anūyāja in the norm-sacrifice.)

[3.7.6]—Whenever the word *upāṁśu* is used together with a form of the root *car*, all the mantras relating to that particular rite should be recited in a low tone. When it is used without a form of that root, one should only utter the name of the divinity in low tone.

[4.2.45, 46]—(In the New-moon sacrifice) a sacrificer, who has already performed a Soma-sacrifice, should offer *sāṁnāyya*. Other sacrificers may do so if they wish.

[4.3]— The modification-sacrifices should not be performed on the *pratipad*.

[4.5.1–14]—In an Optional sacrifice, the name of the divinity should be uttered in a low tone. In the offering of the first fruits, the mantras relating to the offering of the cooked rice for Viśve Devas should be uttered in a low tone. The mantras relating to the offerings of all cakes on one pot-sherd, except the one intended for Varuṇa, should be uttered in low tone. The mantras relating to the offering to Prajāpati should be uttered in low tone. The mantras relating to the first animal-offering to Indra and the last animal-offering to *vayodhas* Indra in the *Sautrāmaṇī* should be uttered in low tone.

[6.10.17–25] ≡ Āp. 24.3.2–11.

1. According to the scriptures, one should cut out portions by means of a piece of wood or by means of hand.

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[25.1.1-12]—If an expiation-rite is not prescribed, (the brahman) should offer oblations with the *mahāvyāhṛtis*.[1] In connection with any error in the performance of the duties of the hotṛ, (the brahman) should offer an expiation-oblation on the gārhapatya fire with *bhūḥ*. If there is an error in the performance of the duties of the adhvaryu, (the brahman) should offer an oblation on the dakṣiṇa fire with *bhuvaḥ*; in a Soma-sacrifice, he should offer the oblation on the *āgnīdhrīya* fire. If there is an error in the performance of the duties of the udgātṛ, (the brahman) should offer an oblation on the āhavanīya fire with *svaḥ*. Each of these oblations should be of four spoonfuls of clarified butter taken up into the ladle. The brahman should moreover offer the *sarvaprāyaścitta* with *tvaṁ no agne...*[2], *sa tvaṁ no agne...*[2], *ayāś cā 'gne 'sy anabhiśastipāś ca satyam it tvam ayā asi | ayā no yajñaṁ vahāsy ayā no dhehi bheṣajaṁ svāhā, ye te śataṁ varuṇa ye sahasraṁ ye yajñiyāḥ pāśā vitatā mahāntaḥ | tebhir no adya savito 'ta viṣṇur viśve muñcantu marutaḥ svarkāḥ svāhā*, and *ud uttamaṁ varuṇa...*[3]. By way of an expiation-rite for an unrecognised error, one should offer oblations with each of the *mahāvyāhṛtis* and with all the *mahāvyāhṛtis* (together), and the *sarvaprāyaścitta* oblations (with the five verses mentioned above).

ĀŚVALĀYANA ŚRAUTASŪTRA

[1.1.1-3]—We shall now explain the ritual application of the *Ṛgveda*. The setting up of the sacred fires and other rites are accomplished with the help of three sacred fires. But, since the New-moon and the Full-moon sacrifices include all the subordinate rites, we shall describe those sacrifices first.[4]

[1.4.1-6]—According to Kautsa, an officiating priest other than the hotṛ should not recite the formulas relating to the throwing away of a *darbha*-blade from his seat and also the taking of his seat.

[1.5.30]—In connection with a yājyā, the name of the divinity, in connection with whose offering the puronuvākyā is to be recited but no call (*praiṣa*) is to be made, should be pronounced in the accusative case after first having uttered the *āgur*. The additional (*anvāyātya*) divinities are an exception to this rule.

[1.5.36-39]—(The hotṛ should restrain his speech) between (the recital of) the puronuvākyā and (that of) the yājyā. (He should restrain his speech) except when he is required to say something which is helpful to the sacrificial procedure. If he breaks the vow of silence, he should murmur either the verse, *ato devā avantu no...*[5], or some other verse addressed to Viṣṇu.

[1.12.1-7]—Now we shall explain the duties of the brahman. The duties concerning the sipping of water, the wearing of the sacred cord, and the general purity, which have been already stated in the case of the

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1. See: *KātŚS* 25.14.35. 2. *VS* 21.3, 4. 3. *VS* 12.12.
4. For the general rules given in *ĀśvŚS* 1.1.5-22, 2.8-22, and 3.14-21, 32-33, see *Śrautakośa*, Vol. I, English Section, pp. 347-351. 5. *ṚV* 1.22.16.

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hotṛ, should be understood to hold good even in the case of the brahman. At all the rites performed by the officiating priests, either while remaining stationary at one place or while moving about, the brahman should always be on the southern side. The quarter, outside the sanctuary towards which the officiating priests might proceed, should be regarded as the east. (It is with reference to this east, that the brahman should be on the southern side.) In such rites as are performed without reciting any mantra, the brahman may be sitting or standing. During the offerings made while standing and without the *vaṣaṭ*-utterance (he may be sitting or standing). On all other occasions, he should remain sitting.

[1.12.13–15]—The brahman should give the assent at the various rites. He should utter in a loud tone the word expressing the assent together with the *praṇava*. Or he should utter it in a loud tone excluding the *praṇava*.

[2.1.6–8]—If, in respect of the procedure of several rites, subsequent details are given in the same order, they should be respectively correlated. However, in the case of the puronuvākyās and the yājyās, two verses should be respectively related to one divinity each. If the puronuvākyā and the yājyā are not specifically mentioned, one should employ the normal ones.

[2.1.22–24]—If (in connection with the modification-sacrifice) the divinities are specified, the divinities in the norm-sacrifice should be given up. The divinities between those for the ājyabhāgas and the *viṣṭakṛt* should be replaced by those in the modification-sacrifice. This rule (of substitution) should be made applicable also to other rites having the same purpose.

[2.1.30, 33, 34]—Whenever it is prescribed that the *saṁyājyās* should be in the virāṭ metre, they should be *preddho agne...* and *imo agne....* Whenever it is prescribed that, among the *sāmidhenīs*, the *pṛthupājavant dhāyyās* should be recited and that the *saṁyājyās* should be in the virāṭ metre, one should understand it to be *vairāja* procedure.

[2.14.14–32]—In connection with the *iṣṭis* not mentioned here, one should adopt the procedure according to the purpose. In this connection one should, indeed, follow the procedure laid down in the Veda of the adhvaryu. One should follow the *vairāja* procedure in the *iṣṭis* characterised by the churning out of the fire. According to some teachers, the *vairāja* procedure should be followed only in respect of the *dhāyyās*. The verses (from the *Ṛgveda*), which contain words indicative of divinities, are the puronuvākyās and the yājyās. The verse in the gāyatrī metre, which contains the words, *ā*, *hūta* (from the root *hve*), and *upa* + *vac*, and which contains the word denoting the divinity in the first half, is the puronuvākyā. The verse in the triṣṭubh metre, which contains the words, *vīta* and *juṣṭa*, and which contains the word denoting the divinity in the latter half, is the yājyā. (If the puronuvākyā and the yājyā in the prescribed metre is not available) one in some other metre (should be employed). But the yājyā should not be shorter (than the puronuvākyā). Verses in the uṣṇih and the bṛhatī metres should not be employed as yājyās. Verses containing the words, *kṣāma*,

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naṣṭa, *hata*, and *dagdha*, should not be employed as puronuvākyās or yājyās. If only the word denoting the divinity actually occurs in a verse, one should employ that verse (as the puronuvākyā or the yājyā). Or, if the word denoting the divinity does not actually occur in a verse, the other characteristics (of the puronuvākyā or the yājyā, mentioned above, should be taken into account). If (verses belonging to any of the two above-mentioned categories) are not available, those from other Vedic schools should be employed. If (even these latter) are not available, the puronuvākyā and the yājyā relating to the offering for Agni should be employed. Or one should utter the *vyāhṛtis* as the puronuvākyā or the yājyā. (In this last alternative, in the place of the puronuvākyā) one should pronounce the name of the divinity in the accusative case, (utter the *vyāhṛti*,) and then utter the *praṇava*. (One should do similarly in the place of) the yājyā[1]. Or one should recite the verses, called *namra*, as the puronuvākyā and the yājyā. These are : *imam ā śṛṇudhī havaṁ yaṁ tvā gīrbhir havāmahe | e 'dam barhir niṣīda naḥ*, and *stīrṇam barhir ānuṣag āsad etad upeḷānā iha no adya gaccha | aheḍatā manase 'daṁ juṣasva vīhi havyam prayatam āhutam me*. Even though these verses do not contain the name of any divinity, they relate to Agni.

[2.15]—The *iṣṭis*, from the *iṣṭis* ancillary to the setting up of the sacred fires up to the *vaiśvānarapārjanyeṣṭi* (as mentioned herein), are to be performed in *upāṁśu* manner[2]. The *iṣṭis* in the Soma-sacrifice and the *iṣṭis* intended as expiation-rite, the *iṣṭis* in which there are additional (*anvāyātya*) divinities, the *iṣṭis* having cake on one potsherd as the principal oblation should also be performed in the *upāṁśu* manner. The *iṣṭis* with Varuṇa as the principal divinity are exception to this rule. The *āgur*, the *praṇava*, and *vaṣaṭ* should be everywhere uttered in loud tone. The *praṇava* should be joined to the puronuvākyā and both of them should be uttered in one single breath. The *āgur* and the *vaṣaṭ* should be joined to the yājyā, (and all these should be uttered in one single breath). The words to be uttered in a loud tone in an *upāṁśu* sacrifice should be uttered in that pitch in which the mantras relating to the relevant procedure might be uttered. In a sacrifice in which all the mantras are to be uttered in low tone, the words to be uttered in a loud tone should be in a low pitch.

[2.18.6]—In a sacrifice in which the invocation formula is not to be recited, the yājyā relating to the *sviṣṭakṛt* should be recited without *nigada* formula.

[3.10.1-2] ≡ Āp. 9.1.1; 24.3.52.

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1. That is to say, one should first recite the *āgur*, then pronounce the name of the divinity in the accusative case, then utter the *vyāhṛtis*, then again pronounce the name of the divinity in the accusative case, and finally utter *vaṣaṭ*.

2. That is to say, the puronuvākyās and the yājyās relating to the principal offerings in these *iṣṭis* should be recited in a low tone, and the name of the divinity should be uttered in a low tone.

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ŚĀṂKHĀYANA ŚRAUTASŪTRA

[1.1]—〰 One should normally perform the duty as laid down in the *Ṛgveda*-recension while remaining seated. If (however) there is a specific injunction to that effect, he should perform that particular rite, standing up.〰 In the place of the last syllable of a *ṛk*, after its initial consonant, a prolated and pure *o* having three syllabic instants, either pure or ending with *m*, (should be inserted); this is called *praṇava*.〰 All groups of *ṛks*, which are connected with some rite, should be recited continuously. If any interval occurs between the rite being performed and the mantra being recited, one should wait (for the concurrence) with a half verse except the first or the closing verse. Normally, the *ṛks* should be recited in halves[1]. If there is a specific injunction to that effect, they should be recited in a different manner.〰 In *upāṁśu* sacrifices, the *praṇava* (at the end of a puronuvākyā), *ye yajāmahe*, *vaṣaṭ*, the formulas of direction (*sampraiṣa*), and the calls (*praiṣa*) should be uttered in a loud tone.〰 The *vyāhṛtis*, *bhūr bhuvaḥ* to be murmured before (the yājyā), *ye yajāmahe*, *vau 3 ṣaṭ*, and the formula *ojaḥ sahaḥ saha ojaḥ svaḥ* to be uttered at the end—these four should find place in all the yājyās.〰 The utterance of *vaṣaṭ* should be joined to the last syllable of the yājyā after having prolated that syllable or without having prolated it. There should be no prolating of the last syllable of the yājyā in an *upāṁśu* sacrifice.

[1.2]—〰 The sound *au* in the *vaṣaṭ*-utterance should be of four syllabic instants. The *a* after *ṣ* should also be of four syllabic instants; or both (*au* and *a*) should be pronounced in the normal manner; or *au* alone (should be pronounced in the normal manner). According to Jātūkarṇya, *a* should be pronounced in the normal manner. In the yājyā to be recited only after the puronuvākyā, one should pronounce the name of the divinity in the accusative case, after *ye 3 yajāmahe*. In the yājyā to be recited after (the maitrāvaruṇa) has given out a call for it, there should be no mention of the divinity.〰

[1.3]—〰 There are two days of full-moon and two days of new-moon. The day on which the full-moon appears at the sun-set and the day on which the full-moon appears after the sun-set are the two days of full-moon. The day on which one expects that the moon will not be seen on the next day and the day on which the moon is not seen are the two days of new-moon. One may choose any day, at his will, for the performance of the sacrifice. The offerings should be differentiated by the mention of the terms, "This in the Full-moon sacrifice," "This in the New-moon sacrifice." The words (denoting the divinities) connected with (the oblations should also be differentiated).〰 In both the (Full-moon and the New-moon) sacrifices, there should be an *upāṁśu* offering either to Agni-Soma or to Viṣṇu.〰 In the sacrifice of one who is not offering *sāṁnāyya*, the *upāṁśu* offering should be to Viṣṇu.〰

1. That is to say, one should pause at the verse-half.

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[1.14.22–24] ≡ Āśv. 1.5.25–28.[1]

[1.16]~ The principal offering (*pradāna*) should be understood (to be either uni-formed or multi-formed) by the term or terms denoting one or more divinities. If there is a change of divinities, the puronuvākyā and the yājyā should relate to the new divinity. A divinity becomes evident through the points of *nigama*. The name of the divinity of a sacrifice is pronounced in the invocation-formula, the last prayāja-yājyā, the *nigada* of the *sviṣṭakṛt*, and the *sūktavāka*; therefore, these (four) are called points of *nigama*.~

[1.17]—In the context of the offering of oblations, the opening words of verses should be understood to indicate the puronuvākyā and the yājyā of the principal offering, provided they do not relate to a different topic. When there are two or more (principal offerings), the puronuvākyās and the yājyās should be understoood in the order of the injunction (or) according to the name of the divinity (or) according to the indicatory mark. If one does not find suitable puronuvākyā and yājyā for a divinity characterised by some specific qualification, he should rest satisfied with the verses dedicated to the mere divinity (without the specific qualification). However, at the points of *nigama*, he should mention the divinity as characterised by the relevant qualification. Offerings are prescribed for a particular divinity again and again; in such a case, the puronuvākyā and the yājyā prescribed in connection with the first offering should be understood to hold good also in connection with the subsequent offerings.~ A verse, which contains one of the following words (or word-groups), namely, *huve*, *havāmahe*, *śrudhi*, *ā gahi*, and *e'dam barhir ni ṣīda*, and the name of the divinity, should be regarded as puronuvākyā. A verse, which contains one of the following words, namely, *addhi*, *piba*, *juṣasva*, *matsva*, *āvṛṣāyasva*, *vīhi*, and *pra*, and the name of the divinity, should be regarded as yājyā. The indicatory mark of a puronuvākyā should occur in the first half of the verse; that of a yājyā should occur in the latter half of the verse. If the puronuvākyā and the yājyā relating to a particular divinity are not available, one should recite, as the puronuvākyā and the yājyā, the verses called *namra*, namely, *imam ā śṛṇudhī havam*... and *stīrṇam barhir ānuṣag*... . If two or more divinities are involved, one should make the necessary changes in these verses. Or (if the required puronuvākyā and yājyā are not available) one should suitably modify the puronuvākyā and the yājyā relating to the norm-sacrifice.

[3.19.1–8]~ If any deficiency occurs for which no specific expiation-rite is prescribed, one should offer two expiation-oblations with *bhūr bhuvaḥ svaḥ svāhā* and *ayāś cā 'gne*... .~

[3.20.17–19]~ If any verse is left out, one should not murmur it afterwards. According to Jātūkarṇya, one should murmur it afterwards.

LĀṬYĀYANA ŚRAUTASŪTRA

[1.1.1–8]—If, while laying down a sacrificial procedure, no particular sacrifice is mentioned, that procedure should be understood to be common

1. See: *Śrautakośa*, Vol. I, English Section, Part I, p. 361.

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to all sacrifices. If the beginning of a mantra is mentioned, one should thereby understand the whole mantra. The beginning of the next mantra denotes the end of the preceding one. When there is no specific mention of the officiating priest, the udgātṛ should recite the mantra in one tone and perform the rites. The mantras, whose ends are not mentioned, should be regarded as running up to the point where the *Brāhmaṇa* begins. By the mention of the beginning of a *ṛk* one should understand the entire *ṛk*. An officiating priest should be one who belongs to the family of a Ṛṣi, who is well-versed in the Veda, who is of good conduct, who is capable of faultless pronunciation, who is neither deficient in limbs nor has redundant limbs, who has equal lower and upper parts, and who is neither very dark nor very fair. (The qualifications of) a sacrificer should be understood to have been explained through the mention of the first three (of the above-mentioned) qualities.

DRĀHYĀYAṆA ŚRAUTASŪTRA

[1.1.1–8] ≡ Lāṭ.

VAITĀNA SŪTRA

[1.1–10]—At all the sacrificial rites, the brahman, who is well-versed in the *Atharvaveda*, should sit down towards the south, according to the relevant procedure[1] and restrain his speech. He should follow, as prescribed, the offerings with the relevant mantras. According to Bhāgali, if the mantra, with which the brahman is to follow a particular rite, is not prescribed, he should follow that rite with a mantra, which contains the indicatory mark. According to Yuvākauśika, he should follow that rite with the verse, *prajāpate na tvad etāny anyo....* According to Māṭhara, he should follow that rite with a verse addressed to the relevant divinity. The Ācārya (= the author of the *Sūtra*), however, says that he should follow that rite with *om bhūr bhuvaḥ svar janad om*. According to some teachers, the brahman should recite the mantras relating to the principal offerings along with those relating to the *purastāt* offerings (or) the *saṁsthita* offerings. The sacrificer, who has been initiated by an officiating priest well-versed in the *Atharvaveda*, should be made to recite the mantras. A reference to fire should be understood as a reference to the āhavanīya fire. The rules regarding speech-restraint and movement applying to the sacrificer should be the same as those applying to the brahman. (The details regarding) the divinity, the oblation, and the *dakṣiṇā* should be got known from the *Yajurveda*. The āgnīdhra should come and go along the north. He should stand facing towards the south, holding in his hand the wooden sword together with the cord. He should respond with *astu śrauṣaṭ* in the same tone in which the adhvaryu causes him to announce.

ATHARVA-PRĀYAŚCITTĀNI

[1.1]—Salutation to the *Atharvaveda*! We shall now explain the expiation-rites to be performed in the event of any error in the sacrificial

1. *KauśS* 3.4–8.

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procedure. One should finish the particular rite and then perform the relevant expiation-rite; or one should finish that rite after having performed the expiation-rite. If the expiation-rite is performed before the particular rite, the sacrificer wins house and cattle; if it is performed after having finished the particular rite, he wins heaven.

KAUŚIKA SŪTRA

[1.1–23]~ (Just as) the *Brāhmaṇa* prescribes the sacrificial procedure, similarly certain mantras contain the indicatory mark of the sacrificial procedure. Sometimes the mantras have a different purpose. Certain mantras have the character of a *Brāhmaṇa*. In the absence of any injunction, traditional practice (should be followed). For, the *Brāhmaṇa* texts expounding such traditional practice have been lost.~ The rites relating to Pitṛs should be so performed that they end either towards the south or towards the west. The rites relating to Pitṛs should be performed once, and those relating to Devas at least three times. Or they should be performed as prescribed.~ The oblation to Devas should be offered with the mantras ending either with *svāhā* or with *vaṣaṭ*; those to Pitṛs with the mantras ending either with *svadhā* or with *namas*. The sacrificial grass to be used in the rites relating to Pitṛs should be cut at the root; that to be used in the rites relating to Devas at the joints.

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XV. THE PRAVARAS

[The Pravara is mainly connected with the New-moon and the Full-moon sacrifices. The hotṛ is required to pronounce, immediately after the reciting of the *sāmidhenī* verses, the *pravaras* (= names of the *ṛṣi*-ancestors) of the sacrificer, beginning with the oldest and ending with the youngest, in conjunction with the formula, *agne mahāṅ asi brāhmaṇa bhārata*, implying thereby the traditional relationship of the sacrificer with Agni, the divine hotṛ. Later one after the adhvaryu has offered the *āghāra*-libation of clarified butter by means of the ladle, he = the adhvaryu is required to pronounce, in conjunction with the relevant formula, the names of the same *ṛṣi*-ancestors of the sacrificer, usually beginning with the youngest and ending with the oldest, thereby imploring Agni, the divine hotṛ, to offer sacrifice to the gods, in the same manner as the various *ṛṣi*-ancestors did.

The *Pravarasūtras* give the lists of the *pravaras* of the Brāhmaṇa families belonging to the different gotras. Mention is also made of the *pravaras* of the Rājanyas and the Vaiśyas. The *Sūtras* mention the *pravaras* first as they are to be pronounced by the hotṛ, and then as they are to be pronounced by the adhvaryu.]

INTRODUCTORY

BAUDHĀYANA PRAVARA [1, 2]—

Now, then, we shall explain the *pravaras* (= the *ṛṣi*-ancestors). The descendants of the seven *ṛṣis* with Agastya as the eighth (*ṛṣi*) are divided into certain groups of families. The Vatsas, the Vidas, the Ārṣṭiṣeṇas—these three groups of families being the descendants of Bhṛgu have five *ṛṣi*-ancestors. The Kaumaṇḍas, the Dīrghatamas, the Raukṣāyaṇas, the Gargas—these four groups of families being the descendants of Aṅgiras (have five *ṛṣi*-ancestors). The Gargas optionally have three *ṛṣi*-ancestors. Among the groups of families belonging to the Viśvāmitra-gotra, the Pūraṇas have two *ṛṣi*-ancestors. The Śunakas and those belonging to the Vasiṣṭha-gotra have one *ṛṣi*-ancestor. Families other than these have three *ṛṣi*-ancestors. The Bhṛgus and the Aṅgirases should marry among themselves[1] provided the majority of their *ṛṣi*-ancestors are not identical. Such is the view of Baudhāyana.

The adhvaryu should choose (the hotṛ, and, while doing so, mention the *pravaras* of the sacrificer) from this upwards (that is, from the youngest backwards to the oldest); the hotṛ (should address Agni, mentioning the *pravaras* of the sacrificer) from that downwards (that is, from the oldest to the youngest). Such should be the specification (of the *pravaras*) by the two,

1. The *sūtra* reads: *eteṣu bhṛgvaṅgiraso bhinnavivāhaṁ kurvate*, etc. The above translation is based on the modified reading *bhṛgvaṅgiraso' bhinnavivāham*, which has been given as an alternative view by Puruṣottama Paṇḍita in his *Gotrapravaramañjarī*. An alternative interpretation which is given therein is that the Bhṛgus and the Aṅgirases should marry in different families, that is, in different family-groups of their own gotra, provided the majority of their *ṛṣi*-ancestors are not identical. cf. J. BROUGH, *The Early Brahmanical System of Gotra and Pravara*, Cambridge, 1953, pp. 66, 67.

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(namely, the adhvaryu and the hotṛ,) everywhere. The families having three *ṛṣi*-ancestors should not marry if the names of two *ṛṣi*-ancestors coincide. The families having five *ṛṣi*-ancestors should not marry if the names of three *ṛṣi*-ancestors coincide. Marriage is permitted between (two) families, each of which has a different set of *ṛṣi*-ancestors. If even one *ṛṣi*-ancestor recurs among the *pravaras* (of different families), those families should be regarded as belonging to the same *gotra*, except in the case of a group of families of the Bhṛgus or the Aṅgirases. If in the family-groups of the Bhṛgus and the Aṅgirases three out of the five *pravaras* or two out of the three *pravaras* are common, there should be no marriage. In the case of the other families, even one common *pravara* should prevent (marriage).

ĀPASTAMBA [24.5.1-9] –

We shall explain the *pravaras*. One should mention (in these lists) the *ṛṣi*-ancestors. "(Thereby) he does not forsake the kinship; (and also) for the sake of continuity (of the family)." So is it said in the *Brāhmaṇa*[1]. One should not mention either gods or men in the *pravara*; he should mention only the *ṛṣis* in the *pravara*. So is it said. One should recite the *pravara* in the proper order. For it is through the *ṛṣi* that gods come to know about the man. So is it said. If a person, who, belonging to one (particular *gotra*), mentions the *pravara* of another, that *ṛṣi*, (namely, the *ṛṣi* of the other *gotra*), indeed, appropriates the offering and enjoyment of that person. So is it said. One should mention three *ṛṣi*-ancestors; he should mention the composers of mantras. "One should mention the composers of mantras according to his own *ṛṣi*." So is it said[2]. Now (the view) of some teachers (is): One should mention one *ṛṣi*-ancestor (or) one should mention two (or) one should mention three; (but) one should not mention four. "One should not mention the *ṛṣi*-ancestors beyond five." So is it said[3]. In the *pravara*, the adhvaryu should mention the *ṛṣi*-ancestors of the sacrificer from the most recent one backwards, and the hotṛ from the oldest downwards. So is it said. A king should adopt the *pravara* of his Purohita. So is it said.

SATYĀṢĀḌHA [21.3.1-6] ≡ Āp.

VAIKHĀNASA [11]—

Now we shall explain the *ṛṣis*, the *gotras*, and the *pravaras*. *Gotra* is the progeny of the seven *ṛṣis*, namely, Viśvāmitra, Jamadagni, Bharadvāja, Gautama, Atri, Vasiṣṭha, and Kaśyapa, and also of Agastya. *Pravara* means the *ṛṣis* in a particular *gotra* from the (main) *ṛṣi* backwards. At the time of the *pravaraṇa*, the hotṛ and the adhvaryu should pronounce the sacrificer's *pravara* as prescribed.

MĀNAVA [11.8.1-8]—

Now then we shall explain the chapter dealing with the *pravaras*. There is a *Brāhmaṇa* passage (which says :) One should mention the *ṛṣi*-ancestors in the *pravara* so that he does not forsake the kinship, and also for the sake of continuity. One should mention in the *pravara* one or two or three *ṛṣi*-

1. *TS* 2.5.8.7. 2. cf. *ĀpŚS* 2.16.6. 3. cf. *ĀpŚS* 2.16.7-8.

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ancestors; one should not mention four *ṛṣi*-ancestors, nor should one mention more than five. In this connection some teachers optionally prescribe a *pravara* consisting of one *ṛṣi*-ancestor for all social orders, (namely, Manu, in which case, the adhvaryu should say while choosing the hotṛ:) "In the manner of Manu." For what purpose, indeed, (is this so prescribed)? Because all beings are born of Manu. One should not mention gods, in the *pravara* nor men; one should mention in the *pravara* only the *ṛṣi*-ancestors. Whoever mentions in his *pravara* the *ṛṣi*-ancestors of another person, the blessings of his sacrifice will go to that other person. So says the scripture. Whoever mentions in his *pravara* the *ṛṣi*-ancestors of another person is cut off from herbs, cattle, and manes. This here is stated with reference to persons other than (those belonging to the social orders of) the Brāhmaṇa and the Kṣatriya. The adhvaryu should mention the *ṛṣi*-ancestors from the youngest backwards and in the form 'in the manner of such and such ancestor.' The hotṛ should mention them from the most ancient one downwards and in the vocative case of the derivative form.

KĀTYĀYANA PARIŚIṢṬA—

≒Man.≒ The hotṛ should mention the *ṛṣi*-ancestors from the most ancient one downwards, the adhvaryu also in the same order—the former in the vocative case and the latter with the affix *vat* (=in the manner of).

BHṚGUS

JĀMADAGNYA BHṚGUS

BAUDHĀYANA PRAVARA [3]—

We shall first explain the *pravaras* of the Bhṛgus themselves. The Mārkaṇḍeyas, the Māṇḍūkas, the Māṇḍavyas, the Kāṁsis, the Ālekhanas, the Dārbhāyaṇas, the Śārkarākṣas, the Daivatāyanas, the Śaunakāyanas, the Māṇḍūkeyas, the Pārṣikas, the Sāṅkas, the Prāntāyanas, the Pailas, the Paiṅgalāyanas, the Dādhreṣis, the Bāhyakis, the Vaiśvānaris, the Vaihīnaris, the Virohitas, the Bārhas, the Gauṣṭhāyanas,[1] the Yaṣṭeṣis,[2] the Kāśakṛtsnas, the Vāgbhūtayas, the Ṛtabhāgas, the Aitiśāyanas, the Jānāyanas, Pāṇini, Vālmīki, the Sthaulapiṇḍis, the Śaikhāvatas, the Jihītis, Sāvarṇi, the Vākāyanas, the Bālāyanas, the Saukṛtis, Maṇḍavit, the Sauviṣṭis, the Hastyagnis,[3] the Śauddhakis, the Vaikarṇas, the Draupajihvas,[4] the Auraśis, the Kāmbalodaris, Kāṭhorakṛt, Vaihali, the Virūpākṣas, the Vṛkāśvas, the Uccairmanyus, the Daivamatyas, the Ārkāyaṇas, the Mārkāyaṇas, the Kāhvāyanas, the Vāyavāyanins, the Śārṅgaravas,[5] the Kārabaras,[6] the Cāndramasas, the Gāṅgeyas, the Anūpeyas,[7] the Yājñeyas,[8] Jābāli,[9] the Bāhumitrāyaṇas, the Āpiśalis, the Vaiṣṭapureyas, the Lauhitāyanas, the Uṣṭrākṣas, the Nāḍāyanas, the Śāradvatāyanas, the Rājitavāhas, the Vatsas, and the Vātsyāyanas—

1. *Sūtra* text: *gauṣṭhāyaṇāḥ*.
2. *Sūtra* text: *aiṣṭikṣayaḥ*.
3. *Sūtra* text: *hastyāgnayaḥ*.
4. *Sūtra* text: *aupajihvayaḥ*.
5. *Sūtra* text: *śāṅkaravāḥ*.
6. *Sūtra* text: *kārabavaḥ*.
7. *Sūtra* text: *anupeyāḥ*.
8. *Sūtra* text: *yājñikāḥ*.
9. BROUGH here adds *pārimaṇḍaliḥ*.

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these are Vatsas—The *pravara* (of each) of these families consists of five *ṛṣi*-ancestors. (In connection with it) the hotṛ (should say): "O Bhārgava (thou, belonging to Bhṛgu), O Cyāvana (thou, belonging to Cyavana), O Āpnavāna (thou, belonging to Apnavāna), O Aurva (thou, belonging to Ūrva), and O Jāmadagnya (thou, belonging to Jamadagni);" (and) the adhvaryu (should say): "In the manner of Jamadagni, in the manner of Ūrva, in the manner of Apnavāna, in the manner of Cyavana, and in the manner of Bhṛgu."

ĀPASTAMBA [24.5.10-14]—

We shall first explain the *pravara* of the Bhṛgus. As for the Jāmadagnya-Vatsas, their *pravara* consists of five *ṛṣi*-ancestors. (The hotṛ:) "O Bhārgava, O Cyāvana, O Āpnavāna, O Aurva, (and) O Jāmadagnya." (The adhvaryu:) "In the manner of Jamadagni, in the manner of Ūrva, in the manner of Apnavāna, in the manner of Cyavana, (and) in the manner of Bhṛgu." According to some teachers the *pravara* of the Bhṛgus consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Bhārgava, O Aurva, (and) O Jāmadagnya." (The adhvaryu:) "In the manner of Jamadagni, in the manner of Ūrva, (and) in the manner of Bhṛgu." This very (*pravara*), without any change, holds good in the case of the Sāvarṇis, the Jīvantis, the Jābālis, the Aitiśāyanas, the Vairohityas, the Avaṭas, the Maṇḍus, and the Prācīnayogyas.

SATYĀṢĀḌHA [21.3.7]—

≐Āp.〰 This very (*pravara*) holds good in the case of the Jābālis, the Aitiśāyanas, the Virohitas, the Māṇḍavyas, the Avaṭas, the Maṇḍus, the Baidas, the Raitavāhas, and the Prācīnayogyas.〰

VAIKHĀNASA [11]—

The *pravara* of Jāmadagnya-Bhārgavas consists of five or seven *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, O Cyāvana, O Āpnavāna, O Aurva, and O Vaida." Or "O Bhārgava, O Cyāvana, O Jāmadagnya, O Vātsya, O Āpnavāna, O Aurva, and O Vaida." The adhvaryu: "In the manner of Vida, in the manner of Ūrva, in the manner of Apnavat, in the manner of Cyavana, and in the manner of Bhṛgu." Or "In the manner of Vida, in the manner of Ūrva, in the manner of Apnavat, in the manner of Vatsa, in the manner of Jamadagni, in the manner of Cyavana, and in the manner of Bhṛgu."

MĀNAVA [11.8.1.9-14]—

We shall first explain (the *pravaras* of) the Bhṛgus. (First) the Jāmadagnya (Bhṛgus). There should be no intermarriage among the following family-groups: The Vātsyas, Ānuśātaki, Vaihati, Paila, Śaunakāyani, Jīvanti, Kāmbalodari, Vaihīnari, Vairohitya, Lekhyāyani, Vaiśāki, Vaiśvānara, Vairūpākṣi, and Paukāśerala; Pārṇili and Vṛkāśvaka; Uccairmanyu, Sāvarṇi, and Vālmīkiśerala; Vaiṣṭapureya, Pālākṣi, and Taulakeśin; Asamṛtabhāga (?), Ārtabhāga, Mārkaṇḍeya, Maṇḍu, Māṇḍavya, Vibhāṇḍaka, Māṇḍūkeya, and Arvati[1]; Sphenamadbhūti, Sthaulapiṇḍi, Śaiśāpatya, Śārvarākṣa, and Deva-

1. BROUGH: *ārcanāmām.*

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mati; Āyaṇa, Ārcāyana, Āhvāyana, Gāṅgāyana, Vaiśampāyana, Vāyavyāyana, Auduntyāyana, Saurayī, Dārbhi, Mālāyana, Śārṅgarava, Gālava, Cāṇūkeya, Vaikarṇi, Śaunakarṇi, Śauṇḍakarṇi, Sāṁkṛtya, and Aitiśāyana; Yājñeya, Bhrāṣṭreya, Kṣmālā, Aṇḍa, Pārimaṇḍalāyana, Alundhi, Krausṭi, and Saudhaki; Paiṅgalāyana, Sātyakāyana, Kaucahasti, Kovahūṇḍi, Sāṁkhyamitra, Cāndramitra, Cāndramasi, Ānulomi, Kauṭilya, Śaunakāyani, Kāṁsya, Śāradvata, Maudgalya, Vādyālehreyi, Nimithi, Śākalya, Uṣṭrākṣi, Vākāyani, Anumati, Jaihmyāśama, Śokajihva, Ātmadamani, Vāṭāra, Kirāṇi, Mājānāti, Kāśakṛtsna,, Auṣu, Srucato, Trāna, Vaihīkāri, Śaukrāyaṇa, Śākṛṇi, Śākaṭāyana, Goṣṭhāyana, Golāyana, and Ḍākavyāyana. The *pravara* (of each) of these consists of five *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, O Cyāvana, O Āpnavāna, O Aurva, and O Jāmadagnya." The adhvaryu: "In the manner of Jamadagni, in the manner of Ūrva, in the manner of Apnavāna, in the manner of Cyavana, and in the manner of Bhṛgu."

The Vaida-Nimathitas—their *pravara* consists of five *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, O Cyāvana, O Āpnavāna, O Vaida, and O Naimathita." The adhvaryu: "In the manner of Nimathita, in the manner of Vida, in the manner of Apnavāna, in the manner of Cyavana, and in the manner of Bhṛgu."

The Āvadhyāyana-Mauñjāyanas—their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, O Cyāvana, and O Āvadhya." The adhvaryu: "In the manner of Avadhya, in the manner of Cyavana, and in the manner of Bhṛgu."

KĀTYĀYANA PARIŚIṢṬA—

We shall first explain (the *pravara* of) the Bhṛgus. (First) the Jāmadagnya-Bhārgavas: the Vātsyāyanas, the Śaukrāyaṇas, the Ālekhāyanas, the Śākaṭāyanas, the Dārbhāyaṇas, the Prattāyanas, the Vālāyanas, the Śaunakāyanas, the Ārkāyaṇas, the Mārkāyaṇas, the Vārṣikas, the Kaṅkāyanas, the Bāhūtakas, the Sāṁtapāyanas, the Śārkarākṣyas, the Kāśakṛtsnas, the Jānāyanas, the Āryāyaṇas, the Vārkāyaṇas, the Aitiśāyanas, the Anūpeyas, the Paiṅgalāyanas, the Yājñikas, the Saiṣātakas, the Nāḍāyanas, the Śārdvantāyanas, the Uṣṭrākṣas, the Vāhumitrāyaṇas, the Vāpāyaṇas, the Daivantāyanas, the Goṣṭrāyaṇas, the Rohitāyanas, the Vāyavas, the Kāśeyas, the Mādhyodas, the Vāyāmins, the Dādhreṣakis, the Dropajihvis, the Karavaca-Aurasis, the Sāṅkas, the Rāhajitavāhas, Aulandhi, Kāmbalodari, Śātaki, Bāhyaki, Pārṣati, Pārthakarṇi, Kroṣṭukarṇi, Śaunakarṇi, Śauddhakarṇi, Sāvakarṇi, Sātyakarṇi, Sāvarṇi, Sāṇḍamarṇi, Kaveraṇi, Bhaveraṇi, Śākapaurṇi, Vāṭārgirāṇi, Yāhirmāsani, Śaukajihvāsani, Bālāyani, Rāthāmani, Pāṇini, Rekhāyani, Vaihīnari, Vaiśvānari, Vālmīki, Virūpākṣi, Sthaulapiṇḍi, Taulakeśi, Hastyaghnī, Śikhāpatti, Saugauli, Pārimaṇḍali, Jaikajihvi, Kehmaleḍhi, Kocahasti, Hakocahuṇḍi, Mācāmati, Jīhikāri, Devamati, Vrīhammati, Jīvanti, Jaimhati, Śālaṅki, Bālāki, Pārṇili, Saudhvaji, Śaurasi, Koṭali, Lākuci, Lālādi, Krauñcākṣi, Krauddhākṣi, Śaddhaki, Paurṇasaugandhi, Ānusātaki, Ālekhāyani, Nāgaraṅgāyani, Kātyāyana, Gohyāyana, Dauhyāyana, Goṣṭhyāyana, Gārgyāyana, Kāhvā-

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yana, Vāyavyāyana, Nālāyana, Vāgāyana, Vairāyaṇa, Vaiśampāyana, Śautāyana, Lohitāyana, Dityāyana, Ācāryana, and Sātyakāyana; Yājñeya, Bhrāṣṭreya, Bhrāsteya, Tvāṣṭreya, Māṇḍūkeya, Mārkaṇḍeya, Lakṣeya, Gāṅgeya, Mādhūkeya, Vaiṣṭāpureya, Naupeya, Bāṇnupeya, Nāmṛtabhāga, Ārtabhāga, Sāṁkhyamitra, Cāṇḍamasa, Kopiyajña, Mitrayajña, Paurṇika, Vṛkāśvaka, Śrīvatsa, Śaradvata, Kośavṛkṣa, Koṭara, Śārṅgarava, Gālava, Sāṁkṛtya, Vairohitya, Lākṣaṇya, Māṇḍavya, Naimiśya, Maudgalya, Śākalya, Jāmālya, Naikaśūnya, and Vainya; Vatsa, Lava, Uccairmanyu, Mṛkaṇḍu, Māṇḍu, Paila, Bilabhṛt' Saukti, Mākṣi, Kāṁsi, Kroṣṭri, Saukṛti, Sauviṣṭi, Jihiti, Atithisphena, Māṅgoti, Gelaha, Uśastanvata, Uśana, Vyādhryāyī, Mārāyī, Bhīnhīkī, and Dālbhi.

Among these (family-groups themselves) there should be no intermarriage. The *pravara* (of each) of these (families) consists of five *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, O Cyāvana, O Āpnavāna, O Aurva, and O Jāmadagnya." The adhvaryu: "In the manner of Bhṛgu, in the manner of Cyavana, in the manner of Apnava, in the manner of Ūrva, and in the manner of Jamadagni."

The *pravara* of the Ācāvyas consists of three *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, O Cyāvana, O Ācāvya." The adhvaryu: "In the manner of Bhṛgu, in the manner of Cyavana, and in the manner of Acāvya."

The Baijava-Naimathitas—their *pravara* consists of five *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, O Cyāvana, O Āpnavāna, O Baijava, and O Naimathita." The adhvaryu: "In the manner of Bhṛgu, in the manner of Cyavanaf in the manner of Apnava, in the manner of Bīja, and in the manner o, Nimathita."

The *pravara* of the Śāṭhara-Māṭharas consists of three *ṛṣi*-ancestors-The hotṛ: "O Bhārgava, O Śāṭhara, and O Māṭhara." The adhvaryu: "In the manner of Bhṛgu, in the manner of Śaṭhara, and in the manner of Maṭhara."

ĀŚVALĀYANA [12.10.6]—

The *pravara* of the Jāmadagnya-Vatsas consists of five *ṛṣi*-ancestors. (The hotṛ): "O Bhārgava, O Cyāvana, O Āpnavāna, O Aurva, and O Jāmadagnya."

KEVALA BHṚGUS

BAUDHĀYANA PRAVARA [4-9]—

The Vida-Śailas, the Avaṭa-Śailas, the Prācīnayogyas, the Abhayajātas, the Kāṇḍarathis, the Vaidabhṛtas, the Pulastis, the Ārkāyaṇas, the Mārkāyaṇas, the Nāṣṭrāyaṇas, the Krauñcāyanas, the Bhuñjāyanas, and the Jāmalāyanas—these are Vidas. The *pravara* (of each) of these (families) consists of five *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, O Cyāvana, O Āpnavāna, O Aurva, and O Vaida." The adhvaryu: "In the manner of Vida, in the manner of Ūrva, in the manner of Apnavāna, in the manner of Cyavana, and in the manner of Bhṛgu."

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The Ārṣṭiṣeṇas, the Nairathis, the Grāmyāyaṇas, the Kāṇvis, the Cāndrāyaṇas, the Prauḍhakalāyanas, the Siddhas, the Sumanāyanas, Gaurāmbhi, and Āmbhi—these are Ārṣṭiṣeṇas. The *pravara* (of each) of these consists of five *ṛṣi*-ancestors. The hotṛ : "O Bhārgava, O Cyāvana, O Āpnavāna, O Ārṣṭiṣeṇa, and O Ānūpa." The adhvaryu : "In the manner of Anūpa, in the manner of Ṛṣṭiṣeṇa, in the manner of Apnavāna, in the manner of Cyavana, and in the manner of Bhṛgu." No marriage is allowed (mutually) of the Vatsas, the Vidas, and the Ārṣṭiṣeṇas. They are *pañcāvattins*.

The Yaskas, Mauna, Mūka, Vādhūla, Varṣapuṣpa, Bāleya, the Rājitatāyins, Durdina, Bhāskara, Daivantāyana, Bāṣkaleya, the Mādhyameyas, the Vāśis, the Kauśāmbeyas, the Kauṭilyas, Satyaka, the Citrasenas, the Bhāgantis, the Vārkāśvakis, the Aukthas, the Augracitis, and the Bhāguritthis—these are Yaskas. The *pravara* (of each) of these consists of three *ṛṣi*- ancestors. The hotṛ : "O Bhārgava, O Vaitahavya, and O Sāvetasa." The adhvaryu : "In the manner of Savetas, in the manner of Vītahavya, and in the manner of Bhṛgu."

The Mitrayus,[1] the Rauṣṭyāyanas, the Śāyaṇḍīs,[2] the Saurambhīs,[3] the Mālyas, the Yāvalyas,[4] the Mahāvālyas,[5] the Tārkṣyāyaṇas, the Aurukṣyāyaṇas, the Vājāyanas, the Mādāghis, and the Kaitavāyanas—these are Mitrayus. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ : "O Bhārgava, O Vādhryaśva, and O Daivodāsa." The adhvaryu : "In the manner of Divodāsa, in the manner of Vadhryaśva, and in the manner of Bhṛgu."

The Vainyas, the Pārthas, the Bāṣkalas, and the Śyaitas[6]—the *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ : "O Bhārgava, O Vainya, and O Pārtha." The adhvaryu : "In the manner of Pṛthu, in the manner of Vena, and in the manner of Bhṛgu."

The Śunakas, the Gārtsamadas, the Yajñapis, the Saugandhis, the Khārdamāyanas, the Gāṅgāyanas, the Matsyagandhas, the Caukṣas, the Śrotriyas, the Taittirīyas, and the Palpūlas—these are Śunakas. The *pravara* (of each) of these consists of one *ṛṣi*-ancestor. The hotṛ : "O Śaunaka." The adhvaryu : "In the manner of Śunaka." Or the hotṛ : "O Gārtsamada," and the adhvaryu : "In the manner of Gṛtsamada."

ĀPASTAMBA [24.5.15–6.9]—

Now the *pravara* of the Ārṣṭiṣeṇas consists of five *ṛṣi*-ancestors. (The hotṛ :) "O Bhārgava, O Cyāvana, O Āpnavāna, O Ārṣṭiṣeṇa, (and) O Ānūpa." (The adhvaryu :) "In the manner of Anūpa, in the manner of Ṛṣṭiṣeṇa, in the manner of Apnavāna, in the manner of Cyavana, (and) in the manner of Bhṛgu." According to some teachers, the *pravara* of the Ārṣṭiṣeṇas consists of three *ṛṣi*-ancestors. (The hotṛ :) "O Bhārgava, O Ārṣṭiṣeṇa, (and)

1. *Sūtra*-text : *mitrayuvo*; BROUGH : *mitrayūṇām*.
2. *Sūtra*-text : *śāyaṇḍināh sāpiṇḍanāḥ*. BROUGH has omitted the latter.
3. *Sūtra*-text : *surāmbhinaḥ*. 4. *Sūtra*-text : *bāḷyāḥ*. 5. *Sūtra*-text : *mahābāḷyāḥ*.
6. This is wanting in the *Sūtra*-text.

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O Ānūpa." (The adhvaryu :) "In the manner of Anūpa, in the manner of Ṛṣṭiṣeṇa, (and) in the manner of Bhṛgu."

Now the Vītahavyas, (that is to say) the Yāskas, the Vādhūlas, the Maunas, and the Maukas. Their *pravara* consists of three *ṛṣi*-ancestors. (The hotṛ :) "O Bhārgava, O Vaītahavya, (and) O Sāvedasa." (The adhvaryu :) "In the manner of Savedas, in the manner of Vītahavya, (and) in the manner of Bhṛgu."

Now the Gārtsamada-Śunakas. Their *pravara* consists of one *ṛṣi*-: ancestor. (The hotṛ :) "O Gārtsamada." The adhvaryu : "In the manner of Gṛtsamada."

Now the Vādhryaśva-Mitrāyuva. Their *pravara* consists of one *ṛṣi*-ancestor. The hotṛ : "O Vādhryaśva." The adhvaryu : "In the manner of Vadhryaśva."

Now the Vainya-Pārthas. Their *pravara* consists of three *ṛṣi*-ancestors. (The hotṛ :) "O Bhārgava, O Vainya, (and) O Pārtha." (The adhvaryu:) "In the manner of Pṛthu, in the manner of Vena, (and) in the manner of Bhṛgu." Thus (is the *pravara* of) the Bhṛgus explained.

SATYĀṢĀḌHA [21.3.7-8]—

≐Āp.~ Now the Yāskas, the Vādhūlas, the Maunas the Maukas, and the Rajatavāhas.~

VAIKHĀNASA [11]—

The *pravara* of the Ārṣṭiṣeṇas consists of five *ṛṣi*-ancestors. The hotṛ : "O Bhārgava, O Cyāvana, O Āpnavāna, O Ārṣṭiṣeṇa, and O Ānūpa." The adhvaryu : "In the manner of Anūpa, in the manner of Ṛṣṭiṣeṇa, in the manner of Apnavat, in the manner of Cyavana, and in the manner of Bhṛgu."

The *pravara* of the Yaskas consists of three *ṛṣi*-ancestors. The hotṛ : "O Bhārgava, O Vaitahavya, and O Sāvetasa." The adhvaryu : "In the manner of Savetas, in the manner of Vītahavya, and in the manner of Bhṛgu."

The *pravara* of the Bhṛgus consists of three *ṛṣi*-ancestors. The hotṛ : "O Bhārgava, O Vādhryaśva, and O Daivodāsa." The adhvaryu : "In the manner of Divodasa, in the manner of Vadhryaśva, and in the manner of Bhṛgu."

The *pravara* of the Vainyas consists of three *ṛṣi*-ancestors. The hotṛ : "O Bhārgava, O Vainya, and O Pārtha." The adhvaryu : "In the manner of Pṛthu, in the manner of Vena, and in the manner of Bhṛgu."

The *pravara* of the Śunakas consists of one *ṛṣi*-ancestor. The hotṛ "O Śaunaka." The adhvaryu : "In the manner of Śunaka."

The *pravara* of the Gārtsamadas consists of one *ṛṣi*-ancestor. The hotṛ : "O Gārtsamada." The adhvaryu : "In the manner of Gṛtsamada."

MĀNAVA [11.8.2.1-15]—

Now the non-Jāmadagnyas. The Vidas, the Prācīnayogyas, the Pulastyas, the Vaidabhṛtas, the Krauñcāyanas, the Abhayajātas, the Taugāyanas, the

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Āvaṭas, the Śākarṇinas, the Bhālvaśis, and the Bhārgavas—among these there should be no intermarriage. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, O Cyāvana, and O Āpnavāna." The adhvaryu: "In the manner of Apnavāna, in the manner of Cyavana, and in the manner of Bhṛgu."

The Braudheyas, the Mārgapathas, Grāmyāyaṇi, Naikasī, Āpastambi, Vibhīlli, Kārṇi, Kārdami, Ārṣṭiṣeṇa, Gardabha, and Śātapathi—among these there should be no intermarriage. The *pravara* (of each) of these consists of five *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, O Cyāvana, O Āpnavāna, O Ārṣṭiṣeṇa, and O Ānūpa." The adhvaryu: "In the manner of Anūpa, in the manner of Ṛṣṭiṣeṇa, in the manner of Apnavāna, in the manner of Cyavana, and in the manner of Bhṛgu."

The Āpiśāyanas, the Kāpiśāyanas, the Drauṇāyanas, the Khālāyanas, the Avicakṣas, the Maitreyas, the Athaḍis, the Āmodāyanas, and the Āpiśalas —among these there should be no intermarriage. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, O Vādhryaśva, and O Daivodāsa." The adhvaryu: "In the manner of Divodāsa, in the manner of Vadhryaśva, and in the manner of Bhṛgu."

Vaitahavya, Yāska, Mādhūna, Mauka, Jīvantyāyana, so too Bhāgaleya, Bhāgavijñeya, Kauśāmbeya, Vṛkāśvaki, Mādāhi, Gaurikṣita, Dairghyacita, Vāleya, the Pāñcadhanas, and the Pauṣṇāvatas—among these there should be no intermarriage. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, O Vaitahavya, and O Sāvedasa." The adhvaryu: "In the manner of Savedas, in the manner of Vītahavya, and in the manner of Bhṛgu."

The *pravara* of the Vatsa-Purodhasas consists of three *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, O Vātsa, and O Paurodhasa." The adhvaryu: "In the manner of Purodhasa, in the manner of Vatsa, and in the manner of Bhṛgu."

The Veda-Viśvajyotiṣas—their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, O Vaida, and O Vaiśvajyotiṣa." The adhvaryu: "In the manner of Viśvajyotiṣa, in the manner of Veda, and in the manner of Bhṛgu."

The *pravara* of the Pārtha-Vainyas consists of three *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, O Vainya, and O Pārtha." The adhvaryu: "In the manner of Pṛthu, in the manner of Vena, and in the manner of Bhṛgu."

The Gārtsamadas, the Śunakas, the Yajñavacas, Saukari, the Kārdamāyanas, the Rājabādhavyas, the Caukṣas, the Coras, the Śrotriyas, the Pratyaras, and the Śunakas—among these there should be no intermarriage. The *pravara* (of each) of these consists of one *ṛṣi*-ancestor. The hotṛ: "O Gārtsamada." The adhvaryu: "In the manner of Gṛtsamada." Or the *pravara* (of each) of these consists of two *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, and O Gārtsamada." The adhvaryu: "In the manner of Gṛtsamada and in the manner of Bhṛgu."

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KĀTYĀYANA PARIŚIṢṬA—

Now (the *pravara*) of the non-Jāmadagnya Bhārgavas. The Vidas, the Tāmrāyaṇas, the Nāṣṭrāyaṇas, the Bhruñjāyanas, the Krauñcāyanas, the Abhayajātas, the Abhayas, the Dānas, the Vaitabhṛts, the Taikāyanas, the Bhādantyas, the Traikāyaṇyas, the Āvaṭas, the Paulastyas, the Bhrājantyas, the Kāmala-Bhārgavas, the Bhābhūrṣis, the Śailas, the Śaulas, and the Kāṇḍarathis—among these there should be no intermarriage. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, O Cyāvana, and O Āpnavāna." The adhvaryu: "In the manner of Bhṛgu, in the manner of Cyavana, and in the manner of Apnava."

The Ārṣṭiṣeṇas, the Grāmyāyaṇas, the Kārṇyāyanas, the Cāndrāyaṇas, the Ārṣṭiṣeṇas, the Pauṣkalāyanas, the Siddhas, the Sumanāyanas, the Mārgapakṣas, the Bhraupe (odhe ?) yas, Catāyani, Naikaṣi, Nairathi, Gārdabhi, Kārdabhi, Kārdamāyani, Rathatāpi, Gaurāmbhi, Kavi, Kārṇi, Āpastambi, Āśvābhī, Rāmbhi, Bhālvi, Bhṛgvandīpa, and Anūpa—among these there should be no intermarriage. The *pravara* (of each) of these consists of five *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, O Cyāvana, O Āpnavāna, O Ārṣṭiṣeṇa, and O Ānūpa." The adhvaryu; "In the manner of Bhṛgu, in the manner of Cyavana, in the manner of Apnava, in the manner of Ṛṣṭiṣeṇa, and in the manner of Anūpa."

The *pravara* of the Vatsa-Purodhasas consists of five *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, O Cyāvana, O Āpnavāna, O Vātsa, and O Paurodhasa." The adhvaryu: "In the manner of Bhṛgu, in the manner of Cyavana, in the manner of Apnava, in the manner of Vatsa, and in the manner of Purodhasa."

The Veda-Viśvajyotiṣas—their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, O Vaida, and O Vaiśvajyotiṣa." The adhvaryu: "In the manner of Bhṛgu, in the manner of Veda, and in the manner of Viśvajyotiṣa."

The *pravara* of the Pārtha-Venas consists of three *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, O Venya, and O Pārtha." The adhvaryu: "In the manner of Bhṛgu, in the manner of Vena, and in the manner of Pṛthu."

The Āpiśāyanas, the Kāpiśāyanas, the Raukmāyaṇas, the Raupyāyaṇas, the Ukṣāyaṇas, the Droṇāyanas, the Sabālāyanas, the Vānyāyanas, the Modāyanas, the Aurakṣyāyaṇas, the Rauṣṭyāyanas, the Sāpiṇḍanas, the Raucchakāyanas, the Kaitavāyanas, the Mālyas, the Mahābalyas, the Surabhineyas, the Tārkṣyāyaṇas, the Hosajihvas, the Āhikāyanas, the Maitreyas, the Āpiśalas, the Āpikakṣas, the Samakriyas, the Sāṇḍeyas, the Sāñcaryas, the Sākṣitas, the Sātyaṇḍins, the Vārdhryaśvas, the Divodāsas, and the Mitrayujs—among these there should be no intermarriage. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, O Vārdhryaśva, and O Daivodāsa." The adhvaryu: "In the manner of Bhṛgu, in the manner of Vardhryaśva, and in the manner of Divodāsa."

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Now the Vaitahavyas. (They are) Yāska, Mauna, Mauka, Vādhula, Mādhula, Maunasa, Vaitahavya, Caṇḍamodana, Varṣapuṣpa, Durdina, Bhāskara, Dairghacitta, Aurgajita, Pāṇyavada, Pauṣṇavat, Pratyūha, Pañcālava, Daivantāyana, Jaivantāyana, Śālaṅkāyana, Māndāyana, Bāleya, Hāleya, Vāleya, Kauśāmbeya, Madhyameya, Bhagaleya, and Bhāgavijñeya;

Śārkarākṣi, Taurakṣi, Bhāgali, Bhāgavitti, Mauśali, Vṛkāśaṅki, Samadāgeyi, Kārdamāyani, Lābhavilebhi, Madoki, Sānuṣṭi, Sauri, Jvari, Khali, Pili, and Vārkali;

the Kauvitnyas, the Kauṭilyas, the Auktyas, the Satyaka-Citrasenas, the Vāsus, the Tārkāśvekeyas, the Bālhis, the Bhāgavantis, the Bāguricchis, and Śroṇyacakṣu;

among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Bhārgava, O Vaitahavya, and O Sāvedhasa." The adhvaryu: "In the manner of Bhṛgu, in the manner of Vītahavya, and in the manner of Savedhas."

Now the Gṛtsamadas. The Gārtsamadas, the Śunakas, the Khārdamāyanas, the Gāṅgāyanas, the Saukaras, the Gārbhāyaṇas, the Māṁsagandhas, the Matsyagandhas, the Yajñapis, the Taittiris, the Śrotriyas, the Pratyūṣas, the Pratyūlas, the Caukṣas, the Cauras, the Cauṇḍas, the Saugandhis, and the Rājabandhakyas—among these there should be no intermarriage. Their *pravara* consists of one *ṛṣi*-ancestor. The hotṛ: "O Gārtsamada." The adhvaryu: "In the manner of Gṛtsamada." Or it should consist of two *ṛṣi*-ancestors. The hotṛ: "O Bhārgava and O Gārtsamada." The adhvaryu: "In the manner of Bhṛgu and in the manner of Gṛtsamada."

ĀŚVALĀYANA [12.10.7–13]—

(The *pravara*) of the non-Jāmadagnya (Vatsas consists of three *ṛṣi*-ancestors. The hotṛ:) "O Bhārgava, O Cyāvana, and O Āpnavāna."

(The *pravara*) of the Ārṣṭiṣeṇas (consists of five *ṛṣi*-ancestors. The hotṛ:) "O Bhārgava, O Cyāvana, O Āpnavāna, O Ārṣṭiṣena, and O Ānūpa."

(The *pravara*) of the Bidas (consists of five *ṛṣi*-ancestors. The hotṛ:) "O Bhārgava, O Cyāvana, O Āpnavāna, O Aurva, and O Baida."

(The *pravara*) of the Yaskas, the Vādhūlas, the Maunas, the Maukas, the Śarkarākṣis, the Sārṣṭis, the Sāvarṇis, the Sālaṅkāyanas, the Jaiminis, and the Daivantyāyanas (consists of three *ṛṣi*-ancestors each. The hotṛ:) "O Bhārgava, O Vaitahavya, and O Sāvetasa."

(The *pravara*) of the Śyaitas (consists of three *ṛṣi*-ancestors. The hotṛ:) "O Bhārgava, O Vainya, and O Pārtha."

(The *pravara*) of the Mitrayus (consists of one *ṛṣi*-ancestor. The hotṛ:) "O Vādhryaśva." Or it consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Bhārgava, O Daivodāsa, and O Vādhryaśva." (The *pravara*) of the Śunakas (consists of one *ṛṣi*-ancestor. The hotṛ:) "O Gārtsamada." Or it consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Bhārgava, O Śaunahotra, and O Gārtsamada."

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AṄGIRASES

GAUTAMA-AṄGIRASES

BAUDHĀYANA PRAVARA [10-16]—

We shall explain (the *pravaras* of the families) of the Aṅgirases. The Āyāsyas, the Śroṇīvedhas,[1] the Kācākṣis, the Mūḍharathas,[2] the Sātyakis, the Taudeyas,[3] the Kaumāravatyas, Tauṇḍi, Dārbhi, Devaki, Sātyamugri, the Kaubāhyas, the Baudhyas, Naikari, Svastaiṣaki, the Kīlālis, Āruṇi,[4] Kāṭhori, the Kāśīvājas, the Kākṣīvas,[5] and the Pārthivas—these are Āyāsya-Gautamas. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Āyāsya, and O Gautama." The adhvaryu: "In the manner of Gotama, in the manner of Ayāsya, and in the manner of Aṅgiras."

The Śāradvatas, the Ābhijitas, the Rauhiṇyas, the Kṣīrakarambhas, the Saumucis, the Sauyamunas, the Aupabindus, the Rāhūgaṇas, the Rāṇis, and the Mārṣaṇyas—these are Śāradvata-Gautamas. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Gautama, and O Śāradvata." The adhvaryu: "In the manner of Śaradvat, in the manner of Gotama, and in the manner of Aṅgiras."

The Kaumaṇḍas, the Māmanthareṣaṇas, the Māsurākṣas, the Kāṣṭareṣis, the Ūrjāyanas, the Vānajāyanas, and the Vāśis—these are Kaumaṇḍa-Gautamas. The *pravara* (of each) of these consists of five *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Aūcathya, O Kākṣīvata, O Gautama, and O Kaumaṇḍa." The adhvaryu: "In the manner of Kumaṇḍa, in the manner of Gotama, in the manner of Kakṣīvat, in the manner of Ucathya, and in the manner of Aṅgiras."

The *pravara* of the Dīrghatamases consists of five *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Aucathya, O Kākṣīvata, O Gautama, and O Dīrghatamasa." The adhvaryu: "In the manner of Dīrghatamas, in the manner of Gotama, in the manner of Kakṣīvat, in the manner of Ucathya, and in the manner of Aṅgiras."

The Auśanasas, the Diśyas, the Praśastas, the Surūpākṣas, the Mahodaras, the Vikaṁhatas,[6] the Subudhyas, the Nihitas, and the Guhas—these are Auśanasa-Gautamas. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Gautama, and O Auśanasa." The adhvaryu: "In the manner of Uśanasa, in the manner of Gotama, and in the manner of Aṅgiras."

The Kāreṇupālis, the Vāstavyas, the Śvetīyas, the Pauñjiṣṭhis, the Audajñāyanas, the Māndhukṣāras,[7] and the Ājagandhis—these are Kāreṇupāli-Gautamas. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Gautama, and O Kāreṇupāla."

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1. *Sūtra*-text—*āṇīveyāḥ*.
2. *Sūtra*-text—*mūḍhāḥ*.
3. *Sūtra*-text—*Taidehāḥ*.
4. *Sūtra*-text—*Kāruṇiḥ*.
5. This is absent in the *Sūtra*-text.
6. *Sūtra*-text—*Vigadvakāḥ*.
7. *Sūtra*-text—*Bāndhukyāḥ*.

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The adhvaryu: "In the manner of Kareṇupāla, in the manner of Gotama, and in the manner of Aṅgiras."

The *pravara* of Vāmadevas consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Gautama, and O Vāmadeva." The adhvaryu: "In the manner of Vāmadeva, in the manner of Gotama, and in the manner of Aṅgiras." Marriage is not allowed mutually among all the Gautama families.

ĀPASTAMBA [24.6.10-17]—

Now (the *pravara*) of the Aṅgirases. (As for) the Āyāsya-Gautamas, their *pravara* consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Āṅgirasa, O Āyāsya, and O Gautama." (The adhvaryu:) "In the manner of Gotama, in the manner of Ayāsya, and in the manner of Aṅgiras."

Now the Aucathya-Gautamas. Their *pravara* consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Āṅgirasa, O Aucathya, and O Gautama." (The adhvaryu:) "In the manner of Gotama, in the manner of Ucathya, and in the manner of Aṅgiras."

Now the Auśija-Gautamas. Their *pravara* consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Āṅgirasa, O Auśija, and O Kākṣīvata." (The adhvaryu:) "In the manner of Kakṣīvat, in the manner of Uśija, and in the manner of Aṅgiras."

Now the Vāmadeva-Gautamas. Their *pravara* consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Āṅgirasa, O Vāmadeva, and O Bārhadukthya." (The adhvaryu:) "In the manner of Bṛhaduktha, in the manner of Vāmadeva, and in the manner of Aṅgiras."

SATYĀṢĀḌHA [21.3.9] ≡ ĀP.

VAIKHĀNASA [11]—

The *pravara* of the Āṅgirasa-Gautamas consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Āyāsya, and O Gautama." The adhvaryu: "In the manner of Gotama, in the manner of Ayāsya, and in the manner of Aṅgiras."

The *pravara* of the Śāradvatas consists of three *ṛṣi*-ancestors. The hotṛ: "O Aṅgiras, O Gautama, and O Śāradvata," The adhvaryu: "In the manner of Śaradvat, in the manner of Gotama, and in the manner of Aṅgiras."

The *pravara* of the Kaumaṇḍa-Gautamas consists of five *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Aucathya, O Kākṣīvata, O Gautama, and O Kaumaṇḍa." The adhvaryu: "In the manner of Kumaṇḍa, in the manner of Gotama, in the manner of Kakṣīvat, in the manner of Ucatha, and in the manner of Aṅgiras."

The *pravara* of Dīrghatamas consists of five *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Aucathya, O Kākṣīvata, O Gautama, and O Dīrghatama." The adhvaryu: "In the manner of Dīrghatama, in the manner of Gotama, in the manner of Kakṣīvat, in the manner of Ucathya, and in the manner of Aṅgiras."

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The *pravara* of Auśana-Gautamas consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgiraṣa, O Auśanasa, and O Gautama." The adhvaryu: "In the manner of Gotama, in the manner of Uśanasa, and in the manner of Aṅgiras."

The *pravara* of the Kareṇupālis consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Gautama, and O Kareṇupāla." The adhvaryu: "In the manner of Kareṇupāla, in the manner of Gotama, and in the manner of Aṅgiras."

The *pravara* of the Vāmadevas consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Gotama, and O Vāmadeva." The adhvaryu: "In the manner of Vāmadeva, in the manner of Gotama, and in the manner of Aṅgiras."

MĀNAVA [11.8.3.1–5]—

We shall now explain (the *pravaras* of) the Aṅgirases. There should be no intermarriage among the following family-groups: The Aucathya-Gautamas, the Tauḍeyas, the Abhijits, Voghāya, Naikākṣa, the Rāhūgaṇyas, (the families) of Kṣairakaṭa and Aikastamara; Kairāti and Sāralopa; Karoti and Kāśapāri; Pauṣpiṇḍa, Bhāgala, Vaḍa, and Auḍava; Upabindu and Mānthareṣa; the Rauhiṇāyanas, the Amalakas, the Krolayimas, the Krauñcas, the Kroṣṭas, the Āruṇis, the Pārthivas, Saudāmini, Kācākṣa, the Kauralyasi Akṣa, Apādapakṣa, Vāsamūli, Vaṁśamulmi, Śapitṛ, Vāsapuṣpi, Sauṣya, Saukṣmāyaṇa, and the Kauḍalyas. Their *pravara* consists of five *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Aucathya, O Gautama, O Auśija, and O Kākṣīvata." The adhvaryu: "In the manner of Kakṣīvat, in the manner of Uśija, in the manner of Gotama, in the manner of Ucathya, and in the manner of Aṅgiras."

The *pravara* of the Āyāsyas consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Āyāsya, and O Gautama." The adhvaryu: "In the manner of Gotama, in the manner of Ayāsya, and in the manner of Aṅgiras."

KĀTYĀYANA PARIŚIṢṬA—

We shall explain (the *pravara* of) the Aṅgirases. The Autathyas, the Gautamas, the Taudeyas, the Krolāyanas, the Āṅgārakas, the Pārthivas, the Rohiṇāyanas, the Rohiṇyas, the Sauyamunas, the Kṣīrakarambhas, the Rāhūgaṇas, the Gaṇis, the Māṣaṇyas, Śaunari, Śaulopi, Kārodhani, Kāśapāri, Saudāmini, Saumadāyini, Naikari, Rāhukarṇi, Suraiṣi, Sugomākṣi, Pauṣapiṇḍi, Pauṣkāñjini, Sauputri, Sāmalomaki, Cīraṣi, Kācākṣi, Kareli, Kārāli, Viśvaṇṭi, Revaciki, Kṣārakaṇḍi, and Aruṇāyaji;

Abhijit, Śaradvants, Kharika, Ṭaiṭika, Bhagatra, Bhagala, Kāroṭha, Saindhava, Kauśalya, Kauṭalya, Valvaudva, Cāṇḍālaka, Naga, Māndhāreṣu, Upabhindu, and Aupamanya;

Vāsapuṣpa, Vāsamūli, Vāsadhayi, Vāsasteya, Saumuci, Baudhi, Kṣapā, Kroṣṭrā, Sauru, Vāsu, Kṣīraṭa, and Puṣpavant;

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among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ : "O Āṅgirasa, O Autathya, and O Gautama." The adhvaryu : "In the manner of Aṅgiras, in the manner of Utathya, and in the manner of Gautama."

The Dīrghatamas-Gautamas—their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ : "O Āṅgirasa, O Autathya, and O Dairghatamasa." The adhvaryu : "In the manner of Aṅgiras, in the manner of Utathya, and in the manner of Dīrghatamas."

The Āyāsya-Gautamas—their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ : "O Āṅgirasa, O Āyāsya, and O Gautama." The adhvaryu : "In the manner of Aṅgiras, in the manner of Ayāsya, and in the manner of Gautama."

The Auśija-Gautamas—their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ : "O Āṅgirasa, O Āyāsya, and O Auśija." The adhvaryu : "In the manner of Aṅgiras, in the manner of Ayāsya, and in the manner of Uśija."

ĀŚVALĀYANA [12.11.1, 3, 4]—

(The *pravaras* of the following consist of three *ṛṣi*-ancestors each, namely,) of the Gautamas, (the hotṛ :) "O Āṅgirasa, O Āyāsya, and O Gautama;" of the Ucathyas, (the hotṛ :) "O Āṅgirasa, O Aucathya, and O Gautama;" of the Rahūgaṇas, (the hotṛ :) "O Āṅgirasa, O Rāhūgaṇya, and O Gautama;" of the Sōmarājakis, (the hotṛ :) "O Āṅgirasa, O Saumarājya, and O Gautama;" of the Vāmadevas, (the hotṛ :) "O Āṅgirasa, O Vāmadevya, and O Gautama;" of the Bṛhadukthas, (the hotṛ :) "O Āṅgirasa, O Bārhaduktha, and O Gautama;" and of the Pṛṣadaśvas, (the hotṛ :) "O Āṅgirasa, O Pārṣadaśva, and O Vairūpa." Some teachers mention Aṣṭādaṁṣṭra in the place of Āṅgirasa. (In that case, the hotṛ :) "O Āṣṭādaṁṣṭra, O Pārṣadaśva, and O Vairūpa."

(The *pravara*) of the Kakṣīvats (consists of five *ṛṣi*-ancestors. The hotṛ :) "O Āṅgirasa, O Aucathya, O Gautama, O Auśija, and O Kākṣīvata."

(The *pravara*) of the Dīrghatamases (consists of three *ṛṣi*-ancestors. The hotṛ :) "O Āṅgirasa, O Aucathya, and O Dairghatamasa."

BHARADVĀJA AṄGIRASES

BAUDHĀYANA PRAVARA [17–19]—

The Bharadvājas, the Kṣāmyāyaṇas, the Māgaṇḍas,[1] the Devāśvas, the Udvahavyas, the Prāgvaṁśis, the Vāhalayas, the Bādhyogas,[2] the Vāsināyanas, the Taidehas, the Āślas,[3] the Aukṣṇas,[4] the Bhūris, the Pāriṇaddheyas, the Śaikheyas, the Śauddhakis, the Urūḍhas,[5] the Khārigrīvis, the Aupaśis, the Vayokṣibhedas, the Āgniveśyas, the Vedhas, the Śaṭhas, the Gaurivāyanas, the Celakas, the Stanakarṇas, the Urūkṣas,[6] the Māṇabhindavyas, the Kahvodaṅkas,[7] the Taulvalis,[8] the Vailas, the Khāraṇādis, the Bhāruṇḍeyas, the

1. *Sūtra*-text—*māmaṇḍāḥ*. 2. *Sūtra*-text—*bāhyogāḥ*. 3. *Sūtra*-text—*āj̃ñāḥ*.
4. *Sūtra*-text—*aukṣāḥ*. 5. *Sūtra*-text—*ūrūḍhāḥ*. 6. *Sūtra*-text—*ūrūkṣāḥ*.
7. *Sūtra*-text—*kāhvodaṅkāḥ*. 8. *Sūtra*-text—*taujvalayaḥ*.

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Mādrapathis, the Saurobhaṅgas, the Suṅgas, the Daivamatis, the Iṣumatas, the Audameghis, the Pravāhaṇeyas, the Kalmāṣas, Rājastambhi, Sudhūpakṛt, the Vārāhis, the Valabhikis, the Rudrāṅgapathas,[1] the Śālāhalis, the Devavelas, the Mahāvelas, the Niviñcyāyanas, the Dhānyāyanas,[2] the Śālālis, the Śārdūlis, the Kātkalas, the Vātkalas,[3] the Saihyakelas, the Krauḍāyaṇas, the Kauṇḍinyas,[4] the Brahmastambhas, the Rājastambhas, the Agnistambhas, the Vāyustambhas, the Sūryastambhas, the Somastambhas, the Yamastambhas, the Indrastambhas, the Viṣṇustambhas, the Yajñastambhas, the Āpastambhas, the other families with the affix *stambha* in their names, the Sviṣṭas, Āruṇasindhu, Kaumudagandhi, Śakti, the Kauśivāyanas, the Ātreyāyaṇas, the Bhāmaṇyas, the Dhūmagandhas, the Kukas, the Kaukākṣis, the Naitundis, the Dārbhis, the Śyāmeyas, the Matsyakrāthas, the Kaukvāyanas, the Kārupathis, the Kāriṣāyaṇas, and the Kambalyas—these are Bharadvājas. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Bārhaspatya, and O Bhāradvāja." The adhvaryu: "In the manner of Bharadvāja, in the manner of Bṛhaspati, and in the manner of Aṅgiras."

The *pravara* of the Raukṣāyaṇas[5] consists of five *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Bārhaspatya, O Bhāradvāja, O Vāndana, and O Mātavacasa." The adhvaryu: "In the manner of Matavacas, in the manner of Vandana, in the manner of Bharadvāja, in the manner of Bṛhaspati, and in the manner of Aṅgiras."

The Gargas, the Sāmbharāyaṇas, the Sakhīnis, the Gandharāyaṇas, the Bāhulakis, Bhrāṣṭrakṛt,[6] the Bhrāṣṭrabindus, the Krauṣṭukis, Sauyāmuni, the Bhrājināksayas,[7] the Hotrāpacis, the Satyāpacis, the Kāṇāyanas, the Aupamarkaṭāyanas,[8] Jāṇavat, the Palāśaśākhāvantis, Sāṁgrahavān,[9] Tulya,[9] Veṇubhari,[10] the Srohatas,[11] Kārirauti, the Kaivalyas, the Rājis, and the Paulis—these are Gargas. The *pravara* (of each) of these consists either of five or of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Bārhaspatya, O Bhāradvāja, O Śainya, and O Gārgya," or "O Āṅgirasa, O Śainya, and O Gārgya." The adhvaryu; "In the manner of Garga, in the manner of Śini, in the manner of Bharadvāja, in the manner of Bṛhaspati, and in the manner of Aṅgiras," or "In the manner of Garga, in the manner of Śini, and in the manner of Aṅgiras." Marriage is not allowed mutually among all the Garga families.

ĀPASTAMBA [24.6.18–7.10]—

Now the *pravara* of the Bharadvājas consists of three *ṛṣi*-ancestors. (The hotṛ) "O Āṅgirasa, O Bārhaspatya, (and) O Bhāradvāja." (The

1. *Sūtra*-text—*ugrāṅgatāḥ*.
2. *Sūtra*-text—*dhanyāyanāḥ*.
3. *Sūtra*-text—*vākkalāḥ*.
4. *Sūtra*-text—*krauḍilyāḥ*.
5. The following nine families said to be belonging to the Raukṣāyaṇas have been recorded in certain manuscripts:—the Raukṣāyaṇas, the Kapilas, the Sabalas, the Saipilas, the Vibhiṇḍis, the Kauthumas, Agnijihvi, Karṇa, and Sūta.
6. *Sūtra*-text—*bhraṣṭakāḥ*.
7. *Sūtra*-text—*bhrājināksatreyāḥ*.
8. *Sūtra*-text—*anpamatkaṭāyanāḥ*.
9. *Sūtra*-text—*saṁgrahatulyāḥ*.
10. *Sūtra*-text—*vaiḍuhāḥ*.
11. *Sūtra*-text—*nisrohatāḥ*.

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adhvaryu :) "In the manner of Bharadvāja, in the manner of Bṛhaspati, and in the manner of Aṅgiras." This very *pravara*, without any change, holds good in the case of the Kukvas, the Agniveśyas, the Ūrjāyanas, and all those whose names contain the affix *stambha* or *stamba*.[1]

Now the *pravara* of those of two families, such as, the Śuṅga-Śaiśiris. (Of these) the Śuṅgas belong to the Bharadvājas, the Śaiśiris to the Katas. Their *pravara* consists of five *ṛṣi*-ancestors. (The hotṛ :) "O Āṅgirasa, O Bārhaspatya, O Bhāradvāja, O Kātya, and O Ātkīla." (The adhvaryu :) "In the manner of Atkīla, in the manner of Kata, in the manner of Bharadvāja, in the manner of Bṛhaspati, and in the manner of Aṅgiras." According to some teachers, their *pravara* consists of three *ṛṣi*-ancestors. (The hotṛ :) "O Āṅgirasa, O Kātya, and O Ātkīla." (The adhvaryu :) "In the manner of Atkīla, in the manner of Kata, and in the manner of Aṅgiras."

Now the *pravara* of the Ṛkṣas consists of five *ṛṣi*-ancestors. (The hotṛ :) O Āṅgirasa, O Bārhaspatya, O Bhāradvāja, O Vāndana, and O Mātavacasa." (The adhvaryu :) "In the manner of Matavacas, in the manner of Vandana, in the manner of Bharadvāja, in the manner of Bṛhaspati, and in the manner of Aṅgiras." According to some teachers, their *pravara* consists of three *ṛṣi*-ancestors. (The hotṛ :) "O Āṅgirasa, O Vāndana, and O Mātavacasa." (The adhvaryu :) "In the manner of Matavacas, in the manner of Vandana, and in the manner of Aṅgiras."

Now the *pravara* of the Kapis consists of three *ṛṣi*-ancestors. (The hotṛ :) "O Āṅgirasa, O Āmahīya, and O Aurukṣaya." (The adhvaryu :) "In the manner of Urukṣaya, in the manner of Amahīya, (and) in the manner of Aṅgiras."

Now the *pravara* of the Gargas consists of three *ṛṣi*-ancestors. (The hotṛ :) "O Āṅgirasa, O Gārgya, and O Śainya." (The adhvaryu :) "In the manner of Śini, in the manner of Garga, and in the manner of Aṅgiras." Some teachers mention Bharadvāja in the place of Aṅgiras. (In that case, the hotṛ :) "O Bhāradvāja, O Gārgya, and O Śainya." (The adhvaryu :) "In the manner of Śini, in the manner of Garga, and in the manner of Bharadvāja."

SATYĀṢĀḌHA [21.3.10]—

≐Ap.∾This very (*pravara*), without any change, holds good in the case of Tuthyas, the Agniveśyas, the Ūrjāyanas, and all those whose names have the affix *stambha* or *stamba*.∾

VAIKHĀNASA [11]—

The *pravara* of the Bhāradvājas consists of three *ṛṣi*-ancestors. The hotṛ : "O Āṅgirasa, O Bārhaspatya, and O Bhāradvāja." The adhvaryu : "In the manner of Bharadvāja, in the manner of Bṛhaspati, and in the manner of Aṅgiras."

1. The *Sūtra* reads : *stambastambaśabdānām*. It is better to read *stambhastamba°*. cf. *Baudh. PravaraS* 17.

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The *pravara* of the Raukṣyas consists of five *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Bārhaspatya, O Bhāradvāja, O Vāndana, and O Mātavacasa." The adhvaryu: "In the manner of Matavacas, in the manner of Vandana, in the manner of Bharadvāja, in the manner of Bṛhaspati, and in the manner of Aṅgiras."

The *pravara* of the Gargas consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Śainya, and O Gārgya." The adhvaryu: "In the manner of Garga, in the manner of Śini, and in the manner of Aṅgiras."

MĀNAVA [11.8.3.6–11]—

There should be no intermarriage among the following family-groups: Ātreyāyaṇi, Mādhūkarṇi, Vālkali, Saupiṣṭya, and Agniveśya; Śālāthala, Vārāha, Śauṅga, Kṛpaṇaparṇa, and Prāvāhaṇeya; Māślāya, Vyāyogichandāta, and the Khārigrīvins; Aiṣumati, Śādya, Kāvakika, and the Āvikāyanas; Naitundi, Lira, and Vaidhaṅki; Vaidhakīka, Yācarātaki, and Manahāla; Sauvastambi, Taulvali, and Pauṣuyāvaddiśi; Śāla, Vālauha, Devamata, Harikarṇa,[1] Drāṅgava, Cauceya, Kaumudagandhi, Khāriṇādi, Rājastambi, Sāmastambi, Somastambi Audameghi, Gāṇḍaki, Lauhitaki, Kāṇḍaka, Dhānā, Kulaka, Sātyamugri, Śaivayatha, and Bhāradvāja. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Bārhaspatya, and O Bhāradvāja." The adhvaryu: "In the manner of Bharadvāja, in the manner of Bṛhaspati, and in the manner of Aṅgiras."

The Kāṇāyanas, the Kaivalis, the Vatsatarāyaṇas, the Krauṇḍāyanas, the Vārddhanis, the Vāmśāyanas, Bhrāṣṭrakṛt, Bhrāṣṭrabindu, Caindrāli, Sāyakāyana, Kolī, the Krīkas, Nīsāntvakṛt, Snāpurāvaṭa, Lāvaki, Bhālūvi, Upamarkaṭi, Protsaṅgi, Śyāmāyana, Paiṅgalāyana, Sāmbharabhāmat ... — among these there should be no intermarriage. Their *pravara* consists of five *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Bārhaspatya, O Bhāradvāja, O Śainya, and O Gārgya." The adhvaryu: "In the manner of Garga, in the manner of Śini, in the manner of Bharadvāja, in the manner of Bṛhaspati, and in the manner of Aṅgiras."

Tetirari, Kavibhūma, and the Gargas—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Śainya, and O Gārgya." The adhvaryu: "In the manner of Garga, in the manner of Śini, and in the manner of Aṅgiras."

ḲĀTYĀYANA PARIŚIṢṬA—

Ātreyāyani, Jaitvalāyani, Vārkali, Vāliśāyani, Mārkaṇḍi, Śilāthali, Māśvayanti, Vārāhi, Bāṣkali, Cavipi, Tūṇakarṇi, Sauḍhi, Sauṅgi, Bāhyogitsanti, Maithunamati, Devamati, Khāragrīvī, Taituṇḍī, Sāṣṭaṅki, Iṣumati, Dhauri, Dhautāmbaki, Pambaki, Bhauvaki, Daśādaki, Yāvarātaki, Vyaḍhāki, Gāṅgodaki, Saujvali, Saudhvali, Pāṣpaci, Calabhāyani, Sātyamugri, Kaurukṣetri, Jityadroṇi, Bāhyagacchi, Saujapṛśni, Bājavṛṣṭi, Pauli, Gosvapi, Piṅgali, Śālohi, Bālohi, Saurpathi, Khāraṇāri, Devagāri, Devasthāni, Hārikarṇi,

1. Brough: *hārikarṇa*.

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Kaumudagandhi, Gaumṛgandhi, Audameghi, Rājastambi, Sāmastambi, Somastambi, and Brahmastambi;

the Rājastambhas, the Agnistambhas, the Vāyustambhas, the Sūryastambhas, the Brahmastambhas, the Somastambhas, the Yamastambhas, the Viṣṇustambhas, the Indrastambhas, the Āpastambhas, the Prāgvaṁśis, Bhairava, Kokakṣīya, the Matsyakrathas, the Kārūpathis, the Udvahavyas, the Celakas, the Stanakarṇas, the Māmaṇḍas, the Devāśvas, the Śuṅgas, the Velas, the Khāruḍas, the Kalmāṣas, the Sauhyakedhas, the Kauṇḍilyas, the Kālakṣalas, the Bhrāmaṇyas, the Kukṣyas, the Aupaśis, the Vayokṣibhedas, the Raukṣas, the Valabhīkis, the Śailahalins, Veda, the Velas, the Śālis, the Śārdūlis, the Śyāmeyas, the Taidehas, the Āślas, the Aukthyas, the Śaudvis, the Śaṭhas, the Urūḍhas, the Vyayas, the Māṇabhindavyas, the Kāriṣāyaṇas, the Kṣāmyāyaṇas, the Revāyaṇas, Kāruṇāyana, Nṛtyāyana, Śikhāyana, Lākhāyana, Kauṇḍāyana, Mākhāyana, Kāmakāyana, Khāṅkhalāyana, Kāśukāyana, Vhopravāhaṇeya, Pāriṇaddheya, Śaiṣaya, Saugeya, Aunteja, Sauviśva, Sāviṣṭa, Mākarṇi, the Āgniveśyas, Saubuddhika, Mālāhala, Śakra, Kājaki, Kāja, Nidrāṅgavadha, Rudrāṅgapatha, Saubhara, Kaṭvodaka, Lohitaka, Hāritaka, Kāṇḍaṇya, Kupina, Kādalya, Kulika, Śrīpatha, Saupatha, Kakka, and Bharadvāja;

among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Bārhaspatya, and O Bhāradvāja." The adhvaryu: "In the manner of Aṅgiras, in the manner of Bṛhaspati, and in the manner of Bharadvāja."

Sāmbharāyaṇa, Vātsyatarāyaṇa, Vatsacaturāyaṇa, Gandharāyaṇa, Kāṇvāyana, Sāṅkhyāyana, Kānāyana, Kaivalāyana, Krauṇḍāyana, Vāsāyana, Pailvakāyana, Viśvāyakāyana, Śārāyaṇa, Śyāmāyana, Madhurāvaha, Māthurāvaṭa, Sambhāra, Bhāramava, Sāmparivāra, Praitsaṅga, Rāṣarāta, Bhrāṣṭrakṛt, Aupamarkaṭa, Bhālakṛt, Lomakṛt, Bhālavit, Aindrāli, Bhrāṣṭrabindi, Sāhani, Śālākāyani, Bālāki, Sauyāmuni, Krauṣṭaki, Bāhulaki, Kroḍi, Kroli, Kriṇḍhi, Kāri, Cāṣmi, Satsi, and Bhāgi;

the Vārdhunayas, the Bhrājināksis, the Sakhīyis, the Hautrāpacis, and the Satyāpacis;

these are Gargas. Among these there should be no intermarriage. Their *pravara* consists of five *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Bārhaspatya, O Bhāradvāja, O Śainya, and O Gārgya." The adhvaryu: "In the manner of Aṅgiras, in the manner of Bṛhaspati, in the manner of Bharadvāja, in the manner of Śini, and in the manner of Garga."

Taittiri, Kapibhūmi, Svandita, Khaṇḍita—these are Gargas. There should be no intermarriage among these. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Śainya, and O Gārgya." The adhvaryu: "In the manner of Aṅgiras, in the manner of Śini, and in the manner of Garga."

Kusādari, Patañjali, Kalasi, Sāsavi, Saṁśrayi, Jalasaṁvi, the Sāvakaśyāyanyas, Maukhi, Taṅki, Vidi, Daṇḍi, Sali, Sāli, Śakti, Bhūyasi,

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Saujati, Rājakeśi, Bhojasi, Kapi, Stara, Svastira, Jalandhava, Kuśitaka, Bindu, Ūrdhvasta, Kaṇva, Vānyāyana, Mātsyāyana, Taittirāyaṇa, Vaitalāyana, and Aitiśāyana;

the Kārīris, the Aubhāñjins, the Tarasvins, the Tāṇḍins, the Kāpyas, the Kapis, and the Śārakapas;

among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Āmahīyava, and O Aurukṣayya." The adhvaryu: "In the manner of Aṅgiras, in the manner of Amahīyava, and in the manner of Urukṣaya."

ĀŚVALĀYANA [12.11.2, 5]—

(The *pravara*) of the Ṛkṣas (consists of five *ṛṣi*-ancestors. The hotṛ:) "O Āṅgirasa, O Bārhaspatya, O Bhāradvāja, O Vāndana, and O Mātavacasa." (The *pravara*) of the Bharadvājas and the Agniveśyas (consists of three *ṛṣi*-ancestors each. The hotṛ:) "O Āṅgirasa, O Bārhaspatya, and O Bhāradvāja."

KEVALA AṄGIRASES

BAUDHĀYANA PRAVARA [20–26]—

The Viṣṇuvṛddhas, the Śaṭhamarṣaṇas, the Bhadraṇas, the Madraṇas, the Śāmburāyaṇas, the Bādarāyaṇas, the Vātsaprāyaṇas, Sātyaki, the Sātyakāyanas, the Naitundyas, the Stutyas, the Bhāruṇyas, the Vaihoḍhas, and the Daivasthānis—these are Viṣṇuvṛddhas. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Paurukutsa, and O Trāsadasya." The adhvaryu: "In the manner of Trasadasyu, in the manner of Purukutsa, and in the manner of Aṅgiras."

The Kaṇvas, the Aupamarkaṭāyanas, the Bāṣkalas, the Śailāhalins, Mauñji, the Mauñjis, the Mauñjigandhas, Vāji, the Vājis, and the Vājaśravasas—these are Kaṇvas. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Ājamīḍha, and O Kāṇva." The adhvaryu: "In the manner of Kaṇva, in the manner of Ajamīḍha, and in the manner of Aṅgiras."

The Haritas, the Kautsas, the Śāṅkhyas, the Dārbhyas, Śaibhaṅga, the Bhaimagus, Manāyu, Lambodara, Mahodara, the Naimiśris, the Miśrodanas, the Kautapas,[1] the Kārīṣis, the Kaulis, the Paulis, Pauṇḍala, Māndhūpa, Māndhātu, and the Mādrakāris—these are Haritas. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Āmbarīṣa, and O Yauvanāśva." The adhvaryu: "In the manner of Yuvanāśva, in the manner of Ambarīṣa, and in the manner of Aṅgiras."

The Saṅkṛtis, the Lamakas, Pautya, Taṇḍi, Śambhu, the Śaivagus, the Paribhūs, the Tārakādyas, the Hārigrīvas, the Vaitaleyas, the Śrautāyanas, the Cārāyaṇas, the Āgrāyaṇas, the Ārṣabhis,[2] the Cāndrāyaṇas, the Āghrāpis,[3] and the Pūtimāṣas—these are Saṅkṛtis. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Sāṅkṛtya, and O Gaurivīta." The adhvaryu: "In the manner of Gaurivīta, in the manner of Saṅkṛti, and in the manner of Aṅgiras."

1. *Sūtra*-text—*kauṭhapāḥ*. 2. *Sūtra*-text—*ārṣayaḥ*. 3. *Sūtra*-text—*āpaghrāpayaḥ*.

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The Rathītaras, Hāstidāsi, the Kāhvāyanas,[1] the Naitirakṣis, the Śailālis, Bhailli,[2] the Bhilibhāyanas,[3] the Sāvahavas, the Bhaikṣavāhas, and the Haimagavas—these are Rathītaras. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Vairūpa, and O Rāthītara," or "O Āṅgirasa, O Vairūpa, and O Pārṣadaśva." The adhvaryu: "In the manner of Rathītara, in the manner of Virūpa, and in the manner of Aṅgiras," or "In the manner of Pṛṣadaśva, in the manner of Virūpa, and in the manner of Aṅgiras."

The Mudgalas, the Hiraṇyākṣas, the Ṛṣabhas, the Mitākṣas, the Ṛśyas, the Ṛśyāyanas, the Dīrghajaṅghas, the Pralambajaṅghas, the Taruṇas, and the Bhindavas—these are Mudgalas. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Bhārmyaśva, and O Maudgalya." The adhvaryu: "In the manner of Mudgala, in the manner of Bhṛmyaśva, and in the manner of Aṅgiras."

The Kapis, the Vaitalas, the Aitiśāyanas, the Patañjalas, the Tarasvins, the Tāṇḍins, the Bhojasins, the Śārṅgaravas,[4] the Karaśikhaṇḍas, Mauṣītaki, the Chāgalis, and the Pauṣpis—these are Kapis. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Āmahīyava, and O Aurukṣaya." The adhvaryu. "In the manner of Urukṣaya, in the manner of Amahīyu,[5] and in the manner of Aṅgiras."

ĀPASTAMBA [24.7.11–8.10]—

Now the *pravara* of the Haritas consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Āṅgirasa, O Āmbarīṣa, and O Yauvanāśva." (The adhvaryu:) "In the manner of Yuvanāśva, in the manner of Ambarīṣa, and in the manner of Aṅgiras." Some teachers mention Māndhātṛ in the place of Aṅgiras. (In that case, the hotṛ should say:) "O Māndhātra, O Āmbarīṣa, and O Yauvanāśva." (And the adhvaryu should say:) "In the manner of Yuvanāśva, in the manner of Ambarīṣa, and in the manner of Māndhātṛ."

Now the *pravara* of the Kutsas consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Āṅgirasa, O Māndhātra, and O Kautsa." (The adhvaryu:) "In the manner of Kutsa, in the manner of Māndhātṛ, and in the manner of Aṅgiras."

Now the Ajamīḍha-Kaṇvas. Their *pravara* consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Āṅgirasa, O Ājamīḍha, and O Kāṇva." (The adhvaryu:) "In the manner of Kaṇva, in the manner of Ajamīḍha, and in the manner of Aṅgiras."

Now the Virūpa-Rathītaras. Their *pravara* consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Āṅgirasa, O Vairūpa, and O Pārṣadaśva." (The adhvaryu:) "In the manner of Pṛṣadaśva, in the manner of Virūpa, and in the manner of Aṅgiras." Some teachers mention Aṣṭrādaṁṣṭra[6] in the place of Aṅgiras. (In that case, the hotṛ should say:) "O Āṣṭrādaṁṣṭra,

1. *Sūtra*-text—*kāṇvāyanāḥ*.
2. *Sūtra*-text—*bhailiḥ*.
3. *Sūtra*-text—*bhillibhāyanāḥ*.
4. *Sūtra*-text—*śāṅkaravāṇām*.
5. *Sūtra*-text—*amahayyavat*.
6. CALAND reads *aṣṭādaṁṣṭra*.

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O Vairūpa, and O Pārṣadaśva." (And the adhvaryu should say:) "In the manner of Pṛṣadaśva, in the manner of Virūpa, and in the manner of Aṣṭrādaṁṣṭra."

Now the *pravara* of the Mudgalas consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Āṅgirasa, O Bhārmyaśva, and O Maudgalya." (The adhvaryu:) "In the manner of Mudgala, in the manner of Bhṛmyaśva, and in the manner of Aṅgiras." Some teachers mention Tṛkṣu[1] in the place of Aṅgiras. (In that case, the hotṛ should say:) "O Tārkṣya, O Bhārmyaśva, and O Maudgalya." (And the adhvaryu should say:) "In the manner of Mudgala, in the manner of Bhṛmyaśva, and in the manner of Tṛkṣu."

Now the *pravara* of the Viṣṇuvṛddhas consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Āṅgirasa, O Paurukutsa, and O Trāsadasyava." (The adhvaryu:) "In the manner of Trasadasyu, in the manner of Purukutsa, and in the manner of Aṅgiras." This very *pravara*, without any change, holds good in the case of the Śaṭhamarṣaṇas, the Bhadraṇas, the Madraṇas, the Bādarāyaṇas, the Aupaminis,[2] the Aupagavis, the Sātyakis, the Sātyaṁkāmyas,[3] the Āruṇis, and the Nituṇḍis.

SATYĀṢĀḌHA [21.3.10]—

≒Āp.〰The following eight families belong to the Kapis: Tarasvān, Tila, Vidu, Śālu, Patañjali, Bhāyasi, Dandvaki, and Jalandva.〰

VAIKHĀNASA [11]—

The *pravara* of the Viṣṇuvṛddhas consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Paurukutsa, and O Trāsadasyava." The adhvaryu: "In the manner of Trasadasyu, in the manner of Purukutsa, and in the manner of Aṅgiras."

The *pravara* of the Kaṇvas consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Ājamīḍha, and O Kāṇva." The adhvaryu: "In the manner of Kaṇva, in the manner of Ajamīḍha, and in the manner of Aṅgiras."

The *pravara* of the Hāritas consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Āmbarīṣa, and O Yauvanāśva." The adhvaryu: "In the manner of Yuvanāśva, in the manner of Ambarīṣa, and in the manner of Aṅgiras."

The *pravara* of the Sāṁkṛtyas consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Gaurivīta, and O Sāṁkṛtya." The adhvaryu: "In the manner of Saṁkṛti, in the manner of Gaurivīti, and in the manner of Aṅgiras."

The *pravara* of the Rāthītaras consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Vairūpa, and O Rāthītara." The adhvaryu: "In the manner of Rathītara, in the manner of Virūpa, and in the manner of Aṅgiras."

The *pravara* of the Mudgalas consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Bhārmyaśva, and O Maudgalya." The adhvaryu:

1. CALAND reads *tṛkṣa*.
2. CALAND reads °*aupamiti*°.
3. CALAND reads °*sātyakāmya*°.

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"In the manner of Mudgala, in the manner of Bhṛmyaśva, and in the manner of Aṅgiras."

MĀNAVA [11.8.4.1-15]—

Kapistara, Svastitara, Bindu, Daṇḍi, Śakti, Patañjali, Bhojava, Jrarudhu, Caivadviśālī, Śītaki, Ardha, Rājakeśī, Cauccuṭī, Śāṁśāpi, Kalaśī-kaṇṭha, the Kārīris, the Vānyāyanas, the Vāmadhyāyanas, the Kāpyas, and the Kavis—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Āmahīya, and O Aurukṣaya." The adhvaryu: "In the manner of Urukṣaya, in the manner of Amahīya, and in the manner of Aṅgiras."

There should be no intermarriage among the following family-groups: Saṁkṛti, Pautimāṣi, Taṇḍi, Śambhu, and Śevapāyana; Jānaki, Tetai-lakādvyalātavya, Ārṣabhi, Lāṅgandhi, and Cārāyaṇī. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Sāṁkṛtya, and O Gaurivīta." The adhvaryu: "In the manner of Gaurivīti, in the manner of Saṁkṛti, and in the manner of Aṅgiras." Harita, Kautsa, Śaṅkha, Darbha, Paiṅga, Bhaimagava, Mādrakāri, Gāṇakāri, Hāstidāsi, Lāveraṇi, and Kālaśīta—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Āmbarīṣa and O Yauvanāśva." The adhvaryu: "In the manner of Yuvanāśva, in the manner of Ambarīṣa, and in the manner of Aṅgiras." Ruruṇḍa, Bhuruḍḍa[1], Śākaṭāyana, Gardabha, Nāri, Tata, Prākāra, Sauvāra, Markaṭa, Ramaṇa, Śaṇa, the Kaṇvas, the Mārkaṭis, the Rāmaṇeyas, and the Śāṇāyanas—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Ājamīḍha, and O Kāṇva." The adhvaryu: "In the manner of Kaṇva, in the manner of Ajamīdha, and in the manner of Aṅgiras."

Now Vaiṣṇuvṛddhi, Śaṭhamarṣaṇa, Chatṛṇa, Potṛṇa, Gotṛṇa, and the Bādarāyaṇas—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Paurukutsa, and O Trāsadasyava." The adhvaryu: "In the manner of Trasadasyu, in the manner of Purukutsa, and in the manner of Aṅgiras."

The *pravara* of the Rathītaras consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Vairūpa, and O Pārṣadaśva." The adhvaryu: "In the manner of Pṛṣadaśva, in the manner of Virūpa, and in the manner of Aṅgiras."

The *pravara* of the Raṣābhagas consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Vāmadevya, and O Gautama." The adhvaryu: "In the manner of Gotama, in the manner of Vāmadeva, and in the manner of Aṅgiras."

Hiraṇyagarbha, the Chatrakis, and the Mudgalas—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors.

1. Emended. The text reads: *ruruṅgākyā yanāḍaśca*

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The hotṛ: "O Āṅgirasa, O Bhārmyaśva, and O Maudgalya." The adhvaryu: "In the manner of Mudgala, in the manner of Bhṛmyaśva, and in the manner of Aṅgiras."

The *pravara* of the Ṛkṣa-Bharadvājas consists of five *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Bārhaspatya, O Bhāradvāja, O Vāndana, and O Mātavacasa." The adhvaryu: "In the manner of Matavacas, in the manner of Vandana, in the manner of Bharadvāja, in the manner of Bṛhaspati, and in the manner of Aṅgiras."

KĀTYĀYANA PARIŚIṢṬA—

The Kutsas, Khāṇḍāyana, Hārita, Kutsa, Haṁsa, Paiṅgala, Bhīmagava, Hastivāsa, Śāṅkhadarbhi, Mātsyamāli, Māṇḍamāli, Gāṇagāri, Madragārī, Hastī, Dārdula, Agryakhega, Vairiṇi, Pālāśī, Kaumārahārita, Bālodara, Mahodara, Naimiśra, Miśrodaka, Māṇḍakāra, Mādhūka, Podala, Mattāyu, and Kaitapa; the Karīṣis, Paulāya, Māndhātā, and Matsya; among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Āmbarīṣa, and O Yauvanāśva." The adhvaryu: "In the manner of Aṅgiras, in the manner of Ambarīṣa, and in the manner of Yuvanāśva."

Ruṇḍa, Bhṛṇḍa, Ramaṇa, Saṇa, Markaṭa, Śākaṭāyana, Godāyana, Rāmāyaṇa, Śānāyana, Prakāra, Gardabha, Kaṇva, Nāri, Śoberī, Śyāmāyani, and Mājigandha; the Bāṣkalas, Pauladali, the Vamauñjimājis, Vājiśravasa, the Aupamarkaṭāyanas, and the Markaṭis; among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Ājamīḍha, and O Kāṇva." The adhvaryu: "In the manner of Aṅgiras, in the manner of Ajamīḍha, and in the manner of Kaṇva."

Viṣṇuvṛddhi, Śaṭha, Madri, Madriṇa, Bhadriṇa, Kṣatriṇa, Chatriṇa, Hotriṇa, Putriṇa, Badriṇa, Jatṛṇa, Kartṛṇa, Bādarāyaṇa, Sātyakāyana, Śāmbarāyaṇa, Vatsaprāyaṇa, Nairtudi, Sātyaki, Aupamīti, Aupagavi, the Stutyas, the Bhāruṇyas, the Vairūpyas, and the Devasthānis—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotr: "O Āṅgirasa, O Vairūpa, and O Pārṣadaśva." The adhvaryu: "In the manner of Aṅgiras, in the manner of Virūpa, and in the manner of Pṛṣadaśva."

The *pravara* of Kutsa-Rathītaras consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Paurukutsa, and O Trāsadaśva." The adhvaryu: "In the manner of Aṅgiras, in the manner of Purukutsa, and in the manner of Trasadaśva."

Vāmadeva, the Bṛhadukthyas, and the Ārṣabhāgīṇas—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Vāmadevya, and O Gautama." The adhvaryu: "In the manner of Aṅgiras, in the manner of Vāmadeva, and in the manner of Gotama."

Hiraṇyastambi, Hiraṇyagarbha, Hiraṇyākṣa, Kārṣabha, Asita, the Kāruṣyāyaṇas, the Dīrghajaṅghis, Tāraṇa, Bhindi, Sātyamugri, Chatrahaya,

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and Mudgala—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Bhārmyaśva, and O Maudgala." The adhvaryu: "In the manner of Aṅgiras, in the manner of Bharmyaśva, and in the manner of Mudgala."

ĀŚVALĀYANA [12.12.1-13.2]—

(The *pravara*) of the Mudgalas (consists of three *ṛṣi*-ancestors. The hotṛ:) "O Āṅgirasa, O Bhārmyāśva, and O Maudgalya." Some teachers mention Tārkṣya in the place of Āṅgirasa. (In that case, the hotṛ:) "O Tārkṣya, O Bhārmyāśva, and O Maudgalya."

(The *pravara*) of the Viṣṇuvṛddhas (consists of three *ṛṣi*-ancestors. The hotṛ:) "O Āṅgirasa, O Paurukutsya, and O Trāsadasyava."

(The *pravara*) of the Gargas (consists of either five or three *ṛṣi*-ancestors. The hotṛ:) "O Āṅgirasa, O Bārhaspatya, O Bhāradvāja, O Gārgya, and O Śainya," or "O Āṅgirasa, O Śainya, and O Gārgya."

(The *pravaras*) of the Haritas, the Kutsas, the Piṅgas, the Śaṅkhas, the Darbhas, and the Bhaimagavas (consist of three *ṛṣi*-ancestors each. The hotṛ:) O Āṅgirasa, O Āmbarīṣa, and O Yauvanāśva." (The *pravaras*) of the Saṅkṛtis, the Pūtimāṣas, the Taṇḍins, the Śamabus, and the Śaivagavas (consist of three *ṛṣi*-ancestors each. The hotṛ:) "O Āṅgirasa, O Gaurivīta, and O Sāṅkṛtya." Or Śāktya (instead of Āṅgirasa) constitutes the beginning (of the *pravara* of these families. In that case, the hotṛ:) "O Śāktya, O Gaurivīta, and O Sāṅkṛtya."

(The *pravara*) of the Kaṇvas (consists of three *ṛṣi*-ancestors. The hotṛ:) "O Āṅgirasa, O Ājamīḷha, and O Kāṇva." Some teachers mention Ghaura in the place of Ājamīḷha. (In that case, the hotṛ:) "O Āṅgirasa, O Ghaura, and O Kāṇva."

(The *pravara*) of the Kapis (consists of three *ṛṣi*-ancestors. The hotṛ:) "O Āṅgirasa, O Āmahīyava, and O Aurukṣayasa."

ATRIS

BAUDHĀYANA PRAVARA [27-30]—

We shall explain (the *pravaras* of) the Atris. The Atris, the Bhūris, Chāndi, Chāndogi, the Pauṣṭikas, the Māṅgalis, the Śaivas, the Chāgalas, the Tṛṇabindus, the Bhāgantis, the Mālarucs,[1] the Vyālis,[2] the Śāmbavyāyanas, the Kārmaryāyaṇis, Dākṣi, the Taidehas, Gāṇapatya,[3] Auddālaki, the Droṇabhāvas, the Gaurigrīvis, the Gāviṣṭhiras, the Śiśupālas, the Kṛṣṇātreyas, the Gaurātreyas, the Aruṇātreyas, the Nīlātreyas, the Śvetātreyas, the Śyāmātreyas, the Mahātreyas,[4] the Ātreyas, the Hāleyas, the Vāleyas, the Śaubhreyas, the families of the Vāmarathins,[5] the Vaitabhāvis, the Śaudreyas, the Kaudreyas, the Gopavanas, the Kālāpacis,[6] the Ānīlāyanas,[7] Ānaṅgi, Mānaṅgi,

1. *Sūtra*-text: *mālakujaḥ*.
2. *Sūtra*-text: *vyāḍalaḥ*.
3. *Sūtra*-text: *gāṇispatayaḥ*.
4. BROUGH here adds *dattātreyāḥ*.
5. BROUGH reads *vamarathino* for *vāmarathīnām*.
6. *Sūtra*-text: *kālapavayaḥ*.
7. *Sūtra*-text: *ānīṣāyaṇāḥ*.

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Daurańgi, Saurańgi, the Saupuṣpis,[1] the Śāṅkheyas,[2] the Sāketāyanas, the Bhāradvājāyanas, and Indrātithi—these are Atris. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Ātreya, O Ārcanānasa, and O Śyāvāśva." The adhvaryu: "In the manner of Śyāvāśva, in the manner of Arcanānasa, and in the manner of Atri."

The *pravara* of the Vādbhutakas consists of three *ṛṣi*-ancestors. The hotṛ: "O Ātreya, O Ārcanānasa, and O Vādbhutaka." The adhvaryu: "In the manner of Vadbhutaka, in the manner of Arcanānasa, and in the manner of Atri."

The *pravara* of the Gaviṣṭhiras consists of three *ṛṣi*-ancestors. The hotṛ: "O Ātreya, O Ārcanānasa, and O Gāviṣṭhira." The adhvaryu: "In the manner of Gaviṣṭhira, in the manner of Arcanānasa, and in the manner of Atri."

The Mudgalas, the Vyālisandhis,[3] the Aurṇavāpis,[4] the Baudhākṣas,[5] the Gaviṣṭhiras,[6] the Śirīṣis, the Śālimats, the Vrīhimats, the Gaurivītis,[7] the Gaurikis, the Vāyavanas, and the Vāyupūtas—these are Mudgalas. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Ātreya, O Ārcanānasa, and O Paurvātitha." The adhvaryu: "In the manner of Pūrvātithi, in the manner of Arcanānasa, and in the manner of Atri."

ĀPASTAMBA [24.8.11–14]—

Now the *pravara* of Atris consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Ātreya, O Ārcanānasa, and O Śyāvāśva." (The adhvaryu:) "In the manner of Śyāvāśva, in the manner of Arcanānasa, and in the manner of Atri."

Now the *pravara* of the Gaviṣṭhiras consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Ātreya, O Ārcanānasa, and O Gāviṣṭhira." (The adhvaryu:) "In the manner of Gaviṣṭhira, in the manner of Arcanānasa, and in the manner of Atri."

Now the *pravara* of Atithis consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Ātreya, O Ārcanānasa, and O Ātithya." (The adhvaryu:) "In the manner of Atithi, in the manner of Arcanānasa, and in the manner of Atri." This very *pravara*, without any change, holds good in the case of the Vāmarathyas, the Sumańgalas, and the Baijavāpis.

SATYĀṢĀḌHA [21.3.11] ≡ Āp.

VAIKHĀNASA [11]—

The *pravara* of the Ātreyas consists of three *ṛṣi*-ancestors. The hotṛ: "O Ātreya, O Ārcanānasa, and O Śyāvāśva." The adhvaryu: "In the manner of Śyāvāśva, in the manner of Arcanānasa, and in the manner of Atri."

The *pravara* of the Vādbhutakas consists of three *ṛṣi*-ancestors. The hotṛ: "O Ātreya, O Ārcanānasa, and O Vādbhutaka." The adhvaryu: "In

1. *Sūtra*-text: *puṣpeyaḥ*.
2. *Sūtra*-text: *śaikhayaḥ*.
3. *Sūtra*-text: *śālisandhayaḥ*.
4. *Sūtra*-text: *aurṇanābhayaḥ*.
5. *Sūtra*-text: *dākṣiḥ*.
6. *Sūtra*-text: *vaitavāhāḥ*.
7. *Sūtra*-text: *gaurīśitaḥ*.

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the manner of Vādbhutaka, in the manner of Arcanānasa, and in the manner of Atri."

The *pravara* of the Gāviṣṭhiras consists of three *ṛṣi*-ancestors. The hotṛ: "O Ātreya, O Ārcanānasa, and O Gāviṣṭhira." The adhvaryu: "In the manner of Gaviṣṭhira, in the manner of Arcanānasa, and in the manner of Atri."

The *pravara* of the Vāmadevas consists of three *ṛṣi*-ancestors. The hotṛ: "O Ātreya, O Ārcanānasa, and O Vāmadeva." The adhvaryu: "In the manner of Vāmadeva, in the manner of Arcanānasa, and in the manner of Atri."

The *pravara* of the Pūrvātithis consists of three *ṛṣi*-ancestors. The hotṛ: "O Ātreya, O Ārcanānasa, and O Paurvātithi." The adhvaryu: "In the manner of Pūrvātithi, in the manner of Arcanānasa, and in the manner of Atri."

MĀNAVA [11.8.8]—

We shall explain (the *pravara* of) the Atris. Kārmaryāyaṇi, the Śāṅkilayas, the Śākhārathas, the Āghṛāyaṇas, the Vāmarathyas, the Gopavanas, the Tārṇabindus, Auddālaki, Śaunakarṇi, as also the Vālutapis, Gauragrīvi, Kairandi, the Caitrāyaṇas, Nākarṣyayanti, Paurindi, the Vatsāthapas, Gali, Chāgali, Bhāgali, Vāhudantin, Aindreya, Dauchāyātreya, Sauddhūtakī, Varṣāṇaki, Kṛṣna, and Chandogī—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Ātreya, O Ārcanānasa, and O Śyāvāśva." The adhvaryu: "In the manner of Śyāvāśva, in the manner of Arcanānasa, and in the manner of Atri."

Plākṣi, Dākṣi, Vyāli, Paurṇavi, Aurṇavāpi, the Śilaṁvins, Mauñjakeśī, Bhalandana, Baijavāpi, Śirīṣa, Maitrāyaṇya, Dūti, Saupuṣpi, Sāmapuṣpi, Somapuṣpi, Hiraṇyapuṣpi, Candrikardraki, Kākaśīrṣi, and Kākālaśi—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Ātreya, O Gāviṣṭhira, and O Paurvātitha." The adhvaryu: "In the manner of Pūrvātithi, in the manner of Gaviṣṭhira, and in the manner of Atri."

We shall explain (the *pravaras* of) the Putrikāputras. The Hāleyas, the Vāleyas, the Daubheyas, the Śaubhreyas, the Kaubhreyas, Vāmarathya, Gopavana, Gaviṣṭhira—these are the Putrikāputras. Among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Ātreya, O Gāviṣṭhira, and O Pautrika." The adhvaryu: "In the manner of Putrika, in the manner of Gaviṣṭhira, and in the manner of Atri."

KĀTYĀYANA PARIŚIṢṬA—

We shall explain (the *pravara* of) the Atris. The Jaitrāyaṇas, the Arghyāyaṇas, the Ādakāyanas, the Sārāyaṇas, the Kārāyaṇas, the Śākaṭāyanas, the Bhāradvājāyanas, the Sāketāyanas, the Ānīṣāyaṇas, the Gaupavanas, the Śiśupālas, the Vāmarathyas, the Pauṭhikas, the Pauṣpikas, the Maṅgalas, the Sopāccharālas, the Sauktavaras, the Tṛṇabindus, the Śāṅkharavis, the

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Śāvacyānis, the Mālarucs, the Vyālis, the Gaṇapatis, the Bhāgatis, Ātreya, Kṛṣṇātreya, Gaurātreya, Nīlātreya, Śvetātreya, Śyāmātreya, Āruṇātreya, Dattātreya, Mahātreya, Hāleya, Bāleya, Śauceya, Sāṁkheya, Śaudreya, Kaudreya, Chhāndogeya, Vaitabhāga, Kālavaya, Śauravaya, Kāmaryāyani, Gauragrīvi, Śaunakarṇī, Śākalāyani, Kairañji, Baiḍāli, Chhāndogi, Śaudhūtaki, Vidiki, Vaiśvānaki, Mānaṅgi, Ānaṅgi, Gaurāṅgi, Daurāṅgi, Saurāṅgi, Sāraṅgi, Śāmali, Chāgali, Bhāgali, Dhānuhi, Bāhupi, Bāhudanti, Auddālaki, Kānaji, Mudguragrīva, Gauranya, Māratha, Goṇīpatha, Jalada, Bhagayoda, Panañjana, Bhāgamādana, Dārbhya, Duyādula, and Indrātithi—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Ātreya, O Ārcanānasa, and O Śyāvāśva." The adhvaryu: "In the manner of Atri, in the manner of Arcanānasa, and in the manner of Śyāvāśva."

Aurṇanābhi, Baijavāpi, Śilandali, Saupuṣpi, Śyāmapuṣpi, Brahmapuṣpi, Vyāghrapuṣpi, Hiraṇyapuṣpi, Kālāsi, Kākaśīrṣi, Kāduki, Plākṣi, Dakṣi, Pārṣṇibali, Dhṛti, Gāviṣṭhira, Bhalandana, Mauñjakeśa, Śirīṣa, Maitrāyaṇya, Kṛṣṇaśirṣaka, and Candrātreya—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Ātreya, O Gāviṣṭhira, and O Paurvātitheya." The adhvaryu: "In the manner of Atri, in the manner of Gaviṣṭhira, and in the manner of Pūrvātithi."

Now we shall explain (the *pravara* of) the Putrikāputras. Bāleya, Hāleya, Kaudreya, Śaubhreya, Vāmarathya, and Gaupavana—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Ātreya, O Vāmarathya, and O Pautrika." The adhvaryu: "In the manner of Atri, in the manner of Vāmarathya, and in the manner of Putrika."

ĀŚVALĀYANA [12.14]—

(The *pravara*) of the Atris (consists of three *ṛṣi*-ancestors. The hotṛ:) "O Ātreya, O Ārcanānasa, and O Śyāvāśva." (The *pravara*) of the Gaviṣṭhiras (consists of three *ṛṣi*-ancestors. The hotṛ:) "O Ātreya, O Gāviṣṭhira, and O Paurvātitha."

VIŚVĀMITRAS

BAUDHĀYANA PRAVARA [31–40]—

We shall explain (the *pravaras* of) the Viśvāmitras. The Kuśikas, the Pārṇajaṅghas, the Vārakyas, Audali,[1] Māṇi, Bṛhadagni, Ālaki,[2] Āghaṭṭi, the Āpadyapas, the Antakas, the Kāmantakas, the Bāṣkalis,[3] the Cikitas, the Lāmakāyanas, the Śālaṁkāyanas, the Śāṅkāyanas, the Laukas, the Gauras, the Saugantis, the Yamadūtas, the Ānabhimlānas,[4] the Tārakāyaṇas, the Cauḍakas,[5] the Jābālis, the Yajñavalkas,[6] Vataṇḍa,[7] the Bhauvanis, the

1. *Sūtra*-text: *audariḥ*.
2. *Sūtra*-text: *ālaviḥ*.
3. *Sūtra*-text: *bāṣpakcyaḥ*.
4. *Sūtra*-text: *anabhimlātāḥ*.
5. *Sūtra*-text: *cauvalāḥ*. BROUGH here adds *cauṭumbalā*.
6. After this BROUGH adds *padajālā* (or *vādajālā*) *jahacalokāḥ* and *hāleyo yājñavalkyā*.
7. *Sūtra*-text: *vidaṇḍāḥ*.

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Śauśrutīs,[1] the Aupagahanis,[2] Audumbari, the Bhrāṣṭrakis,[3] the Śyāmeyas, the Caitreyas, the Śālāvatas, the Mayūras, the Saumatyas, the Citratantus,[4] the Manutantus, the Māntus, the other families having the affix *antu*[5] in their names, the Bābhravyas, the Kāpileyas,[6] and the Unmaraśṛkis[7]—these are Kuśikas. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: O Vaiśvāmitra, O Daivarāta, and O Audala." The adhvaryu: "In the manner of Udala, in the manner of Devarāta, and in the manner of Viśvāmitra."

The Lohitas, the Dāṇḍakis, the Cākravarmāyaṇas, the Jharjhāyanas, the Vāñjāyanas, the Mādāghis, the Kaitavāyanis, and the Vāśis—these are Lohitas. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Āṣṭaka, and O Lauhita." The adhvaryu: "In the manner of Lohita, in the manner of Aṣṭaka, and in the manner of Viśvāmitra."

Viśvāmitra, Devaśravasa, Devatarasa, the Śraumata-Kāmakāyanas, and the Kāmakāyanins—the *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Daivaśravasa, and O Daivatarasa." The adhvaryu: "In the manner of Devatarasa, in the manner of Devaśravasa, and in the manner of Viśvāmitra."

The Raukṣakas, the Cauḍūhalas, and the Raiṇavas—the *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Raukṣaka, and O Raiṇava." The adhvaryu: "In the manner of Reṇu, in the manner of Rukṣaka, and in the manner of Viśvāmitra."

The Katas, the Sairindhas, the Karabhas, the Vājāyanas, the Sāṁhiteyas, the Kaukṛtyas, the Śaiśireyas, the Audumbarāyaṇas, the Piṇḍagrīvas, the Nārāyaṇas, and the Nārāṭyas—these are Katas. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Kātya, and O Ātkīla." The adhvaryu: "In the manner of Atkīla, in the manner of Kata, and in the manner of Viśvāmitra."

The Dhanaṁjayas, the Kārīṣis, the Āśvavātāyanas,[8] the Tulabhyas, the Saindhavāyanas, the Uṣṭrākṣas, and the Mahākṣas—these are Dhanaṁjayas. The *pravara* (of each) of these consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Mādhucchandasa, and O Dhānaṁjaya." The adhvaryu: "In the manner of Dhanaṁjaya, in the manner of Madhucchandas, and in the manner of Viśvāmitra."

The *pravara* of the Ajas consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Mādhucchandasa, and O Āja." The adhvaryu: "In the manner of Aja, in the manner of Madhucchandas, and in the manner of Viśvāmitra."

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1. *Sūtra*-text: *saubabhravayaḥ.*
2. *Sūtra*-text: *aupadahanayaḥ.*
3. *Sūtra*-text: *bhāriṣṭikayaḥ.*
4. BROUGH adds *śvetatantavo.*
5. *Sūtra*-text: *ye cā'nye tantuśabdāḥ.*
6. *Sūtra*-text: *kalāpāḥ.*
7. *Sūtra*-text: *utsarayaḥ.*
8. *Sūtra*-text: *āśvavatāḥ.*

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The Aghamarṣaṇa-Kuśikas—their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Āghamarṣaṇa, and O Kauśika." The adhvaryu: "In the manner of Kuśika, in the manner of Aghamarṣaṇa, and in the manner of Viśvāmitra."

The Indra-Kauśikas—their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Aindra, and O Kauśika." The adhvaryu: "In the manner of Kuśika, in the manner of Indra, and in the manner of Viśvāmitra."

The Pūraṇa-Vāridhāpayantas—their *pravara* consists of two *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra and O Pauraṇa." The adhvaryu: "In the manner of Pūraṇa and in the manner of Viśvāmitra."

ĀPASTAMBA [24.9.1-13]—

Now (the *pravara*) of the Viśvāmitras. (As for) the Devarātas, the Cikitas, the Manutantus, the Aulakis, the Vālukis, the Yajñavalkas, the Ulūkas, the Bṛhadagnis, the Babhrus, the Gālavis, the Śālāvatas, the Śālaṅkāyanas, and the Kālabavas—their *pravara* consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Vaiśvāmitra, O Daivarāta, and O Audala." (The adhvaryu:) "In the manner of Udala, in the manner of Devarāta, and in the manner of Viśvāmitra."

Now the *pravara* of the Śraumata-Kāmakāyanas consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Vaiśvāmitra, O Daivaśravasa, and O Daivatarasa." (The adhvaryu:) "In the manner of Devatarasa, in the manner of Devaśravas, and in the manner of Viśvāmitra."

Now the *pravara* of the Ājyas[1] consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Vaiśvāmitra, O Mādhucchandasa, and O Ājya." (The adhvaryu:) "In the manner of Aja, in the manner of Madhucchandas, and in the manner of Viśvāmitra."

Now the Mādhucchandasa-Dhanaṁjayas. Their *pravara* consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Vaiśvāmitra, O Mādhucchandasa, and O Dhānaṁjaya." (The adhvaryu:) "In the manner of Dhanaṁjaya, in the manner of Madhucchandas, and in the manner of Viśvāmitra."

Now the Aṣṭaka-Lohitas. Their *pravara* consists of two *ṛṣi*-ancestors. (The hotṛ:) "O Vaiśvāmitra and O Āṣṭaka." (The adhvaryu:) "In the manner of Aṣṭaka and in the manner of Viśvāmitra."

Now the Pūraṇa-Vāridhāpayantas.[2] Their *pravara* consists of two *ṛṣi*-ancestors. (The hotṛ:) "O Vaiśvāmitra and O Pauraṇa." (The adhvaryu:) "In the manner of Pūraṇa and in the manner of Viśvāmitra."

Now the *pravara* of the Katas consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Vaiśvāmitra, O Kātya, and O Ātkīla." (The adhvaryu:) "In the manner of Atkīla, in the manner of Kata, and in the manner of Viśvāmitra."

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1. CALAND reads *ajas*.
2. CALAND reads *-pāri°*.

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Now the Aghamarṣaṇa-Kauśikas. Their *pravara* consists of three *ṛṣi*-ancestors. (The hotṛ :) "O Vaiśvāmitra, O Āghamarṣaṇa, and O Kauśika." (The adhvaryu :) "In the manner of Kauśika, in the manner of Aghamarṣaṇa, and in the manner of Viśvāmitra."

SATYĀṢĀḌHA [21.3.12]—

≒Āp. Now (the *pravara*) of the Viśvāmitras. (As regards) the Devarātas, the Cikitas, the Kālabavas, the Manutantus, the Babhrus, the Yajñavalkas, the Aulontyas, the Irmaris, the Bṛhadagnis, the Sāṁśityas, the Vārakis, the Tārakāyaṇas, and the Śālāvatas—their *pravara* consists of three *ṛṣi*-ancestors.

VAIKHĀNASA [11]—

The *pravara* of the Viśvāmitra-Kauśikas consists of three *ṛṣi*-ancestors. The hotṛ : "O Vaiśvāmitra, O Daivarāta, and O Audala." The adhvaryu : "In the manner of Udala, in the manner of Devarāta, and in the manner of Viśvāmitra."

The *pravara* of the Raukmyas consists of three *ṛṣi*-ancestors. The hotṛ : "O Vaiśvāmitra, O Raukmya, and O Raivaṇa." The adhvaryu : "In the manner of Revaṇa, in the manner of Rukma, and in the manner of Viśvāmitra."

The *pravara* of the Vaiśvāmitras, the Daivaśravasas, and the Daivatarasas consists of three *ṛṣi*-ancestors. The hotṛ : "O Vaiśvāmitra, O Daivaśravasa, and O Daivatarasa." The adhvaryu : "In the manner of Devatarasa, in the manner of Devaśravasa, and in the manner of Viśvāmitra."

The *pravara* of the Lohitas consists of three *ṛṣi*-ancestors. The hotṛ : "O Vaiśvāmitra, O Āṣṭaka, and O Lauhita." The adhvaryu : "In the manner of Lohita, in the manner of Aṣṭaka, and in the manner of Viśvāmitra."

The *pravara* of the Ājyas consists of three *ṛṣi*-ancestors. The hotṛ : "O Vaiśvāmitra, O Mādhucchandasa, and O Ājya." The adhvaryu : "In the manner of Aja, in the manner of Madhucchandas, and in the manner of Viśvāmitra."

The *pravara* of the Katas consists of three *ṛṣi*-ancestors. The hotṛ : "O Vaiśvāmitra, O Kātya, and O Ākṣīla." The adhvaryu : "In the manner of Akṣīla, in the manner of Kata, and in the manner of Viśvāmitra."

The *pravara* of the Aghamarṣaṇa-Kauśikas consists of three *ṛṣi*-ancestors. The hotṛ : "O Vaiśvāmitra, O Āghamarṣaṇa, and O Kauśika." The adhvaryu : "In the manner of Kuśika, in the manner of Aghamarṣaṇa, and in the manner of Viśvāmitra."

The *pravara* of the Indra-Kauśikas consists of three *ṛṣi*-ancestors. The hotṛ : "O Vaiśvāmitra, O Aindra, and O Kauśika." The adhvaryu : "In the manner of Kuśika, in the manner of Indra, and in the manner of Viśvāmitra."

The *pravara* of the Pauraṇas consists of two *ṛṣi*-ancestors. The hotṛ : "O Vaiśvāmitra and O Pauraṇa." The adhvaryu : "In the manner of Pūraṇa and in the manner of Viśvāmitra."

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MĀNAVA [11.8.5]—

We shall explain (the *pravaras* of) the Viśvāmitras. The Vaiśvāmitras, the Devarātas, Caikita, Gālava, the Vāratantavas, the Kuśikas, Vātaṇḍa, the Śalaṅkas, the Āśvāvatāyanas, the Śyāmāyanas, the Yājñavalkyas, the Jābālas, the Saindhavāyanas, Bābhravyāya, Vārṣīya, the Sāsityas, as also the Sauśrutas, the Audheyas, the Saurathīs, the Kājāliyājīs, Ārjunākṣi, Pāryodari, Sumantu, Jaimini, and Khakhākhali—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Daivarāta, and O Audala." The adhvaryu: "In the manner of Udala, in the manner of Devarāta, and in the manner of Viśvāmitra."

The Devaśravasas, the Devatarasas, and the Śraumata-Kāmakāyānas—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Daivaśravasa, and O Daivatarasa." The adhvaryu: "In the manner of Devataras, in the manner of Devaśravas, and in the manner of Viśvāmitra."

These three are Raiṇava families, namely, the Kathyakas, the Śvodūraṇas, and the Śvodūhis; among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Kāthaka, and O Kāthyaka." The adhvaryu: "In the manner of Kathyaka, in the manner of Kathaka, and in the manner of Viśvāmitra."

Now (the families) Kamandaka, Dhanaṁjaya, Piḷakaṭa, Pārthiva, Bandhala, and Pāṇina—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Mādhucchandasa, and O Āghamarṣaṇa." The adhvaryu: "In the manner of Aghamarṣaṇa, in the manner of Madhucchandas, and in the manner of Viśvāmitra."

The Ajas, the Mādhucchandasas, and the Mārgamitras—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Mādhucchandasa, and O Ājya." The adhvaryu: "In the manner of Aja, in the manner of Madhucchandas, and in the manner of Viśvāmitra."

The Āśmarathyas, the Kāmalāyanins, Bandhula, and Kauśika[1]—among these there should be no intermarriage. Their *pravara* consists of two *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra and O Āṣṭaka." The adhvaryu: "In the manner of Aṣṭaka and in the manner of Viśvāmitra."

The Pūraṇa-Vāridhāpayantas—among these there should be no intermarriage. Their *pravara* consists of two *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra and O Pauraṇa." The adhvaryu: "In the manner of Pūraṇa and in the manner of Viśvāmitra."

1. The text is defective. There seems to be a lacuna as stated by BROUGH. The deficiency may be made good in the following way: *āśmarathyāḥ kāmalāyarino bandhula kauśika ity eteṣām avivāhaḥ, teṣāṁ tryārṣeyaḥ pravaro bhavati, vaiśvāmitra āśmarathya bāndhule 'ti hotā, bandhulavad āśmarathyavad viśvāmitravad ity adhvaryuḥ, aṣṭakalohitās tesāṁ dvyārṣeyaḥ pravaro bhavati*, etc.

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The Gāthi-Raiṇavas—their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Gāthina, and O Raiṇava." The adhvaryu: "In the manner of Reṇu, in the manner of Gāthin, and in the manner of Viśvāmitra."

The *pravara* of the Hiraṇya-Retasas consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Hairaṇya, and O Retasa." The adhvaryu: "In the manner of Retasa, in the manner of Hiraṇya, and in the manner of Viśvāmitra."

The *pravara* of the Suvarṇa-Retasas consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Sauvarṇa, and O Retasa." The adhvaryu: "In the manner of Retasa, in the manner of Suvarṇa, and in the manner of Viśvāmitra."

The *pravara* of the Kapota-Retasas consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Kāpota, and O Retasa." The adhvaryu: "In the manner of Retasa, in the manner of Kapota, and in the manner of Viśvāmitra."

The *pravara* of the Ghṛta-Kauśikas consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Ghārta, and O Kauśika." The adhvaryu: "In the manner of Kuśika, in the manner of Ghṛta, and in the manner of Viśvāmitra."

The *pravara* of the Śāṭhara-Māṭharas consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Śāṭhara, and O Māṭhara." The adhvaryu: "In the manner of Maṭhara, in the manner of Śaṭhara, and in the manner of Viśvāmitra."

Now Sāhula, Māhula, Uhala, Kohala, Jaṁvila, Śāvila, Śātila, Phāhula, Yāmila, Yādadhi, and Śādadhi—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Sāhula, and O Māhula." The adhvaryu: "In the manner of Māhula, in the manner of Sāhula, and in the manner of Viśvāmitra."

Now Odumbarāyaṇi, Śaiśira, Taikāyanti, Tārukṣyāyaṇi, Velāyana, Vedāyana, Maudāyana, Caudāyana, Gaṅgāyana, Kātyāyana, Kātya, Ātkīla, Kārī, Lācaki—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Kātya, and O Ātkīla[1]." The adhvaryu: "In the manner of Atkīla[2], in the manner of Kata, and in the manner of Viśvāmitra."

KĀTYĀYANA PARIŚIṢṬA—

Now we shall explain (the *pravara* of) the Viśvāmitras. The Viśvāmitras, the Daivarātas, the Cikitas, the Pārṇajaṅghas, the Vārakyas, the Bahvekadhas, the Kuśikas, the Yājñavalkyas, the Jābālas, the Bābhravyas, the Ānabhinnas, the Saugantavyas, the Yamadūtas, the Aulabyas, the Aupagahanas, the Śyāmeyas, the Caitreyas, the Udaleyas, the Mayūras, the Saṁsṛtyas, the Sauśṛtas, the Laukas, the Gauras, the Someyas, the Sāṅkṛtyas, the Audheyas, the Karīṣas, the Pāñjis, the Sairathis, Śyāmāyana, Śaindhavāyana,

1. BROUGH: *ākṣaila.* 2. BROUGH: *akṣila.*

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Śālaṅkāyana, Śatanāyana, Aśvavantāyana, Tārakāyaṇa, Gālava, Śāla, Viśāla, Kālabava, Kauśika, Tantu, Manu, Balaśaṅku, Babhru, Babhruṣya, Kāriṣya, the Vālakhilyas, Bāholopava, Ulūkhala, Bṛhadagni, Kāñjili, Pārṣodari, Jaimini, Kharva, Aḍa, Vāḍavaya, Arjunākṣi—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Daivarāta, and O Audala." The adhvaryu: "In the manner of Viśvāmitra, in the manner of Devarāta, and in the manner of Odala."

The Devaśravasa-Devatarasas, the Śraumata-Sāmakāyanas, and the Mṛga-Kāmakāyanas—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Daivaśravasa, and O Daivatarasa." The adhvaryu: "In the manner of Viśvāmitra, in the manner of Devaśravasa, and in the manner of Devatarasa."

These three are Raurava families, namely, the Kāthakas, the Ādughis, and the Udūrṇis; among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Kathaka, and O Kāthaka." The adhvaryu: "In the manner of Viśvāmitra, in the manner of Kathaka, and in the manner of Kāthaka."

Kāmandaka, Dhanaṁjaya, Patañjali, Parikuṭi, Pārthiva, Prāṇila, Bandhula, Kuśika, Caitreya, and Aghamarṣaṇa—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Mādhucchandasa, and O Āghamarṣaṇa," or "O Vaiśvāmitra, O Kauśika, and O Āghamarṣaṇa." The adhvaryu: "In the manner of Viśvāmitra, in the manner of Madhucchandas, and in the manner of Aghamarṣaṇa," or "In the manner of Viśvāmitra, in the manner of Kuśika, and in the manner of Aghamarṣaṇa."

The Ājas, the Mādhucchandasas, and the Mārgamitras—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Mādhucchandasa, and O Āja." The adhvaryu: "In the manner of Viśvāmitra, in the manner of Madhucchandas, and in the manner of Aja."

The Pūraṇas—their *pravara* consists of two *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra and O Pauraṇa." The adhvaryu: "In the manner of Viśvāmitra and in the manner of Pūraṇa."

The Aṣṭaka-Lohitas—among these there should be no intermarriage. Their *pravara* consists of two *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra and O Āṣṭaka." The adhvaryu: "In the manner of Viśvāmitra and in the manner of Aṣṭaka."

The *pravara* of the Suvarṇaretases consists of two *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra and O Sauvarṇaretasa." The adhvaryu: "In the manner of Viśvāmitra and in the manner of Suvarṇaretas."

The *pravara* of the Hiraṇyaretases consists of two *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra and O Hairaṇyaretasa." The adhvaryu: "In the manner of Viśvāmitra and in the manner of Hiraṇyaretas."

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The *pravara* of the Kāpotaretases consists of two *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra and O Kāpotaretasa." The adhvaryu: "In the manner of Viśvāmitra and in the manner of Kapotaretas."

The *pravara* of the Ghṛtakauśikas consists of two *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra and O Ghṛtakauśika." The adhvaryu: "In the manner of Viśvāmitra and in the manner of Ghṛtakauśika."

The Gāthina-Reṇuvas—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Gāthina and O Raiṇuva." The adhvaryu: "In the manner of Viśvāmitra, in the manner of Gāthin, and in the manner of Reṇuva."

Komalāyana, Śātātapa, Rāhula, Phāhula, Sāhula, Māhula, Phāgula, Ohala, Kohala, Omila, Sātavi, and Jātavi—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Sāhula, and O Māhula." The adhvaryu: "In the manner of Viśvāmitra, in the manner of Sāhula, and in the manner of Māhula."

The Āśmarathyas, the Kauśikas, the Ghoṭakamukhas, the Aṅgulis, Vainula, Bāndhula, Kāmalāyana, Kamukāyana, Pāṇini—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Āśmarathya, and O Bāndhula-Kauśika." The adhvaryu: "In the manner of Viśvāmitra, in the manner of Aśmarathya, and in the manner of Bandhula-Kuśika."

Audumbarāyaṇi, Śaiśiri, Ṭaiṭiki, Rāyaṇi, Tārkṣyāyaṇi, Velāyani, Vedāyani, Godāyani, Modāyani, Codāyani, Gāṅgāyani, Kātyāyani, Śālaṅkāyani, Tokāyani, Taikāyani, Mauñjāyani, Karīrāmi, Lānaki, Kālirāva, Ṣarātaki, the Mauñjahāyanas, and the Katas—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vaiśvāmitra, O Kātya, and O Kaila." The adhvaryu: "In the manner of Viśvāmitra, in the manner of Kata, and in the manner of Kila."

ĀŚVALĀYANA [12.14.2–5]—

(The *pravaras*) of the Cikitas, the Gālavas, the Kālas, the Bavas, the Manus, the Tantus, and the Kuśikas (consist of three *ṛṣi*-ancestors. The hotṛ:) "O Vaiśvāmitra, O Daivarāta, and O Audala."

(The *pravara*) of the Śraumata-Kāmakāyanas (consists of three *ṛṣi*-ancestors. The hotṛ:) "O Vaiśvāmitra, O Daivaśravasa, and O Daivatarasa."

(The *pravaras* of the following families consists of three *ṛṣi*-ancestors each, namely,) of the Dhanaṁjayas, (the hotṛ:) "O Vaiśvāmitra, O Mādhucchandasa, and O Dhānaṁjaya"; of the Ajas, (the hotṛ:) "O Vaiśvāmitra, O Mādhucchandasa, and O Ājya"; of the Rohiṇas, (the hotṛ:) "O Vaiśvāmitra, O Mādhucchandasa, and O Rauhiṇa"; and of the Aṣṭakas, (the hotṛ:) "O Vaiśvāmitra, O Mādhucchandasa, and O Āṣṭaka."

(The *pravara*) of the Pūraṇa-Vāridhāpayantas (consists of three *ṛṣi*-ancestors. The hotṛ:) "O Vaiśvāmitra, O Daivarāta, and O Pauraṇa."

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(The *pravaras* of the following families consist of three *ṛṣi*-ancestors each, namely,) of the Katas, (the hotṛ :) "O Vaiśvāmitra, O Kātya, and O Ātkīla;" of the Aghamarṣaṇas, (the hotṛ :) "O Vaiśvāmitra, O Āghamarṣaṇa, and O Kauśika;" of the Reṇus, (the hotṛ :) "O Vaiśvāmitra, O Gāthina, and O Raiṇava;" of the Veṇus, (the hotṛ :) "O Vaiśvāmitra, O Gāthina, and O Vaiṇava;" and of the Śālaṅkāyanas, the Śālākṣas, the Lohitākṣas, and the Lohitajahnus, (the hotṛ :) "O Vaiśvāmitra, O Śālaṅkāyana, and O Kauśika."

KAŚYAPAS

BAUDHĀYANA PRAVARA [41–44]—

We shall explain (the *pravaras*) of the Kaśyapas: The Kaśyapas, the Chāgalis,[1] the Maṭharas, the Aitiśāyanas, the Ābhūtyas, the Vaiśipras, the Dhūmras, the Dhūmrāyaṇas, the Dhaumyas, the Dhaumyāyanas,[2] Audavraji, the Āgrāyaṇas, the Baimbakis, the Prāvāryas,[3] the Hṛdrogas, the Kāśyāyanas,[4] the Pāñcāyanikas,[5] Mauṣītaki, the Chāgasis,[6] the Māṣaśarāvis, the Saudhavis, the Sāyasyas, the Āsurāyaṇas, the Chāgavyas, the Saunadyas, the Sthaulakeśis, the Vārdhakis,[7] the Aupavyas, the Lākṣaṇyas,[8] the Kroṣṭas, the Jīvanis, the Khādrāyaṇas,[9] the Rohitāyanas,[10] the Mitakumbhas, the Piṅgākṣis, the Auḍalis, the Mārāyaṇas ...,[11] the Vaikarṇeyas, the Kauṣītakeyas, the Dhūmalakṣmaṇis, the Suras, the Gaurivāyaṇas, the Vimatsyas, the Āgniśarmāyaṇas, the Aukthyāyanas, the Kāmbarodaris, the Devayātas, Vaida, the Ambas, the Velayas, the Mahācakreyas, the Paiṭhīnasas, the Pānasyas, the Vṛṣagaṇas,[12] the Dākṣapāṇis,[13] the Bhālandanas, the Śāṅkhamitreyas, the Harityas, the Pāñcālas, Jāramāṇya, Vārṣagāṇi, the Sauviśravases, the Vaiśampāyanas, Svairaki, the Kāsalis,[14] Auktrāyaṇi, the Mārjāyanas, the Kāṁsāyanas, Daiva, Hotṛ, the Śucis, the Kharebhas, the Āyasthūṇas, the Bhāguris, the Pāthikāryas, the Gaumāyanas, the Hiraṇyavāpas,[15] and Āgnidevi, so also the Āsuryas, the Musalas, the Āviśreṇyas, the Uttaratogaṇḍamānas, the Mantritas, the Vaikarṇis, and the Sthūlabindus—these are Nidhruva-Kaśyapas. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Kāśyapa, O Āvatsāra, and O Naidhruva." The adhvaryu: "In the manner of Nidhruva, in the manner of Avatsāra, and in the manner of Kaśyapa."

The *pravara* of the Rebhas consists of three *ṛṣi*-ancestors. The hotṛ: "O Kāśyapa, O Āvatsāra, and O Raibha." The adhvaryu: "In the manner of Rebha, in the manner of Avatsāra, and in the manner of Kaśyapa."

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1. *Sūtra*-text: *chāgarayaḥ.*
2. *Sūtra*-text: *dhārmyāyaṇāḥ.*
3. *Sūtra*-text: *prāvāhāryāḥ.*
4. *Sūtra*-text: *kāśyātapāḥ,*
5. *Sūtra*-text: *āpāmbānikāḥ.*
6. BROUGH reads *sāgasayo.*
7. *Sūtra*-text: *vārṣakayaḥ.*
8. *Sūtra*-text: *lākṣmaṇayaḥ.*
9. *Sūtra*-text: *khārdamāyaṇāḥ.*
10. *Sūtra*-text: *lohitāyanāḥ.*
11. In the printed text there is a lacuna of three letters.
12. *Sūtra*-text: *viṣagaṇāḥ.*
13. *Sūtra*-text: *dākṣāyaṇayaḥ.*
14. *Sūtra*-text: *kālaśayaḥ.*
15. *Sūtra*-text: *hiraṇyapāpāḥ.*

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The Śaṇḍilas, the Kauhalas,[1] the Pāvakas, the Pāryakas, the Audameghas, the Saudānavas,[2] the Sāvacases, the Kāreyas, the Kaukaṇṭhis,[3] the Taiśikis,[4] the Māhakis,[5] the Mahodakis, the Kauśris, the Kāmaśis, the Mauñjāyanas, the Jāṇavatsas, the Khārdamāyanas,[6] the Gāṅgāyanas, the Vātsabhālis, the Gobhilas, the Vaidāyanas, the Vātsyāyanas, the Vāhyāyanis,[7] the Bahūdaris, Bhāguri, the Gārdabhīmukhas, Hiraṇyabāhu, the Taidehas, the Gomūtras, the Vākyaśaṭhas,[8] Jānandhari,[9] Jālandhari, and Dhanvantari—these are Śaṇḍilas. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Kāśyapa, O Āvatsāra, and O Śāṇḍila," or "O Kāśyapa, O Āvatsāra, and O Daivala," or "O Kāśyapa, O Āvatsāra, and O Āsita," or "O Śāṇḍila, O Āsita, and O Daivala." The adhvaryu: "In the manner of Śaṇḍila, in the manner of Avatsāra, and in the manner of Kaśyapa," or "In the manner of Devala, in the manner of Avatsāra, and in the manner of Kaśyapa," or "In the manner of Asita, in the manner of Avatsāra, and in the manner of Kaśyapa," or "In the manner of Devala, in the manner of Asita, and in the manner of Śaṇḍila."

The Laukākṣis, the Dārbhāyaṇas, Maitravādi, the Vaidehas, the Kāleyas, and Kāputi, so also the Kalis, the Kāṁsapātris, Bhālakāyani, the Samastas,[10] Virodaki, Kaunāmi, the Sautis, Saitaki, Sāmbhari, Āniṣṭi, Taiṣiki,[11] Sausuki,[12] Cairandi, Paśubhi, the Cauṣyaṇas,[13] Yodhakālaki,[14] the Lokākṣis, the Yauthapālas, and the Ājapālas—these are Lokākṣis. They are Vasiṣṭhas by day and Kaśyapas by night. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Kāśyapa, O Āvatsāra, and O Vāsiṣṭha," or "O Kāśyapa, O Āvatsāra, and O Āsita." The adhvaryu: "In the manner of Vasiṣṭha, in the manner of Avatsāra, and in the manner of Kaśyapa," or "In the manner of Asita, in the manner of Avatsāra, and in the manner of Kaśyapa." Marriage is not allowed mutually among these.

ĀPASTAMBA [24.9.14-10.3]—

Now the *pravara* of the Kaśyapas consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Kāśyapa, O Āvatsāra, and O Naidhruva." (The adhvaryu:) "In the manner of Nidhruva, in the manner of Avatsāra, and in the manner of Kaśyapa."

Now the *pravara* of the Rebhas consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Kāśyapa, O Āvatsāra, and O Raibha." (The adhvaryu:) "In the manner of Rebha, in the manner of Avatsāra, and in the manner of Kaśyapa."

Now the *pravara* of the Śaṇḍilas consists of two *ṛṣi*-ancestors. (The hotṛ:) "O Daivala and O Āsita.". (The adhvaryu:) "In the manner of

1. *Sūtra*-text: *kauhaḍāḥ*.
2. *Sūtra*-text: *saudānavaḥ*.
3. *Sūtra*-text: *kaukuṇḍeyāḥ*.
4. *Sūtra*-text: *aiṣikayaḥ*.
5. Not found in the printed text.
6. *Sūtra*-text: *khārva°*.
7. BROUGH omits this.
8. *Sūtra*-text: *vārkakhaṇḍāḥ*.
9. *Sūtra*-text: *jānantariḥ*.
10. *Sūtra*-text *nityarasoḥ*.
11. *Sūtra*-text: *aiṣikiḥ*.
12. *Sūtra*-text: *mausukiḥ*.
13. *Sūtra*-text: *colapalāḥ*.
14. *Sūtra*-text: *yauthakālakiḥ*.

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Asita and in the manner of Devala." Some teachers mention the *pravara* of the Śaṇḍilas as consisting of three *ṛṣi*-ancestors. (In that case, the hotṛ should say :) "O Kāśyapa, O Daivala, and O Āsita." (And the adhvaryu should say :) "In the manner of Asita, in the manner of Devala, and in the manner of Kaśyapa." The *pravaras* consisting of two *ṛṣi*-ancestors (may) on this analogy (be optionally transformed into those consisting of three *ṛṣi*-ancestors).

SATYĀṢĀḌHA [21.3.13]—

=Āp. Now the *pravara* of the Kaśyapas consists of three *ṛṣi*-ancestors (The hotṛ :) "O Kāśyapa, O Āvatsāra, and O Naidhruva (The adhvaryu : "In the manner of Nidhruva, in the manner of Avatsāra, and in the manner of Kaśyapa." This, without any change, is the *pravara* of the Dhaumyas, the Abhiṣeṇyas, and the Māṭharas.

VAIKHĀNASA [11]—

The *pravara* of the Kaśyapas consists of three *ṛṣi*-ancestors. The hotṛ : "O Kāśyapa, O Āvatsāra, and O Naidhruva." The adhvaryu : "In the manner of Nidhruva, in the manner of Avatsāra, and in the manner of Kaśyapa."

The *pravara* of the Rebhas consists of three *ṛṣi*-ancestors. The hotṛ : "O Kāśyapa, O Āvatsāra, and O Raibhya." The adhvaryu : "In the manner of Rebha, in the manner of Avatsāra, and in the manner of Kaśyapa."

The *pravara* of the Śaṇḍilyas consists of three *ṛṣi*-ancestors. The hotṛ : "O Kāśyapa, O Āvatsāra, and O Śaṇḍilya." The adhvaryu : "In the manner of Śaṇḍila, in the manner of Avatsāra, and in the manner of Kaśyapa."

The *pravara* of the Devalas consists of three *ṛṣi*-ancestors. The hotṛ : "O Śāṇḍila, O Āsita, and O Daivala," or "O Daivala, O Āvatsāra, and O Kāśyapa," or "O Āsita, O Āvatsāra, and O Kāśyapa," or "O Śaṇḍilya, O Āvatsāra, and O Kāśyapa." The adhvaryu : "In the manner of Devala, in the manner of Asita, and in the manner of Śaṇḍila," or "In the manner of Kaśyapa, in the manner of Avatsāra, and in the manner of Devala," or "In the manner of Kaśyapa, in the manner of Avatsāra, and in the manner of Asita," or "In the manner of Kaśyapa, in the manner of Avatsāra, and in the manner of Śaṇḍila."

The *pravara* of the Lokākṣis consists of three *ṛṣi*-ancestors. They are Vāsiṣṭhas by day, and Kāśyapas by night. They should not intermarry with the Vāsiṣṭhas or the Kāśyapas. The hotṛ : "O Kāśyapa, O Āvatsāra, and O Vāsiṣṭha." The adhvaryu : "In the manner of Vasiṣṭha, in the manner of Avatsāra, and in the manner of Kaśyapa."

MĀNAVA [11.8.7]—

We shall explain (the *pravaras* of) the Kaśyapas. The Āgrāyaṇas, the Cāgrāyaṇas, the Graivāyaṇas, the Vṛṣagaṇas, the Somabhūtas, the Śonavyas, Mauṣaki, the Itikāyanas, Audavraji, Māṭhara, Kaijāli, the Lākṣmaṇis, the

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Vaidhakis, the Ślokatyas, Bhaumani, the Devatayas, the Gomeyādas, Utthāsvayaṁsvāpa, the Dhūmrāyaṇas, Subabhru, the Ūrṣyāyaṇas, the Kārṣyāyaṇas, the Svāroyaṇas, the Ḍākavāyaṇas, the Śatrubhis, Bhiryogādi, the Śarakas, the Kāṣṭāyaṇas, Śākāda, the Śālihotras, the Cāyamājānanāthas, the Kuvamimas, the Cakridas, the Dākṣapāṇis, the Mārīcis, Māṣaśarāvi, Agniśarmāyaṇa, Hāstidāsi, Yailamailita, Ānyakṛti, Kauṣītaki, Saumiśrī, the Kāṇḍas, Vāyani, Vāruṇi, Vaivarī, the Śaivaris, Jighāna, Hastikāśyapa, Paiṭhīnasa, Kaikaseya, Pratiṣeya, Sauśyavasamoya, the Saryāgnas, Vasamopa, Dārbha, the Pālaśāyins, Kaduka, and Bhaikṣi—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ : "O Kāśyapa, O Āvatsāra, and O Naidhruva." The adhvaryu : "In the manner of Nidhruva, in the manner of Avatsāra, and in the manner of Kaśyapa."

The Ānaṣṭis, the Bhāguris, Śyenapa, the Ajāpālis, Śairīṣi, Audavāhin, Śairaṅghri, Aupaśavīya, Saumyakṛkoyuṣī, Kālāśi, Laukākṣa, and Idandha—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ : "O Kāśyapa, O Āvatsāra, and O Vāsiṣṭha." The adhvaryu : "In the manner of Vasiṣṭha, in the manner of Avatsāra, and in the manner of Kaśyapa."

Śambhu, Jājali, Bhraśvobha, Bhūpapurodha, Jalandhara, Muja, Mayūra, Paryagoṣṭha, Gardabhīmukha, Hiraṇyabāhu, Ādityavarṇa, Saudāmilubha, Śauśila, Gobhila, Kuhala, and Vṛkakhaṇḍa—these are the Gukuraṇṭis; Uttara and Śāntiketu—these are the Devajātis; Vedāyana, Jāṅgharāyaṇa, Śatrūhāyana, the Audameghas, Tṛṇavasta, Śaṇḍila, the Mahākas, Bhallaka, Vāyukī, Tārkali, Tetṛ, Codvudi, and the Sauṣmiṇeyas—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ : "O Kāśyapa, O Āsita, and O Daivala," or "O Śāṇḍila, O Āsita, and O Daivala." The adhvaryu : "In the manner of Devala, in the manner of Asita, and in the manner of Kaśyapa," or "In the manner of Devala, in the manner of Asita, and in the manner of Śaṇḍila."

KĀTYĀYANA PARIŚIṢṬA—

Now we shall explain (the *pravara* of) the Kaśyapas. The Āgrāyaṇas, the Cākrāyaṇas, the Viṣaganas, the Kauṣītakeyas, the Śaunavyas, the Śaunakas, the Hāstikas, the Ājihāyanas, the Kairañjas, the Āhnagāyakas, the Jñānarādhas, the Svāpaśāntas, the Audavṛkṣas, the Somayāgas, the Mārīcas, the Paśiśāyanas, the Vaiśipras, the Ḍākavyāyanas, the Mahūjyas, the Śālihotrāyaṇas, the Hṛdrogas, the Rohitāyanas, the Vaikarṇeyas, the Kāṭāyanas, the Mitakumbhas, the Kāṁsāyanas, the Mātṛtyas, the Kosalāyanas, the Hastidas, the Bāhvakāyanas, the Devajātas, the Hāritāyanas, the Bhālandanas, the Agniśarmāyaṇas, the Dhūmrāyaṇas, the Āsurāyaṇas, the Sāsisas, the Lakṣāyaṇas, the Kaikasayas, the Mārjālāyanas, the Śākādas, the Āśvadātāyanas, the Śaunayas, the Vaiśampāyanas, the Gurīṇāyanas, the Kausādakas, the Dharmāyaṇas, the Kroṣṭāyanas, the Śaughragas, the Maiṣakariṭikāyaṇas, the Lākṣmaṇayas, the Mākhaśākhis, the Sāviśravases, the Śālāthayas, the Chatṛhis, the Dākṣāyaṇas, the Saumiśris, the Śaivarathas, the Teśucabhris,

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the Ucchrayadhvis, the Kroṣṭājīvanis, Vidarbhi, Harkari, Maharṣi, Pārṣaki, Cakradharmi, Mahācakri, Pācāmaṇi, Paiṭhīnasi, Bhavandadi, Hāstalāyani, Sthaulakeśi, Kāmeyāmaki, Nāvyakṛti, Jñānahasti, Svairaki, Kaijali, Bhaugani, Kāḍavāyani, Vārubauya, Aṭhavṛñji, Babakaya, Kaikaśeya, Prātitheya, Pratiśravasa, Bhauvana, Māṣaka, Mātaṅga, Mustahya, Kerihya, Kāśyapa, Mācakra, Śaukaya, Bhṛyogara, Śeraka, Anuśṛtaka, Āśvahāyana, Dvihāyana, Kuṭukāpat, Goḍalāyana, Cāsababhru, Śyāma, Yakṣa, Paili, Hāstidāyi, Velaṇi, and Bhakṣi—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Kāśyapa, O Āvatsāra, and O Naidhruva." The adhvaryu: "In the manner of Kaśyapa, in the manner of Avatsāra, and in the manner of Nidhruva."

The *pravara* of the Raibhyas consists of three *ṛṣi*-ancestors. The hotṛ: "O Kāśyapa, O Āvatsāra, and O Raibhya." The adhvaryu: "In the manner of Kaśyapa, in the manner of Avatsāra, and in the manner of Rebha."

The Śaṇḍilas, the Kohalas, the Pāyakas, the Taidehas, the Audameghas, the Mūtras, the Vākyaśaṭhas, the Vaṭāyanas, the Vātsyāyanas, the Mauñjāyanas, the Jāhāvaṁśas, the Vāpāvatsas, the Kharvamānayas, the Kāreyas, the Bhālis, the Gāṅgāyanas, the Kauṅkaṭhis, the Mahodakis, the Taikṣimāhakis, the Bahūdaris, the Mahākairalyas, the Saukṣmis, the Sāvacasas, Śatrugāyana, Velāyana, Jāṅghrāyana, Gardabha, Gardabhīmukha, Kuhala, Gṛhala, Mṛgala, Bhṛgala, Keśila, Gośila, Pippala, Jalandhara, Muñca, Mayūra, Sujātapūra, Parvapāryāma, Jīma, Vṛṣakhaṇḍa, Kairāta, Udamadhya, Ulameṣa, Ādityakarṇa, Hiraṇyabāhu, Tṛṇabindu, Suketu, Tarapaippalādi, Bali, Sampāti, Rāñjabhu, Jājali, Vaidānava, and Sudānava—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Daivala, O Āsita, and O Kāśyapa." The adhvaryu: "In the manner of Devala, in the manner of Asita, and in the manner of Kaśyapa." If the *pravara* consists of two *ṛṣi*-ancestors, the hotṛ: "O Daivala and O Āsita;" the adhvaryu: "In the manner of Devala and in the manner of Asita."

The Sāṁkhyamitras, the Śāpheyas, the Rekas, and the Tuthalas—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Kāśyapa, O Āvatsāra, and O Sāṁkhyamitra." The adhvaryu: "In the manner of Kaśyapa, in the manner of Avatsāra, and in the manner of Saṁkhyamitra."

The Ānuṣṭis, the Bhākuris, the Stānis, the Sthājapālis, the Śākalis, the Dārbhāyaṇas, Rājacābhiya, Rājavaṁlapa, Sāsuci, Kāputi, Piṅgākṣi, Samrākṣi, Tyajastambi, and Śarastambi—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Kāśyapa, O Āvatsāra, and O Śārastamba." The adhvaryu: "In the manner of Kaśyapa, in the manner of Avatsāra, and in the manner of Śarastamba."

Now the Laugākṣis belonging to two gotras—Vasiṣṭha by day and Kaśyapa by night. Svāvirodaki, Ropavatsaki, Rājavāhi, Rājasevaki, Sausuki,

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Saitiki, Taiṣiki, Bhālākāyani, Kaunāmi, Kharodvāhi, Sairindhri, Serimaitravādi, Kasapātra, Upaśivaya, and Laugākṣi—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ, by day: "O Kāśyapa, O Āvatsāra, and O Vāsiṣṭha;" and by night: "O Vāsiṣṭha, O Āvatsāra, and O Kāśyapa." The adhvaryu, by day: "In the manner of Kaśyapa, in the manner of Avatsāra, and in the manner of Vasiṣṭha;" and by night: "In the manner of Vasiṣṭha, in the manner of Avatsāra, and in the manner of Kaśyapa."

ĀŚVALĀYANA [12.14.7, 8]—

(The *pravaras* of the following families consist of three *ṛṣi*-ancestors each, namely,) of the Kaśyapas, (the hotṛ:) "O Kāśyapa, O Āvatsāra, and O Āsita;" of the Nidhruvas, (the hotṛ:) "O Kāśyapa, O Āvatsāra, and O Naidhruva;" of the Rebhas, (the hotṛ:) "O Kāśyapa, O Āvatsāra, and O Raibhya;" and of the Śaṇḍilas, (the hotṛ:) "O Śāṇḍila, O Āsita, and O Daivala," or "O Kāśyapa, O Āsita, and O Daivala."

VASIṢṬHAS

BAUDHĀYANA PRAVARA [45-48]—

We shall explain the Vasiṣṭhas whose *pravara* consists of one *ṛṣi*-ancestor. Vaikali, Vārāṭaki, the Sākhalas, the Gauriśravases,[1] the Āśvalāyanas, the Kapiṣṭhalas,[2] the Śaucivṛkṣas, the Vyāghrapāds,[3] Vāhyakāyani, the Vāṭavyas,[4] the Jātūkarṇyas,[5] Auḍulomi, Kaubhoji, the Kaulāyanas, the Sundaraharitas, Kāṇṭheviddhi, the Saumanasāyanas,[6] the Ālambhāyanas, the Laumāyanyas, the Svastyas, the Kārṣitas, the Pārṇakāyanas, the Cauḍakāyanas, the Pārṇavalkas, the Devanas, the Gauravyas, the Śrāviṣṭhāyanas, the Vāhakathis, the Āvikṣitis, the Aśvayājayas, the Pūtimāṣas, the Saptavailas, and the Vāsiṣṭhas—these are Vasiṣṭhas. Their *pravara* consists of one *ṛṣi*-ancestor. The hotṛ: "O Vāsiṣṭha." The adhvaryu: "In the manner of Vasiṣṭha."

The Kuṇḍinas, the Lohāyanas, Gugguli, the Aupasvasthas,[7] the Vaikarṇis, the Āvikhas,[7] Badara,[8] the Aśmarathas, the Bāhus, the Krauñkolyas,[9] the Sāmaṅgalins, the Kāpaṭus, the Paiṭhakas, the Navagrāmas, the Hiraṇyākṣāyaṇas, the Paippalādis, Bhākṣi, the Mādhyaṁdinas, Śānti, and Saupakṣi[10]—these are Kuṇḍinas. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vāsiṣṭha, O Maitrāvaruṇa, and O Kauṇḍinya." The adhvaryu: "In the manner of Kuṇḍina, in the manner of Mitrāvaruṇa, and in the manner of Vasiṣṭha."

The Upamanyus, the Aupagavas, the Māṇḍaleḳhis, the Kāpiñjalas, the Jālāgatas, the Tapolokas, the Traivarṇas, Pārṇāgāri, the Surākṣaras, the

1. *Sūtra*-text: *gauriśravasāḥ*.
2. *Sūtra*-text: *kāpiṣṭhāḥ*.
3. *Sūtra*-text: *vaiyāghrapadyāḥ*.
4. BROUGH here adds *gāyani, nayāpta*.
5. *Sūtra*-text: *jātūkarṇāḥ*.
6. *Sūtra*-text: *sauyavasāyanāḥ*.
7. *Sūtra*-text: *aupavastiḥ*.
8. Not found in the printed text.
9. *Sūtra*-text: *Krauñcokyāḥ*.
10. *Sūtra*-text: *saupatithiḥ*.

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Śailālis, the Mahākarṇāyanas, the Vālaśikhas,[1] the Audvāhamānis, the Bālāyanas, the Bhāgavittāyanas,[2] the Kuṇḍodarāyaṇas, the Lākṣmaṇeyas, the Kāvādhis,[3] the Vārkāśvakis, the Āṇṛkṣarābhas,[4] the Ālambāyanas,[5] and the Kapikeśas—these are Upamanyus. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vāsiṣṭha, O Aindrapramada, and O Ābharadvasava." The adhvaryu: "In the manner of Ābharadvasu, in the manner of Indrapramada, and in the manner of Vasiṣṭha."

The Kāṇḍūśayas, the Vājis, the Vājantis, the Vaimatāyanas, with Gopāli as the fifth among them—these are Kṛṣṇa-Parāśaras.

The Prārohis, the Vaikalis, the Plākṣis, the Kaumudādis, with Hāryaśvi as the fifth—these are Gaura-Parāśaras.

The Khalvāyanis, the Gopis, the Kālkis, the Śyātayātis, with Vāruṇi as the fifth among them—these are Aruṇa-Parāśaras.

The Bhālukyas, Bādari, the Kāhvāyanas, the Kaukuśālis, with Kṣaumati[6] as the fifth among them—these are Nīla-Parāśaras.

The Kṛṣṇājinas, the Kapisukhas,[7] the Śyāmāyanis, the Śvetayūpis, with Pauṣkarasādi as the fifth among them—these are Śveta-Parāśaras.

The Vāśyāyanis, the Vārṣṇeyas, the Śyāmeyas together with Ślaunihi,[8] with Cauli as the fifth among them—these are Śyāma-Parāśaras.

The Parāśaras who are Kṛṣṇa, Gaura, Aruṇa, Nīla, Śveta, and Śyāma—their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vāsiṣṭha, O Śāktya, and O Pārāśarya." The adhvaryu: "In the manner of Parāśara, in the manner of Śakti, and in the manner of Vasiṣṭha."

ĀPASTAMBA [24.10.4–8]—

The Vāsiṣṭhas, except the Parāśaras, have the *pravara* consisting of one *ṛṣi*-ancestor. The hotṛ: "O Vāsiṣṭha." The adhvaryu: "In the manner of Vasiṣṭha." Some teachers mention their *pravara* as consisting of three *ṛṣi*-ancestors. In that case, the hotṛ should say: "O Vāsiṣṭha, O Aindrapramada, and O Ābharadvasu." (And the adhvaryu should say:) "In the manner of Ābharadvasu, in the manner of Indrapramada, and in the manner of Vasiṣṭha."

Now the *pravara* of the Parāśaras consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Vāsiṣṭha, O Śāktya, and O Pārāśarya." (The adhvaryu:) "In the manner of Parāśara, in the manner of Śakti, and in the manner of Vasiṣṭha."

Now the *pravara* of the Kuṇḍinas consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Vāsiṣṭha, O Maitrāvaruṇa, and O Kauṇḍinya." (The adhvaryu:) "In the manner of Kuṇḍina, in the manner of Mitrāvaruṇa, and in the manner of Vasiṣṭha."

Now the *pravara* of the Saṁkṛti-Pūtimāṣas consists of three *ṛṣi*-ancestors. (The hotṛ:) "O Śāktya, O Sāṁkṛtya, and O Gaurivīta." (The

1. BROUGH reads *bāla°*.
2. *Sūtra*-text: *bhāgurittāyanāḥ*.
3. *Sūtra*-text: *kācāntayaḥ*.
4. *Sūtra*-text: *āṇṛkṣarāyaṇāḥ*.
5. *Sūtra*-text: *ālabavāḥ*.
6. *Sūtra*-text: *kṣaimitiḥ*.
7. *Sūtra*-text: *kāpiśubhrāḥ*.
8. *Sūtra*-text: *śrautibhiḥ*.

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adhvaryu :) "In the manner of Gaurivīti, in the manner of Saṁkṛti, and in the manner of Śakti."

SATYĀṢĀḌHA [21.3.14]—

≐Āp. The Vāsiṣṭhas, except the Upamanyus, the Parāśaras, and the Kuṇḍinas, have the *pravara* consisting of one *ṛṣi*-ancestor.~ The *pravara* of the Upamanyus consists of three *ṛṣi*-ancestors. (The hotṛ :) "O Vāsiṣṭha, O Aindrapramada, and O Ābharadvasu."~ Now the *pravara* of the Saṁkṛtis, the Pūtis, the Māṣas, and the Taṇḍins consists of three *ṛṣi*-ancestors, (The hotṛ :) "O Śāktya, O Sāṁkṛtya, and O Gaurivīta."~

VAIKHĀNASA [11]—

The *pravara* of Vasiṣṭhas consists of three *ṛṣi*-ancestors. The hotṛ : "O Vāsiṣṭha, O Śāktya, and O Pārāśarya." The adhvaryu : "In the manner of Parāśara, in the manner of Śakti, and in the manner of Vasiṣṭha."

The *pravara* of the Vaili-Vāsiṣṭhas consists of one *ṛṣi*-ancestor. The hotṛ : "O Vāsiṣṭha." The adhvaryu : "In the manner of Vasiṣṭha."

The *pravara* of the Kuṇḍinas consists of three *ṛṣi*-ancestors. The hotṛ : "O Vāsiṣṭha, O Maitrāvaruṇa, and O Kauṇḍinya." The adhvaryu : "In the manner of Kuṇḍina, in the manner of Mitrāvaruṇa, and in the manner of Vasiṣṭha."

The *pravara* of the Aupamanyavas consists of three *ṛṣi*-ancestors. The hotṛ : "O Vāsiṣṭha, O Aindrapramada, and O Ābharadvasu." The adhvaryu : "In the manner of Ābharadvasu, in the manner of Indrapramada, and in the manner of Vasiṣṭha."

MĀNAVA [11.8.6]—

We shall explain (the *pravaras* of) the Vasiṣṭhas. The *pravara* of the Vasiṣṭhas, other than the Upamanyus, the Parāśaras, and the Kuṇḍinas, consists of one *ṛṣi*-ancestor. The Vaiyāghrapadyas, the Aupagavas, the Vaigris, the Sāsāmalāyanas, the Kapiṣṭhalas, Auḍuloma, the Āśvalāyanas, the Vaiṭārakas, the Gopāyanas, the Baudhāyanas, the Cūḍākavyāyanas, as also Vāhyāki, the Jātūkarṇyas, the Haritis, as also the Vākuris, the Āyaḥsthūṇas, the Śucivṛkṣas, Laumāyanya, Brahmavādi, Brahmakṛdeya, Brahmavideya, Brahmavilcya, Svastikara, Kāṇṭheviddhi, Maṇḍi, Cauli, Caulika, Kālohalī, Saumanasāyaṇi, Āvani, Cauli, the Gauriśravasas, and the Arjunākṣas—among these there should be no intermarriage. Their *pravara* consists of one *ṛṣi*-ancestor. The hotṛ : "O Vāsiṣṭha." The adhvaryu : "In the manner of Vasiṣṭha."

We shall explain (the *pravara* of) the Upamanyus. The Śailālis, the Mahākarṇas, the Kauravyas, the Traivarṇas, the Kapiñjalas, Dāvalaśikhī, the Bhāgavittāyanas, the Ḍokavyāyanas, Ompālakhī, the Vāvālkalis, the Śāntātapas, Kārḍuri, the Ākatmāveyas, the Lavis,[1] Sachāgyāyana, the Ālavyāyanas, the Kaumārāyaṇas, Kaulodaki, the Audgāhamānis, Evākari, the Lākṣmaṇeyas, Gāṇḍūlava, Uddhaki, the Sāṅkhyāyanas, the Aupamanyavas, Kauṇḍodari,

1. The text reads after this *yortha*, which is obscure.

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Kaidarbhi, Nāhaki, Bāhavi, Dhaumāvata, Mauñjāyana, and the Śaśakāyanas—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vāsiṣṭha, O Ābharadvasava, and O Aindrapramada." The adhvaryu: "In the manner of Indrapramada, in the manner of Ābharadvasu, and in the manner of Vasiṣṭha."

The Prārohis, the Vaikalis, the Plākṣis, the Kaumudādis, with Haryaśvi as the fifth among them—these are Rakta-Parāśaras.

The Kāṇḍūśis, the Vāhātayas, the Jāñjis, the Maimanāyanas, with Gopāli as the fifth among them—these are Nīla-Parāśaras.

The Kārṣṇājinas, the Kapiśroḍhas, the Kārkis, the Śāntātapas, with Puṣkarasādi as the fifth among them—these are Kṛṣṇa-Parāśaras.

The Āviṣṭāyanas, the Vārṣṇāyanas, Śmāmeya, Lokāya, with Vaikṣi as the fifth among them—these are Gaura-Parāśaras.

The Khāllāyanas, Vārṣāyaṇi, the Pūrṇis, the Bilvayūpis, with Nārṇi as the fifth among them—these are Śukla-Parāśaras.

These are thirty[1] Parāśaras—among them there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vāsiṣṭha, O Śāktya, and O Pārāśarya." The adhvaryu: "In the manner of Parāśara, in the manner of Śakti, and in the manner of Vasiṣṭha." Aupasvasti, the Svastis, the Ālohāyanas, the Mādhyamdinas, the Ākṣitis, Paippalādi, Divaṁkarṣī, Kuṇḍina, and the Mitrāvaruṇas—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vāsiṣṭha, O Kauṇḍinya, and O Maitrāvaruṇa." The adhvaryu: "In the manner of Mitrāvaruṇa, in the manner of Kuṇḍina, and in the manner of Vasiṣṭha."

KĀTYĀYANA PARIŚIṢṬA—

Now we shall explain (the *pravara* of) the Vasiṣṭhas. The *pravara* of the Vasiṣṭhas, other than the Upamanyus, the Parāśaras, and the Kuṇḍinas, consists of one *ṛṣi*-ancestor. The Vaiyāghrapadyas, the Aupagavas, the Aupavanas, the Aupalomas, the Sātvalāyanas, the Gopāyanas, the Kapiṣṭhalas, the Śitivṛkṣas, the Āyasthūṇas, the Pālisayas, the Kaulāyanas, the Ālambhāyanas, the Pārṇakāyanas, the Āśvalāyanas, the Sopavatsāyanas, the Lomāyanyas, the Brahmapureyas, the Svastikaras, the Svastyākarṣitas, the Jātūkarṇyas, the Gaurāśravases, the Yājñavalkyas, the Pārṇavalkyas, the Gauravyas, the Vasadākaras, the Dāsavyas, the Vasvamājayas, the Avakitis, the Nāhakathis, the Adhovis, the Vaiṣṇavas, the Hāritis, the Vālisis, the Vāgrathis, the Vaṭārakas, the Āśvalāyanas, Saumanasāyani, Bāhyakāyani, Kāṇḍi, Vṛddhi, Kāṇḍevidi, Kālohari, Gālohadhi, Gauṇḍini, Godhini, Cāṇḍāli, Māṇḍali, Brahmabali, Mithobali, Suyāci, Vyālohapi, Rāvaṇi, Vauvili, Kaudi, Mauli, Baulī, Kaubhojī, Caulika, Brahmavileya, Brahmakṛteya, Maitreya, Pauṇḍava, Arjunākṣi, Audhmaumi, and Bāhyakṛt—among these there should be no intermarriage.

1. The Dhūmra-Parāśaras are not mentioned in the printed text. cf. *Gotrapravaramañjarī* ed. BROUGH, p. 181.

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Their *pravara* consists of one *ṛṣi*-ancestor. The hotṛ: "O Vāsiṣṭha." The adhvaryu: "In the manner of Vasiṣṭha."

We shall explain (the *pravara* of) the Upamanyus. The Śailālis, the Mahākaṇapas, the Kauravyas, the Tripaṇas, the Kapiñjalas, the Śākāyanas, the Suhākas, the Māneyas, the Bhāgavittāyanas, the Śāṅkaryas, the Ālambāyanas, the Śākadhis, the Sāṅkhyāyanas, the Ālavacas, the Bhāgurāyaṇas, the Upalayas, the Dākāyanas, the Vākeyas, the Kājapāyanas, the Valekhalas, the Dāskāyanas, the Lambāyanas, the Skāmbhāyanas, the Kapikeśas, the Prālambāyanas, the Lakṣmaṇeyas, the Kuṇḍinodarāyaṇas, the Gaurathas, the Pañcadaśerakas, the Udgāhas, the Muñcakāyanas, the Bāhyakis, the Pādakāyanas, the Bālāśikhas, the Śākāhayas, the Krodhins, the Pālaṅkāyanas, the Upamanyus, the Kābādhis, the Audgāhamānis, the Aupalekhis, the Brahmacaris, the Śauṇḍodaris, the Kṛṣṇāstarāyaṇas, the Yavakroḍāyaṇas, the Rāspheyas, the Śāṭyāyanas, the Āśvalāyanas, Upalakhi, Kaulaki, Kauṇḍodari, Kaidarbhi, Pārṇagori, Gopociti, Kārapuri, Raudagrahamaṇi, Nāluhi, Bāluhi, Dhānuhi, Pauṣṇavata, Pārthaśravas—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vāsiṣṭha, O Ābharadvasu, and O Aindrapramada." The adhvaryu: "In the manner of Vasiṣṭha, in the manner of Ābharadvasu, and in the manner of Indrapramada."

Now we shall explain (the *pravara* of) the Parāśaras. The Kāṇḍaśis, the Vāhanis, the Jaimis, the Bhaumatāyanas, the Pārtheyas, the Prāgehayas, the Kaurujāyanas, the Kṛṣṇājinas, the Kārṣṇyāyanas, the Varṣyāyaṇas, the Kapiśrotas, the Kapisukhas, the Śokis, the Śrāvasiṣṭhāyanas, the Kārkis, the Kokucādis, the Śyāmāyas, the Śyānapātis, the Śvetapūris, the Skambhinyas, the Padikas, the Vadhikas, the Māṇḍhikas, the Bilvapūpis, the Plakṣis, the Khāḷyāyanas, Gopālī, Hāryaśvi, Dvairyāvi, Pauṣkarāsvādi, Kṣaumi, Stārṇi, Śibi, Riṣvaikahasta—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vāsiṣṭha, O Śāktya, and O Pārāśarya." The adhvaryu: "In the manner of Vasiṣṭha, in the manner of Śakti, and in the manner of Parāśara."

Now we shall explain (the *pravara*) of the Kuṇḍinas. The Aupasvasthas, the Svasthis, the Ālohas, the Lohis, the Mādhyamdinas, the Traiśṛṅgas, the Nobhāyanas, the Lobhāyanas, the Paippalādis, the Bāhus, the Sāṅgitanas, the Kāpaṭhus, the Peṭhakas, the Navagrāmas, the Hiraṇyākṣāyaṇas, the Akṣitis, the Aśmarathas, Aśvatya, the Vaikarṇis, Viddhṛggārśi, Gopana, Saugi, Gulaguli, Saumakṣi, Kauṇḍinya, Mitrāvaruṇa, Dhṛti, Krauñkrolyas—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vāsiṣṭha, O Maitrāvaruṇa, and O Kauṇḍinya." The adhvaryu: "In the manner of Vasiṣṭha, in the manner of Mitrāvaruṇa, and in the manner of Kuṇḍina."

(The following are the families belonging to two different gotras:) The Lauhitya-Phālgūnyas—their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vāsiṣṭha, O Lauhitya, and O Phālguṇya." The adhvaryu: "In the manner of Vasiṣṭha, in the manner of Lohita, and in the manner of Phālguni."

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The *pravara* of the Vādhūlas consists of three *ṛṣi*-ancestors. The hotṛ: "O Vāsiṣṭha, O Vādhūla, and O Pārāśarya." The adhvaryu: "In the manner of Vasiṣṭha, in the manner of Vādhūla, and in the manner of Parāśara." The Aubodhas and the Jātūkarṇya-Pāṭavas—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Vāsiṣṭha, O Aubodha, and O Pāṭava." The adhvaryu: "In the manner of Vasiṣṭha, in the manner of Ubodha, and in the manner of Paṭa."

ĀŚVALĀYANA [12.15.1, 2]—

(The *pravara*) of the Vasiṣṭhas other than the Upamanyus, the Parāśaras, and the Kuṇḍinas (consists of one *ṛṣi*-ancestor. The hotṛ:) "O Vāsiṣṭha." (The *pravaras* of the following families consist of three *ṛṣi*-ancestors each, namely,) of the Upamanyus, (the hotṛ:) "O Vāsiṣṭha, O Ābharadvasu, and O Indrapramada;" of the Parāśaras, (the hotṛ:) "O Vāsiṣṭha, O Śāktya, and O Pārāśarya;" and of the Kuṇḍinas, (the hotṛ:) "O Vāsiṣṭha, O Maitrāvaruṇa, and O Kauṇḍinya."

AGASTIS

BAUDHĀYANA PRAVARA [49–51]—

We shall explain (the *pravara* of) the Agastis. The Agastis, the Viśālādyas, the Skālāyanas, the Aupadahanis, Kalmāṣadaṇḍi, Dhāvarṇi, Lāvarṇi, Lavyārbuda, the Vairiṇis,[1] the Budbudodaris, the Śaivapathis, the Śālyātapas,[2] the Mauñjakis, the Pāṇḍuhṛdas, the Hārigrīvis, the Rauhiṣyas, and the Mausalis—these are Agastis. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āgastya, O Dārḍhacyuta, and O Aidhmavāha." The adhvaryu: "In the manner of Idhmavāha, in the manner of Dṛḍhacyuti, and in the manner of Agasti."[3]

The *pravara* of the Somavāhas consists of three *ṛṣi*-ancestors. The hotṛ: "O Āgastya, O Dārḍhacyuta, and O Saumavāha." The adhvaryu: "In the manner of Somavāha, in the manner of Dṛḍhacyuti, and in the manner of Agasti."

The *pravara* of the Yajñavāhas consists of three *ṛṣi*-ancestors. The hotṛ: "O Āgastya, O Dārḍhacyuta, and O Yājñavāha." The adhvaryu: "In the manner of Yajñavāha, in the manner of Dṛḍhacyuti, and in the manner of Agasti."

ĀPASTAMBA [24.10.9–10]—

Now the *pravara* of the Agastis consists of one *ṛṣi*-ancestor. The hotṛ: "O Āgastya." The adhvaryu: "In the manner of Agasti." Some teachers mention their *pravara* as consisting of three *ṛṣi*-ancestors. (In that case, the hotṛ should say:) "O Āgastya, O Dārḍhacyuta, and O Aidhmavāha." (And the adhvaryu should say:) "In the manner of Idhmavāha, in the manner of Dṛḍhacyuta, and in the manner of Agasti."

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1. *Sūtra*-text: *bairiṇayaḥ*. 2. *Sūtra*-text: *śālāvatāḥ*.

3. Certain manuscripts add here the following: *sāmbhavāhānāṁ tryārṣeyaḥ pravaro bhavaty āgastya dārḍhacyuta sāmbhavāhe 'ti hotā sān. havāhavad*, etc.

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SATYĀṢĀḌHA [21.3.15] ≡ Āp.

VAIKHĀNASA [11]—

The *pravara* of the Āgastyas consists of three *ṛṣi*-ancestors. The hotṛ: "O Āgastya, O Dārḍhacyuta, and O Aidhmavāha." The adhvaryu: "In the manner of Idhmavāha, in the manner of Dṛḍhacyuta, and in the manner of Agastya."

The *pravara* of the Sāmbhavāhas consists of three *ṛṣi*-ancestors. The hotṛ: "O Āgastya, O Dārḍhacyuta, and O Sāmbhavāha." The adhvaryu: "In the manner of Sāmbhavāha, in the manner of Dṛḍhacyuta, and in the manner of Agastya."

The *pravara* of the Somavāhas consists of three *ṛṣi*-ancestors. The hotṛ: "O Āgastya, O Dārḍhacyuta, and O Somavāha." The adhvaryu: "In the manner of Somavāha, in the manner of Dṛḍhacyuta, and in the manner of Agastya."

The *pravara* of the Yajñavāhas consists of three *ṛṣi*-ancestors. The hotṛ: "O Āgastya, O Dāṛḍhacyuta, and O Yājñavāha." The adhvaryu: "In the manner of Yajñavāha, in the manner of Dṛḍhacyuta, and in the manner of Agastya."

MĀNAVA [11.8.9]—

We shall explain (the *pravaras* of) the Agastis. Kukūla, Upaka, the Balakas, Lāvaṅkāyana, Śālaṅkāyana, Dhāriṇi, Dhauraṇī, the Saudhanvas, Saukṛtya, Kalmāṣadaṇḍi, Apautura and Auturāyaṇa; the Śaurbhyāyanas, the Govyādhilas, Śilādya, Śaivapatha and Arbuda; the Aidilamas, the Evayāya-dūtas...[1] among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āgastya, O Dārḍhacyuta, and O Aidhmavāha." The adhvaryu: "In the manner of Idhmavāha, in the manner of Dṛḍhacyuta, and in the manner of Agasti."

Now Akra, Śakra, Śukra, Jātye, Haimaudaki—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āgastya, O Māhendra, and O Māyobhuva." The adhvaryu: "In the manner of Mayobhuva, in the manner of Mahendra, and in the manner of Agasti."

The Prācīnapravaṇas, the Kāyeyas, Akra, Śukra, Śuddha, Haṁsa, Cāṣa, Bhāṣa, Haimavarca, and the Himodakas—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āgastya, O Haimavarca, and O Haimodaka." The adhvaryu: "In the manner of Himodaka, in the manner of Himavarca, and in the manner of Agasti."

Akri, Cakri, Arci, Carci, Himodaki, and the Pāriṇakas—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āgastya, O Pināyaka, and O Pāriṇaka." The adhvaryu: "In the manner of Pāriṇaka, in the manner of Pināyaka, and in the manner of Agasti."

1. There is a lacuna in the printed text.

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Nandi, Vimali, Dhimali, Mimītaki, Pināyaki, and Sāyaki—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āgastya, O Pināyaka, and O Sāyaka." The adhvaryu: "In the manner of Sāyaka, in the manner of Pināyaka, and in the manner of Agasti."

The Madhyamapūraṇas—their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āgastya, O Mādhyama, and O Pauraṇa." The adhvaryu: "In the manner of Pūraṇa, in the manner of Madhyama, and in the manner of Agasti."

KĀTYĀYANA PARIŚIṢṬA—

Now we shall explain (the *pravara* of) the Agastis. The Hārigrīvas, the Vaikarṇyāyanas, Dhikhālāḍhyas, the Skāṣāyanas, the Mārgāyaṇas, the Saubharāyaṇas, the Saimbavas, the Aupadāhatis, the Ambudoharis, the Naivapathis, the Rohiṇyas, the Mausaleyas, the Śālyātayas, the Mauñjanakis, the Paṇḍodhṛtas, the Prācāryas, the Dadgogis, Upakalpakāyani, Śālaṅkāyani, Dhāraṇi, Bairaṇi, Kṣaumiti, Lāvaṇi, Vahyaki, Vāhyāyani, Mākākṣi, Kuṭyākṣi, Ramyākṣi, Prādurākṣi, Govyādi, Lāśi, Lājyāmeni, Taṇḍi, Daṇḍyāgasti, Kalmaṣa, Upakula, Ukula, Sauvyāyana, Brāmāṇya, Phaṭahata, Śaivayudha, Arbuda, Saubhara, Vahi, Airaṇḍaya, Vairaṇḍaya, Dānoṣṇīṣa, Śāraṅgara, Vāśiṣāyana, Tenara, and Putri—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āgastya, O Dārḍhacyuta, and O Aidhmavāha." The adhvaryu: "In the manner of Agasti, in the manner of Dṛḍhacyuta, and in the manner of Idhmavāha."

Abhaya, Karabhaya, the Kauśālas, the Kauśalyas, Karṇātas, the Sumedhases, the Mayobhūs, the Gāndharāyaṇas, the Paulastyas, the Pulahas, Māhendra, and Kratu—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āgastya, O Māhendra, and O Māyobhuva." The adhvaryu: "In the manner of Agasti, in the manner of Mahendra, and in the manner of Mayobhuva."

Rikri, Cakri, Arci, Carci, Himodaki, and Pārīṇaka—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āgastya, O Paināka, and O Pārīṇaka." The adhvaryu: "In the manner of Agasti, in the manner of Pināka, and in the manner of Parīṇaka."

Nandi, Vinili, Mili, Cili, Māmami, Taki, Paika, and Sāyaka—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āgastya, O Paika, and O Sāyaka." The adhvaryu: "In the manner of Agasti, in the manner of Pika, and in the manner of Sāyaka."

The Prācīnapravaṇas, the Kāpeyas, Akra, Śakra, Śuka, Haṁsa, Cāṣa, Bhāsa, Himacarci, and Himodaka—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āgastya, O Haimacarci, and O Haimodaka." The adhvaryu: "In the manner of Agasti, in the manner of Himacarci, and in the manner of Himodaka."

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The Paurṇamāsa-Purāṇas—among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āgastya, O Paurṇamāsa, and O Pauraṇa." The adhvaryu: "In the manner of Agasti, in the manner of Pūrṇamāsa, and in the manner of Pūraṇa."

ĀŚVALĀYANA [12.15.3]—

(The *pravara*) of the Agastis (consists of three *ṛṣi*-ancestors. The hotṛ:) "O Āgastya, O Dārḍhacyuta, and O Idhmavāha," or, substituting Somavāha in the last (place), "O Āgastya, O Dārḍhacyuta, and O Somavāha."

THE PRAVARAS OF THE KṢATRIYAS AND THE VAIŚYAS AND CONCLUDING REMARKS

BAUDHĀYANA PRAVARA [52-54]—

The *pravara*[1] of the Kṣatriyas consists of three *ṛṣi*-ancestors. The hotṛ: "O Mānava, O Aiḍa, and O Paurūravasa." The adhvaryu: "In the manner of Purūravas, in the manner of Iḍā, and in the manner of Manu."

The *pravara* of the Vaiśyas consists of three *ṛṣi*-ancestors. The hotṛ: "O Bhālandana, O Vātsapra, and O Māṅktila." The adhvaryu: "In the manner of Maṅktila, in the manner of Vatsapra, and in the manner of Bhalandana."

We shall now enumerate the Nārāśaṁsas (that is, those families which offer the second prayāja to Narāśaṁsa). The Ātreyas, the Vādhryaśvas, the Vādhūlas, the Vasiṣṭhas, the Kaṇvas, the Śunakas, the Saṅkṛtis, and the Yaskas, and the Kṣatriyas and the Vaiśyas—these are known as the Nārāśaṁsas. Tanūnapāt (is the divinity of the second prayāja) of the other families. It is said in the *Brāhmaṇa* that the *pravara* of the Kṣatriyas and the Vaiśyas should be the same as that of their Purohitas. Or, in respect of all the families (the adhvaryu should say): "In the manner of Manu." It is said in the *Brāhmaṇa* that all progeny is born of Manu.

If one marries a woman belonging to his own gotra, he should, by way of expiation, observe the Cāndrāyaṇa vow. After the observance of the vow, he should not abandon her if she is a Brāhmaṇa woman, but should live with her as if she were his mother or sister. The offspring borne by such a woman is not defiled. It should be regarded as belonging to the Kāśyapa gotra. So is it said. In the case of coincidence of a *pravara*, one should not marry with such families as are mentioned in the very same section of the *Pravara*-chapter. In this connection, the view of Baudhāyana (mentioned at the beginning) should be recognised as an authority. All progeny is, indeed, born of Manu. So is it said.

There are, verily, thousands, *prayutas*, (even) *arbudas* of gotras, (but) their *pravaras* are only forty-nine, as is seen from the *ṛṣi*-names among them—Viśvāmitra, Jamadagni, Bharadvāja, Gautama, Atri, Vasiṣṭha, and Kaśyapa—these are the seven *ṛṣis*.

1. The only family-group which, according to Baudhāyana, belongs to two different gotras, is that of Laukākṣis of the Kaśyapa gotra, p. 1015 l. 17.

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The progeny of (each of) these seven *ṛṣis*, with Agastya as the eighth, is called gotra or family. He is not unworthy of being made to perform a sacrifice, who knows his own *pravaras* as well as those of the others. The *Mantra* and the *Brāhmaṇa* are called the Veda. Therefore, great effort should be made by the twice-born in the matter of the knowledge of the *pravaras*. The Śrāddha, the marriage, the officiating priest, the gods, the prayer, and the origins of the gotras—these abide in the great *pravara*. Whoever carries on the study (of the *Pravara* chapter) at each full-moon day and new-moon day prospers in the world of brahman.

ĀPASTAMBA [24.10.11–18]—

Now[1] (the *pravara*) of the Kṣatriyas. If a *pravara* characterised by the *ṛṣi*-names is to be recited, there should be only one *pravara*, (namely, that of the Mānavas, which consists of three *ṛṣi*-ancestors). (The hotṛ :) "O Mānava, O Aiḍa, and O Paurūravasa." (The adhvaryu :) "In the manner of Purūravas, in the manner of Iḍā, and in the manner of Manu." Those (Kṣatriyas), however, who do not have any composers of mantras (among their ancestors,) should regard the *pravara* of their Purohitas as their own *pravara*. Those (on the other hand), who have (composers of mantras among their ancestors,) should not regard the *pravara* of their Purohitas as their own *pravara*. On this analogy, the *pravara* of the others, who have regarded the *pravara* of their Purohitas as their own *pravara* (should optionally be the one characterised by the names of the composers of mantras).

The Vaiśyas have only one *ṛṣi*-ancestor. The hotṛ : "O Vātsapra." The adhvaryu : "In the manner of Vatsapra."

One, whose relationship (that is, gotra) is unknown, should declare himself to be a descendant of his teacher and regard the teacher's *pravara* as his own *pravara*.

Now the Tāṇḍins, indeed, consider the *pravara* consisting of one *ṛṣi*-ancestor to be common to all (the three) social orders. The hotṛ : "O Mānava." The adhvaryu : "In the manner of Manu." For, the *Brāhmaṇa* says that all progeny is born of Manu.

SATYĀṢĀḌHA [21.3.16–18]—

≐Āp.∾ For one whose relationship is not known, the officiating priest should recite the *pravara* of his priest or of his teacher.∾

VAIKHĀNASA [11]—

(The *pravaras*)[2] of the (families belonging to the) eight *ṛṣis* beginning with Viśvāmitra have thus been explained. The Brāhmaṇa-families which have descended from one particular gotra (=family-group) should be regarded as having a common *pravara*. Intermarriage among the Brāhmaṇas having

1. The *pravara* of the family of the Śuṅga-Śaiśiris of the Bharadvāja Aṅgiras gotra has been mentioned in *ĀpŚS* 24.7.2–5 (supra p. 995 l. 5) by way of specimen of those families which belong to two different gotras.

2. The only family which, according to Vaikhānasa, belongs to two different gotras is that of Lokākṣis of the Kaśyapa gotra (supra p. 1016 l. 35).

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a common *pravara* and a common gotra is prohibited. The Brāhmaṇas who have descended from Brahmarṣis, and no others, can have the traditional knowledge of the *pravara* and gotra.

There is a saying of the Chāndogyas according to which Gautama, with a view to ascertaining the Brāhmaṇa-descent of Satyakāma, asked him the question: "To which gotra dost thou belong, O Somya?" The *pravara* of Tanūpāda Kṣatriyas consists of three *ṛṣi*-ancestors. The hotṛ: "O Mānava, O Aiḍa, and O Paurūravasa." The adhvaryu: "In the manner of Purūravas, in the manner of Iḍā, and in the manner of Manu."

The *pravara* of even certain Vaiśyas consists of three *ṛṣi*-ancestors. The hotṛ: "O Bhālandana, O Vātsa, and O Māṅkila." The adhvaryu: "In the manner of Maṅkila, in the manner of Vatsa, and in the manner of Bhalandana." Other Vaiśyas and Kṣatriyas should regard the *pravara* of their Purohitas as their own *pravara*. According to Vikhanas, (the *pravara* of all belonging to the three social orders should optionally consist of one *ṛṣi*-accestor. The hotṛ:) "O Mānava." (The adhvaryu:) "In the manner of Manu."

MĀNAVA [11.8.4.16, 17]—

Now those families which belong to two different gotras, such as the Śuṅga-Śaiśiris,—the Śauṅgas[1] belong to the Bharadvāja gotra, while the Saiśiris[2] belong to the Kata group (of the Viśvāmitra gotra)—among these there should be no intermarriage. Their *pravara* consists of five *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Bārhaspaṭya, O Bhāradvāja, O Śauṅga, and O Śaiśira." The adhvaryu: "In the manner of Śiśira, in the manner of Śuṅga, in the manner of Bharadvāja, in the manner of Bṛhaspati, and in the manner of Aṅgiras."

[11.8.10]—The (normal) *pravaras* have been explained. We shall (now, explain the modifications. The origins of the Brāhmaṇas are of two kinds. We shall explain their origin and transference (in other families). Those, whose progeniture is unbroken in the male line or descent, are known as men of a unitary family (*saṁhitakulīna*). Those who, for more than seven generations or (at least) for five generations, have been endowed with noble birth, learning, character, and good conduct, and (who) have been distinguished by *ṛta* among the followers of *ṛta*—they are regarded as having (noble) fathers and grandfathers and also *ṛṣi*-ancestors among the persons who are worthy of being chosen as officiating priests. Now those, who have been taken up by others as adopted sons or as purchased sons or as assumed sons or as sons of (brotherless) daughters[3] and have thereby acquired different (that is, a double set of) *ṛṣi*-ancestors, become men belonging to two families (*dvyāmuṣyāyaṇa*), as, for instance, (men belonging to the families) of the Śauṅga-Śaiśiris, of the Bharadvāja-Audameghins, and of the Laukākṣis. Such other families, as have similar (double) origin, should have similar (two-fold)

1. p. 996 l. 12. 2. See p. 1011 l. 30. 3. See p. 1005 l. 32.

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pravaras. Where there is a combination of two *pravaras*, first the *pravara* of the procreator and then that of the adopter (should be mentioned). Or (some teachers say that) three *ṛṣi*-ancestors of the one (that is, of the procreator) and three *ṛṣi*-ancestors of the other (that is, of the adopter) (should be mentioned). One should (however) not do so. One should, therefore, mention in his *pravara* only three or five (*ṛṣi*-ancestors). If, now, (persons are adopted) by the paternal uncle or by a kinsman who has the same *pravara* (as that of the procreator) and thus become men of a unitary family, (the *pravara*) of such persons (should be the same as that) of the adopter. If, now, they (that is, the procreators and the adopters) have no other offspring born to their own wives, they (that is, the adopted sons) should inherit the property (of both of them) and should offer rice-balls to both of them up to the third ancestor; even if there is (offspring), rice-balls should be offered to (the ancestors of) both (the families). Such is the injunction of the teacher. One should perform two (separate) Śrāddhas (one for the procreator and the other for the adopter), or he should perform one Śrāddha referring to (the procreator and the adopter) separately, (that is) he should pronounce the names of the two, namely the procreator and the adopter, up to the third ancestor (of each), in connection with one (and the same) rice-ball. In the contingency of the *pravara* (either of the sacrificer's procreator or of his adopter) not being known, one should mention as the sacrificer's *pravara* the first of these very *pravaras* which are enumerated above. Or by questioning (the sacrificer), whatever *pravara* the adhvaryu regards as being appropriate to that sacrificer, that *pravara* he should assign to him.

A Rājanya should regard, as his own *pravara*, the *pravara* of his Purohita or the *pravara* of his preceptor. With this very (rule regarding the) *pravara* (of a Rājanya), indeed, is the *pravara* of a Vaiśya explained. If one desires to employ in the case of a Rājanya the *pravara* relating to the (latter's) origin, the hotṛ (should say): "O Mānava, O Aiḍa, and O Paurūravasa," and the adhvaryu (should say): "In the manner of Purūravas, in the manner of Iḍā, and in the manner of Manu." One should employ the *pravara* relating to the origin...[1]. A Rājanya or a Vaiśya should have as his *pravara* the *pravara* of his Purohita.

Whoever studies this chapter dealing with *pravaras*, the auspicious extoling of the *ṛṣis*, (which is) conducive to wealth, glory, and long life—by him (verily) is hospitality given to each *ṛṣi* for a period of thousand divine years. The non-attainment of a double gotra is not contrary to other *ṛṣis*. This great auspicious section is concluded—the source of the Vedas and the beginning of dharma, which has been greatly augmented by venerable Rudras. One should not teach (this chapter) to one who is not his son or to one who is not his pupil or to one who has not lived with him (at least) for a year. Whoever studies this chapter dealing with *pravaras* surpasses all those whose presence sanctifies the company.

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KĀTYĀYANA PARIŚIṢṬA—

=Mān. Now these are the families belonging to two gotras: Saṅkṛti, Pūtimāṣa, Paula, Taṇḍi, Śambu, Śailagava, Paribhava, Vaiyāghrapadya, Pautimāṣyāyaṇa, Śrautāyaṇa, Āgrāyaṇa, Śālāyaṇa, Cāndrāyaṇa, Jānaki, Bhilātaki, Bilātaki, Tālānagahi, Gāṅgāyani, Cārāyaṇi, Dārḍhyarṣi, Laugākṣi, Taili, the Tāmalakas, the Marakādyas, the Hārigrīvas, the Ādhrayayas, and the Ārṣaṇyas —among these there should be no intermarriage. Their *pravara* consists of three *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Sāṅkṛtya, and O Gaurīvīti." The adhvaryu: "In the manner of Aṅgiras, in the manner of Saṅkṛti, and in the manner of Gaurīvīti."

The Kapilas, the Śapilas, the Śabalas, the Kauthumas, the Agnijihvas, the Raukṣāyaṇas, the Bharadvājas, Vibhiṇḍi, Karṇasuta, and Rukṣa—among these there should be no intermarriage. Their *pravara* consists of five *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Bārhaspatya, O Bhāradvāja, O Vāndhana, and O Mātṛvacasa." The adhvaryu: "In the manner of Aṅgiras, in the manner of Bṛhaspati, in the manner of Bharadvāja, in the manner of Vandhana, and in the manner of Mātṛvacas."

The Katas, the Śuṅgas, and the Śaiśiris—among these there should be no intermarriage. Their *pravara* consists of five *ṛṣi*-ancestors. The hotṛ: "O Āṅgirasa, O Bārhaspatya, O Bhāradvāja, O Śauṅga, and O Śaiśira." The adhvaryu: "In the manner of Aṅgiras, in the manner of Bṛhaspati, in the manner of Bharadvāja, in the manner of Śuṅga, and in the manner of Śiśiri."[1]

Those, who, for more than seven generations or at least for five generations, have been endowed with noble birth, learning, character, and good conduct, who have sons, who have noble fathers and grandfathers, and who have *ṛṣi*-ancestors, are worthy of being chosen as officiating priests.~~ If one has to recite the *pravaras* jointly, (one should mention one and two *ṛṣi*-ancestors respectively of the procreator and the adopter in the case of three names, and two and three respectively of the procreator and the adopter in the case of five names).~~ A Rājanya should regard as his own *pravara*, the *pravara* of his Purohita or the *pravara* consisting of only one *ṛṣi*-name (namely, Manu).~~ Those who partake of the food at a Śrāddha should not marry among themselves.

ĀŚVALĀYANA [12.13.2-6; 12.15.4, 5]—

Now (as for the *pravaras* of) those families, which are indicated by the names of two (gotras), such as the Śauṅga-Śaiśiris. The Śuṅgas are, indeed, Bharadvājas while the Śaiśiris are Katas. (The *pravara* of the Bharadvājas consists of three *ṛṣi*-ancestors: Aṅgiras, Bṛhaspati, and Bharadvāja; the

1. The above-mentioned three groups of families belong to the Bharadvāja-Angirasas. The following families also belong to two different gotras: The Kata group (of the Viśvāmitra, gotra, p. 1013 l. 24), the Lauhitya-Phālguṇyas etc. (of the Vasiṣṭha gotra, p. 1023 l. 42), the Laugākṣis (of the Kaśyapa gotra p. 1018 l. 43), and the Putrikāputras (of the Atri gotra p. 1006 l. 21).

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pravara of the Katas also consists of three *ṛṣi*-ancestors: Viśvāmitra, Kata, and Atkīla.) Under these circumstances what should be the *pravara* of the Śauṅga-Śaiśiris? The *pravara* of such families should be derived from the *pravaras* of both (e.g., in the present case, from the *pravara* of the Bharadvājas and the *pravara* of the Katas), taking either one *ṛṣi*-ancestor out of one *pravara* and two *ṛṣi*-ancestors out of the other, or two *ṛṣi*-ancestors from one *pravara* and three from the other. A *pravara* should not consist of four *ṛṣi*-ancestors. Nor should it consist of more than five (*ṛṣi*-ancestors). (The *pravara* of the Śauṅga-Śaiśiris, accordingly, consists of five *ṛṣi*-ancestors. The hotṛ:) "O Āṅgirasa, O Bārhaspatya, O Bhāradvāja, O Kātya, and O Ātkīla."

The *pravara* of kings is the same as that of their Purohitas. If, however, the *pravara* relating to the origin of the Rājanyas is to be recited, (the hotṛ:) "O Mānava, O Aila, and O Paurūravasa."

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XVI. THE PITṚMEDHA

CONSPECTUS

Obsequies (Antyeṣṭi)

One should perform the *Pitṛmedha* in respect of a sacrificer, who had set up the sacred fires, after his death. After the sacrificer has died, he should be laid down first to the rear of the gārhapatya fire and then within the altar. The *Agnihotra*-offerings and the New-moon and the Full-moon sacrifices of that sacrificer should be gone through in conformity with the day and time of his death. He should then be taken out of the fire-hall. The hair on his head and face should be shaved off and his nails pared. The right side of his belly should be cut open and his entrails should be taken out. The fæces should be squeezed out of the entrails. The latter should then be filled with ghee and replaced within the belly. These rites may be gone through after the dead body has been taken to the cremation-ground. According to the Sūtrakāras, however, they should not be gone through at all. The dead body should be bathed and adorned. It should then be placed upon a couch, tied up, and covered over with a new garment. All the three sacred fires should be made to flare up and carried to the cremation-ground together with the dead body. Or they should be consigned within the kindling woods. The sacrificial utensils and other necessary materials should also be carried to the cremation-ground. The dead body should be carried to the cremation-ground by men on their shoulders, or it should be carried in a cart. While carrying the dead body to the cremation-ground, the bearers should halt at three places on the way. (If the dead person had performed an Animal-sacrifice,) a young goat should be immolated by means of something other than a cutting instrument at each of those places. Several *Sūtras*, however, do not contain any reference to the goats. If a goat is not available, cooked rice should be offered. Clods of earth should be collected together and the cooked rice should be poured upon them. All members of the family, from the youngest to the eldest, should then go round those clods by the left, three times, fanning the dead body. This rite should be gone through at each of the three halting places.

A suitable spot should be selected for the funeral pyre on the cremation-ground. A funeral pyre of firewood should be piled up at that spot. The sacred fires should be established to the rear of the pyre. Then (if the dead person had performed an Animal-sacrifice) a cow (or a goat) should be formally dedicated and should be immolated by means of something other than a cutting instrument. Or the cow should be let loose. The wife of the dead sacrificer (or his wives, one after another,) should be made to lie by the side of the dead body, and should be raised up by hand. The dead body should be placed upon the pyre. According to some *Sūtras*, the wife should be made to lie by the side of the dead body at this stage. Pieces of gold should be placed upon the mouth, the nose, the eyes,

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and the ears of the deceased sacrificer. The sacrificial utensils, filled or besmeared with curds mixed with clarified butter, should be piled upon his various limbs. The earthen utensils belonging to the deceased sacrificer should be cast away in water, while the stone and iron utensils should be kept back in the house for the use of his son; or they should be given away to Brāhmaṇas. *Āmikṣā* should be placed upon both the hands of the deceased sacrificer. The various limbs of the immolated cow (or goat) should be placed upon the corresponding limbs of the dead body. The dead body should then be covered over with the animal's skin including the head, the tail, and the feet. The pyre should be lighted with the sacred fires. A goat should be tied to the pyre. If it runs away, it should not be brought back. An oblation of the flesh of the cow should be offered on the pyre-fire by means of a ladle made of *udumbara* wood. The performer should pray to the dead body. To the west of the pyre, three furrows, running from the south towards the north, should be dug out and filled with water. All persons in the family, from the youngest to the eldest, should sprinkle themselves with that water. Two branches of the *palāśa* should be erected towards the west of those furrows, and a cord should be tied up to the upper ends of those branches. All persons should go out from under this cord. The last person to come out should pick up the two branches and cast them away. All should then go to the water-place. Facing towards the south, they should bathe themselves with their clothes on. They should apply earth to their bodies. They should toss up, three times, water taken into the cavity of their palms uttering the name of the deceased sacrificer. They should then pray to Sūrya. After having returned home, they should observe a vow for three days or six days or twelve days or one year.

Gathering of Bones and Re-cremation

After the lapse of one night or three nights or five nights or seven nights or nine nights or any odd number of nights or of more time, the bones should be gathered. All should go to the cremation-ground with the necessary material. Ample water should be poured out over the spot where the dead body was cremated. The senior wife, or all the wives, one after another, should gather the bones in a vessel. The ashes also should be collected together in one heap. The vessel containing the bones should be buried in a pit, or it should be placed under a tree. If that vessel is to be buried for ever, one should bury it in a pit and then fill in the pit with earth.

If re-cremation is contemplated, the *juhū*, the kindling woods, the skin of a black antelope, the pestle and the mortar, and the yoke-pin should be preserved at the time of the first cremation. The performer should take out the vessel containing the bones, churn out fire, enkindle it, and crush the bones into powder by means of the pestle and the mortar placed upon the skin of a black antelope. He should mix old ghee with that powder, take up the mixture into the *juhū*, and offer it on the fire. The *juhū* and the other utensils should be cast away into the fire. One should not perform the *loṣṭaciti* after this ritual. Many Sūtrakaras, however, have not prescribed the ritual of re-cremation.

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Loṣṭaciti

If the *loṣṭaciti* is to be performed, one should fan the vessel containing the bones with the upper garment. One should do so on one day or three days or five days or any odd number of days or for a longer time. One should arrange for the necessary materials for the *loṣṭaciti*. An apartment or a shed should be got ready in between the village and the cremation-ground. The fire should be enkindled. Three pegs should be fixed on the ground and the vessel containing the bones should be placed at the centre. A pitcher with holes should be hung up above that vessel. The pitcher should be filled with *vājina* and curds which should be made to stream down through the holes over the vessel containing the bones. The members of the deceased sacrificer's family should go round the vessel by the left, three times, striking the vessel with the skin of a red bull or fanning it with the upper garment. This should be done three times during the night and three times during the day. Some *Sūtras* prescribe that this rite should be gone through only during the night. This rite should be accompanied by dancing and playing on musical instruments.

All should go to the cremation-ground for the performance of the *loṣṭaciti*. Ample water should be poured down upon the spot where the dead body was cremated. It should then be swept clean. The ground should be measured for the *citi* by means of a cord. The *Kauśikasūtra* prescribes the reception of the brahman with *madhuparka* in connection with this *citi*. Bulls should be yoked to a plough made of *udumbara* wood and the ground should be ploughed. The vessel containing the bones should be placed within the ploughed furrow. Various kinds of herbs should be spread out upon the ground and they should be covered over with gravel. Parched grains mixed with sesame should also be scattered over them. A half potful of milk of a cow suckling an adopted calf should be placed towards the right. Blades of *darbha* having roots should be spread out. A reed should be placed upon them. The vessel containing the bones should be wiped with an old garment, and the bones should be taken out and should be arranged according to the human anatomy. Five pots of cooked rice together with *apūpas* should be laid down—four towards the four quarters and one in the middle. The *Kauśikasūtra* prescribes the laying down of nine pots of cooked rice. Parched grains mixed with sesame should be scattered over the bones. Stems of different plants should be placed—one each upon the four pots of cooked rice laid down towards the four quarters. The middle pot of cooked rice should be covered by means of the tips of the four plants. Enclosing sticks from different trees should be laid down on all the four sides. The *Kauśikasūtra* prescribes the placing of several other objects by the side of the bones. One should pile up one thousand bricks in all. He may even pile up a larger number of bricks. Fine gravel should be spread out over the *citi*. Twigs should be laid down horizontally on three sides, and barley-grains should be scattered towards the south. One should then pray to the departed. Other rites, such as sprinkling oneself with the water in the furrows, going out from under the cord tied to the upper ends of the branches of the *palāśa*, bathing and tossing up water, etc., should be gone through as before. The *Kauśikasūtra* prescribes the rowing of a boat in the water in the furrow. Some *Śrautasūtras* do not mention the *loṣṭaciti* at all.

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Pacificatory Rite

In respect of a person, who had performed only the *havis*-sacrifices, the *Pitṛmedha* rites should be gone through only up to the burying of the vessel containing the bones. On the other hand, in respect of a person who had performed a Soma-sacrifice, all the rites up to the re-cremation should be gone through. In respect of a person, who had performed the piling up of fire (*Agnicayana*), all the rites up to the *loṣṭaciti* should be gone through. It is said in the *Kātyāyana Śrautasūtra* that the *loṣṭaciti* of a person, who had not performed the *cayana*, should be accomplished by means of pebbles.

One should kindle fire in between the village and the cremation-ground. The skin of a bull should be spread out towards the west of the fire, and all the kinsmen of the deceased sacrificer should stand upon that skin. The adhvaryu should touch them one after another. After the adhvaryu has offered oblations on the fire, all should keep themselves in contact with a bull and thus walk towards the east. The last person to go should wipe out the foot-prints with a twig of the *śamī*. A stone should be placed between the fire and the cremation-ground. The dead man's wife or wives should apply fresh ghee to her/their body/bodies and put collyrium in the eyes. Barley-grains and goat's meat should be cooked on that day.

Brahmamedha

If the deceased sacrificer was well-versed in *brahman*-lore, some rites in the *Pitṛmedha* to be performed in respect of him have to be accompanied by certain specific mantras. Such *brahmamedha* is prescribed only in the *Sūtras* belonging to the Taittirīya school.

Incidental Rites

If the sacrificer has died away from his own house, his dead body should be brought back to the fire-hall and then the subsequent rites should be performed. If the dead body has been already cremated, the bones should be brought back and laid down within the altar. Thereafter the subsequent rites should be performed. If the bones are not available, one should trace a man's figure, on the skin of a black antelope, by means of the stems of three hundred and sixty *palāśa* leaves, and perform the relevant rites in respect of that figure. The obsequies in respect of whomsoever of the two, namely, the husband and the wife, dies earlier should be performed with the help of the sacred fires, while those in respect of whomsoever dies later should be performed with the help of the *aupāsana* fire. If both die simultaneously, a combined *Pitṛmedha* should be performed in respect of them. If the sacrificer returns after the obsequies in respect of him have been performed, he should remain within a barrel or under the skin of a black antelope for one night in the form of an embryo. After the sacraments from the *puṁsavana* up to the *jātakarma* in respect of the embryo have been performed, he should be born and come out. The subsequent sacraments should then be performed in respect of him. He should be married to his own wife. He should set up the sacred fires and perform the various sacrifices.

If the sacrificer dies accidentally, the *Pitṛmedha* in respect of him should be performed by offering certain specific oblations.

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OBSEQUIES (*Antyeṣṭi*)

BAUDHĀYANA PITṚMEDHA[1] [1.1–9; 2.1, 6, 7; 3.12]—

1. Now, if one, who has formally set up the sacred fires, approaches (the hour of) death either on account of disease or on account of old age, his bed should be arranged at the sacrificer's seat, near the (āhavanīya) fire, or towards the west of the gārhapatya fire. [2.7—What should be the expiation-rite if the sacrificer's wife is in menses when he is about to die? One should take up twelve spoonfuls of clarified butter into the ladle, offer the *durgā*, the *manasvatī*, and the *mahāvyāhṛti* oblations, also offer the *pūrṇāhuti* with the two verses beginning with *tad yamo rājā...* (*TBr.* 3.1.2), and then go through the rite connected, with the *Pitṛmedha*. He should give away a cow to persons if they are ready to accept her.] As many eatables as one considers to be sufficient for his (=the dying sacrificer's) consumption should be brought forth for him. If he becomes diseaseless (that is, if he recovers), he again begins to go about (his normal work). If (on the other

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BAUDHĀYANA PITṚMEDHA [3.1–4]—

Now we shall describe the rites connected with the cremation of the twice-born. One should know that of a man who is born death is certain. (Therefore) one should not rejoice when a man is born, and should not grieve when he is dead. "A being that has arrived accidentally (also) departs accidentally. Therefore, the wise regard with equanimity one that is born and one that is dead." Therefore, in respect of a man who is born two (sets of) rites become obligatory—the rites to be performed when he is born and the rites to be performed when he is dead. It is said that, as the result of the rites performed when he is born, he wins this world, while, as the result of the rites performed when he is dead, he wins the other (world). Therefore, proper cremation-rites should be performed in respect of (the deceased) mother, father, preceptor, wife, son, student, disciple, paternal uncle, and maternal uncle, and of a person who leaves inheritance for one whether he belongs to one's own *gotra* or not. These very persons or others belonging to the same *gotra* should be the bearers of the dead body. The purohita of a Rājanya should be a Brāhmaṇa to whom a thousand (cows) are to be given away as *dakṣiṇā* (in connection with the *Pitṛmedha*), that of a Vaiśya (also) a Brāhmaṇa to whom seven cows are to be given away as *dakṣiṇā*. A person, who had set up the sacred fires, should be cremated by means of his sacred fires and together with his sacrificial utensils; a householder by means of the *aupāsana* fire; a *brahmacārin* by means of the fire kindled on potsherds; others by means of the *uttapanīya* fire; so too a woman. If a person, who had set up the sacred fires,

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1. The present translation relates to the *Baudhāyana-Pitṛmedhasūtra* (=*BPS*) as reconstructed, in *Śrautakośa*, Vol. I, Sanskrit Section, pp. 802–823, on the basis of (a) *Pitṛmedhasūtrāṇi*, edited by W. CALAND, 1896 (wherein the first *Praśna* of *BPS* is printed), (b) *Bijdrage tot de Kennis van het Hindoesche Doodenritueel*, by C. H. RAABE, Leiden, 1911 (wherein the second and the third *Praśnas* of *BPS* are printed), and (c) *Baudhāyana Gṛhyasūtra*, second Ed., Mysore, 1920 (wherein the entire *BPS* is printed). See, in this connection, the introductory note, *op. cit.*, pp. 800–801.

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hand) he dies, the entire oblation (of the *Agnihotra*) should not be exhausted (at the *Agnihotra*-offering). Now the teachers speak of the *Agnihotra* as commencing in the evening and ending in the morning. It is said that, if the sacrificer dies after the evening-*Agnihotra* has been offered, one should offer the morning-*Agnihotra* (for him) anticipating the normal time of its offering. If (on the other hand) the sacrificer dies after the morning-*Agnihotra* has been offered, (it is) well and good. Now the teachers speak of the New-moon and the Full-moon sacrifices as commencing with the Full-moon sacrifice and ending with the New-moon sacrifice. It is said that, if a sacrificer dies after the Full-moon sacrifice has been performed, one should perform the New-moon sacrifice (for him) anticipating the normal time for that sacrifice. If (on the other hand) he dies after the New-moon sacrifice has been performed, (it is) well and good. [2.1—As for the injunctions that one should offer the morning-*Agnihotra* for a sacrificer who is approaching (the hour of) death and should perform the New-moon sacrifice for him anticipating the normal times for these two : One should hasten up these two performances so that they would be performed while the sacrificer is still living. If he dies before the morning-*Agnihotra* has been offered and the New-moon sacrifice has been performed, then his morning-*Agnihotra* should be offered without any mantras (and) somehow or other, and one should perform the New-moon sacrifice for him without reciting any mantras (and) somehow or other. If he becomes diseaseless (that is, if he recovers), his morning-

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dies after having performed the Full-moon sacrifice or after having offered the evening-*agnihotra*, the adhvaryu should melt clarified butter over the gārhapatya fire, purify it, heat the ladle and the spoon, wash them clean, take four spoonfuls of clarified butter into the ladle, sit down towards the north with his face turned towards the south, and offer an oblation on the gārhapatya fire with *mṛtyor adhiṣṭhānāya svāhā*. So too, stooping, he should offer an oblation on the dakṣiṇa fire; and, standing, on the āhavanīya fire. Turning the ladle once by the right, he should deposit that ladle, with its end pointing towards the south, upon a bunch of *darbha*-blades placed on the southern shoulder of the altar, wear his sacred cord over the right shoulder and under the left arm, and then wash the ladle clean, towards the south, by means of the hand with the palm turned towards the south, either with the formula, *pitṛbhyas tvā mṛtyuṁ jinva*, or without reciting any mantra. Then he should touch water, partake of water with his finger, sip water, wash the ladle clean and heat it, fill it up with water, pour the water upon the various vital organs of the deceased, and then put down the ladle. This itself is the expiation-rite in this connection. So says the *Brāhmaṇa*. When a sacrificer is about to die, one should scatter sand on the sacrificer's seat, spread out *darbha*-blades with their ends pointing towards the south, láy him down upon these *darbha*-blades with his head towards the south, and murmur in his right ear the *anuvāka* beginning with *āyuṣaḥ prāṇaṁ saṁtanu...*[1], and the sixteen *anuvākas* beginning with *saṁjñānaṁ vijñānam...*[2]. So too in his left (ear).

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1. *TBr* 1.5.7. 2. *TBr* 3.10.1–16.

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Agnihotra should be offered again at the proper time and in the proper manner, and he should perform the New-moon sacrifice again at the proper time and in the proper manner. As for the injunction that (if the sacrificer dies) the entire oblation should not be exhausted : (By this) it is intended to say that some milk should be left behind for the *āmikṣā*.]

Now, one, in whose case both the *parvan*-sacrifices (that is, the New-moon and the Full-moon sacrifices) have been passed over, should perform the expiation-rite in connection with such passing over. If the *Agnihotra* of a sick person is interrupted, his son or pupil, who is capable of that ritual, should consign the sacred fires into the two kindling woods, move from that place, churn out fire, spread out the fires, and offer a cake on eight potsherds to *tantumant* Agni. He should give away a platter (full of corn) as *dakṣiṇā*. The sacrifice should be concluded in the well-established manner. If the sacrificer dies away (from his home), the procedure of the sacrifice which has been already started should be gone through without any mantras, and the remnant of the oblation should be discarded in water. It is said that the remnant of the oblation should be discarded in water. The adhvaryu should take out that sacrificer's sacred fires (from the fire-places) and carry them towards this quarter, namely, towards the south-east, and spread them out. For, it is said in the *Brāhmaṇa* that this quarter is the east for the manes.

The (sacrificer's) dead body should be lifted up, brought in between the altar and the rubbish-heap, and put down to the west of the gārhapatya fire. For, at this spot is the material for the oblation (usually) poured out. Then the dead body should be (again) lifted up and placed within the altar with the head towards the east. For, at this spot is the oblation placed. Thereafter the adhvaryu should melt clarified butter over the gārhapatya fire, purify it, take four spoonfuls of it into the ladle, and, touching the right arm of the dead body, offer an oblation on the āhavanīya fire with the verse, *pare yuvāṁsam pravato....* He should offer an oblation on the gārhapatya fire with this very verse. He should offer an oblation on the dakṣiṇa fire without reciting any mantra. Then the dead body should be lifted up and carried out towards the north between the altar and the rubbish-heap. It should then be curtained off. A door should be left (to the curtain) towards the south.

2. The hair on the head and the face of the deceased should be got shaved off, the hair on the body should also be shaved, and the nails should

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After his life has departed, the adhvaryu should place a piece of gold upon his mouth, and then arrange for the following materials, (namely) all grains, a pitcher filled with water, a new garment, *darbha*-blades having roots, pieces of gold, a ruddy cow, an axe, a stone, a thread of wool, a couch made of *udumbara* wood, a twig of *udumbara*, curds, honey, ghee, sesame, rice-grains, logs of a tree fit for sacrifice, cord, and pegs. These materials should be arranged for him. Then the wife (of the deceased), loosening her hair, or the brother or the son should bathe the deceased without reciting any mantra.

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be pared. One should then cut open the right side of the belly, squeeze out fæces from the entrails, wash the latter clean with water, fill them with ghee, and sew up (the side) by means of *darbha*-blades. One should, however, not do so. It is said that (if he does) his progeny suffers from hunger. Even while there is fæces within the dead body, the latter should be bathed, covered with a garment, and adorned. The dead body should then be lifted up, brought in between the altar and the rubbish-heap, and laid down with its head turned towards the south upon the skin of a black antelope (spread out) on a couch towards the west of the gārhapatya fire. A garland of *nalada* flowers should be put round its neck. The officiating priest should cover it with a new garment with the fringes towards the feet, with *idaṁ tvā vastram prathamaṁ nv āgan*. [2.1—As for (the injunction regarding) the couch: It is intended to be said (that the dead body should be laid down) on a couch made of *udumbara* wood.] Then he should take away the old garment with *apai 'tad ūha yad ihā 'bibhaḥ purā*.... The son or pupil or wife (of the deceased) should wear that garment. One should, indeed, wear it even up to one's old age or (just) for the remaining (part of the) day. One should arrange for three young goats. If, however, the goats are not available, three (pots of rice of) black paddy, which is pounded within the altar and whose husks are thrown away, should be cooked over the dakṣiṇa fire. Or only one (pot of rice should be cooked). The *āmikṣā* should be cooked over the gārhapatya fire. One should then arrange for these materials, namely, curds mixed with ghee, clarified butter, a pitcher of water, *darbha*-blades to be strewn, gold, a goat, a knife, a wooden plank, an earthen vessel for pouring down water, sand, two cords, and three *palāśa* twigs. How, indeed, should the dead body be cremated? One who has performed many sacrifices should be cremated by means of the eastern (that is, the āhavanīya) fire. This is one view. He should be cremated by means of the three sacred fires maintained perpetually. This is one view. He should be cremated by means of the churned out fires. This is one view. He should be cremated by means of the *uttapanīya* fires. This is one view. Or, three bunches of *ulapa*-grass

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Then the adhvaryu, wearing his sacred cord over the right shoulder and under the left arm, should put all grains in the pitcher of water and, by means of it (=that mixture), bathe the dead body towards the feet with the *daśahotṛ* formula, (that is) with the *anuvāka* beginning with *cittiḥ sruk*.... He should adorn it with the substances available in the village and tie (round his neck) a garland of *nalada*. The dead body should be placed upon the couch made of *udumbara* wood, and the thumbs and the great toes of the dead should be tied together. Then the dead body should be covered, together with the face, with a new garment with its fringes pointing towards the north. The bearers should carry the dead body out of the village taking with them the (deceased sacrificer's) sacred fires, the sacrificial utensils and the materials. The materials should be put down to the east of the dead body, the sacrificial utensils to the south, and the fires to the west. *Darbha*-blades should be strewn round it by the left. The kinsmen should then go round the dead body by the left, three times, fanning it

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should be lighted, a fire-brand should be lighted at the spot where these three fires flare up together, and the dead body should be cremated by means of that fire-brand. This is another view.

Now then the rite connected with the *anustaraṇī* cow. A cow, which is black, has crooked horns, and is old, dull, and utterly bad, should be brought in as the *anustaraṇī* cow, with a rope tied to her leg. It is said that the rope should be tied to the left (hind) leg. At this time, the deceased sacrificer's kinsmen should take up earth each time by means of three fingers, and scatter it on their shoulders with *khalv aghaṁ nv ā syād aghaṁ no evā 'gham*. Then his wives, led by the youngest and with their hair loosened, should go forward scattering earth on their shoulders with *khalv aghaṁ nv ā*.... At this time, lighting a fire-stick of *palāśa* on the gārhapatya fire and holding that fire-brand in front of them, (all the kinsmen) should (also) go forward. (After them should be carried) first the knife, then the fires, then the sacrificial utensils, curds, clarified butter, *darbha*-blades, *rājagavī*, and (also) whatever else is to be used. Servants or aged men should then carry the dead body by means of a couch or a cot or a bamboo-frame, tying (the dead body to it). It is the view of some teachers that the dead body should be carried in a cart. (In that case) if the bullocks are to be yoked to the cart, (the adhvaryu should do so) with *imau yunajmi te vahnī*.... The fires should be collected (into vessels) and carried. Or the fires should be consigned (into the kindling woods), or they should be carried with the dead body held amidst them.

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with the hems of their garments, with the mantra, *vātās te vāntu pathi puṇyagandhā manaḥśubhā gātraśubhā 'nulomāḥ / tvacaḥsukhā māṁsasukhā 'sthisaukhyā vahantu tvā marutaḥ sukṛtāṁ yatra lokāḥ*. They should again go round it in the same manner in the reverse direction three times. (They should do so when the dead body is put down) on the way and (finally) upon the pyre. Some teachers say (that they should do so only after the dead body has been placed) upon the pyre.

After the dead body has been carried to the cremation-ground, a spot for the actual cremation should be selected; it should be sloping towards the south-west, should not be arid, should not be hollow, should not have cracks, should not have ant-hills, should not have crevices, and should have many herbs. The spot for the cremation of a Brāhmaṇa should be of the measure of the skin of a cow; of a Rājanya, of the measure of (the distance between the two) ends of a bow; and of a Vaiśya, of the measure of a chariot-wheel. The adhvaryu should measure (that spot), fix pegs round it, and trace it round on all sides by means of the cord. Then he should dig the measured portion with a splinter, sprinkle it with water by means of the hand with the palm turned downwards, and sweep it by means of either a twig of *udumbara* or a twig of *palāśa*, with the verse, *apeta vīta vi ca sarpatā 'to*.... Having thrown away the twig towards the south, he should sprinkle the place with water by means of the hand with the palm turned downwards, with the verse, *adād idaṁ yamo 'vasānam pṛthivyā akrann imam pitaro lokam asmai*.

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The dead body should then be lifted up. The adhvaryu should follow the dead body, being lifted up, with *pūṣā tve 'taś cyāvayatu...*. After one-third of the road (to the cremation-ground) has been traversed, the dead body should be put down. One should immolate one of the young goats without using a weapon. If the goats have not become available, the adhvaryu should stir up (and take out) the cooked rice (out of the cooking vessel) with the corn-stirring stick. If there is only one vessel of cooked rice, he should stir up one-third of the cooked rice with the corn-stirring stick, gather clods of earth, and cast away that portion of cooked rice upon those clods. The wives, led by the youngest and with their hair ruffled, should go round the dead body by the left, three times, fanning it with the hems of their garments. So also should the kinsmen and (other) ladies do. After having tied up the hair, the wives should again go round, three times, in the reverse direction. The dead body should then be lifted up. The adhvaryu should follow the dead body, being lifted up, with the verse *pūṣe 'mā āśā anuveda...*. After half of the (remaining) road has been traversed, the dead body should be put down. One should immolate one of the young goats without using a weapon. If the goats have not become available, the adhvaryu should stir up (and take out) the cooked rice (out of the second vessel) with the corn-stirring stick. If there is only one vessel of cooked rice, he should stir up one-half of the (remaining) cooked rice with the corn-stirring stick, gather clods of earth, and cast away that portion of cooked rice upon those clods. The wives, led by the youngest and with their hair ruffled, should go round the dead body by the left, three times, fanning it with the hems of their garments. So also should the kinsmen and (other) ladies do. After having tied up the hair, the wives should again go round, three times,

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He should place a piece of gold (upon that spot) with *apasarpata pretā ye ke ce 'ha pūrvajāḥ | svasti naḥ kṛṇuta mā 'śrupāti punar āgamiṣyāmahe*. He should dig out three furrows, (each) ending towards the south, by means of either the wooden sword or an axe, fill up a handful of sesame and rice-grains, and scatter (those grains) into the first furrow with *yamāya dahanapataye pitṛbhyaḥ svadhā namaḥ*, into the second with *kālāya dahanapataye pitṛbhyaḥ svadhā namaḥ*, and into the third with *mṛtyave dahanapataye pitṛbhyaḥ svadhā namaḥ*. Some teachers say that one should scatter grains in all the three furrows with the first formula itself. Then he should scatter the remaining sesame and rice-grains on all sides, three times, by the left, with *yathā pitā putram paśyati sakhā vā sakhim āgatam | evam imam pūrvasaṁklinnāḥ pretāḥ paśyata mā 'nyathā*.

He should strew *darbha*-blades with their ends pointing towards the south, pile up a pyre upon them with logs of a tree fit for sacrifice, with their ends pointing towards the south, and spread out on that pyre, upon *darbha*-blades strewn with their ends pointing towards the south, the skin of a black antelope with its neck pointing towards the south and its hairy side downwards. Upon it, he should put down the dead body, with its head towards the south and its face turned upwards, strew *darbha*-blades round it by the left, and wind the thread of

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in the reverse direction. The dead body should then be lifted up. The adhvaryu should follow the dead body, being lifted up, with the verse, *āyur viśvāyuḥ paripāsati tvā*.... After the entire road has been traversed, the dead body should be put down. One should immolate one of the young goats without using a weapon. If the goats have not become available, the adhvaryu should stir up (and take out) the cooked rice (out of the third vessel) with the corn-stirring stick. If there is only one vessel of cooked rice, he should stir up the remaining cooked rice with the corn-stirring stick, gather clods of earth, and cast away that portion of cooked rice upon those clods. The wives, led by the youngest and with their hair ruffled, should go round the dead body by the left, three times, fanning it with the hems of their garments. So also should the kinsmen and (other) ladies do. After having tied up the hair, the wives should again go round, three times, in the reverse directions. Then one should break the vessel of cooked rice so thoroughly that water will not collect in any of its potsherds. Thereafter whatever rites the ladies of the house mention should be gone through.

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wool round the pyre by the left. He should spread *darbha*-blades round the fire by the left. To the south of the fire, he should spread out *darbha*-blades, with their ends pointing towards the south, place the sacrificial utensils upon them, one by one and in inverted position, turn round the utensils so as to make them face upwards, and sprinkle with water purified without reciting any mantra the dead body, the utensils, and the pyre made of fire-wood by means of the hand with the palm turned upwards. He should then purify clarified butter (withour reciting any formula), heat the ladle and the spoon, wash them clean, take up fout spoonfuls of clarified butter into the ladle, and offer oblations with the *vyāhṛtis*. He should then place seven pieces of gold upon the seven vital organs (of the deceased), namely, the mouth, the two nostrils, the two eyes, and the two ears. Or, if pieces of gold are not available, he should drop down drops of clarified butter (upon those organs). He should first pour out clarified butter into the mouth (of the deceased) and then pour out the mixture of curds, honey, ghee, sesame, and rice-grains. He should murmur the *daśahotṛ* formula, two times, in front of the nostrils. Except in the case of the *ṣaḍḍhotṛ* formula, he should join the word *āsīt* to (each of the parts in) the other *hotṛ* formulas; and the word, *āstām*, to (each of) the parts in dual. (He should murmur) the *caturhotṛ* formula in (front of) the face; the *pañcahotṛ* formula, two times, in front of the two eye-balls; the *ṣaḍḍhotṛ* formula, two times, in front of the ears; and the *saptahotṛ* formula, two times, in front of the rib-bones. Then he should take up the portions into the ladles without reciting any mantra—into the *juhū*, ghee, four times; into the *upabhṛt*, curds, also four times; into the *dhruvā*, first honey (once), then curds, one time, and ghee, two times. Thus he should accomplish the four-fold taking up; he should take up milk into the *agnihotrahavaṇī*, also four times. Or, he should take up clarified butter itself into all (the ladles). At this stage, he should pile the sacrificial utensils upon the various parts of the body (of the deceased). He should place the wooden sword and the *juhū* on his right hand; the *upabhṛt* and

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One should then select for the cremation a spot, which has water towards its west, which is not arid, which is not polluted, which does not have cleavings, which does not have saline soil, which is not hollow, which is not cracked, which does not have ant-hills, which does not have any pits, which has many herbs, where there are no sappy trees or herbs in the vicinity, and from which (a stream of) water flows gradually towards the south-west, stops, turns round by the right, joins a big river, and then proceeds towards the east. It is the view of some teachers that the spot should slope towards the south-west. It is the view of others that it should slope towards the north-west. Or it should be even. The creepers such as *kālā*, *pṛśniparṇī*, *tilvakā*, *apārakā*, *apāmārga*, *śuśrī*, *bahupatrikā*, *visraṁsikā*, and *rājavṛkṣaparṇī*, as also other herbs, which are juicy, should be removed. The adhvaryu should then dig up in the middle with a splinter, sprinkle water on that spot by means of the hand with the palm turned downwards, put pieces of gold round that spot, and sweep it with a twig of *palāśa* with *ape 'ta vī 'ta vi ca sarpatā 'to*.... A pyre of fire-wood ending towards the south-east should be piled up (at that spot). For, it is said in the *Brāhmaṇa* that this quarter is the east for the manes. To the rear of the pyre, the adhvaryu should spread out the fires, ending towards the south-east, strew *darbha*-blades round the fires and the pyre by the left, spread out, towards the south of the sanctuary, *darbha*-blades with their ends pointing towards the south, and place upon those *darbha*-blades the sacrificial utensils, one by one and in inverted positions. The *prokṣaṇī*-water should be purified by means of a single strainer, and the utensils, the dead body, and the pyre should be sprinkled with that *prokṣaṇī*-water. Clarified butter should be poured out and heated, and fire should be carried round it; it should then be taken down and purified; the utensils should be cleansed by means of *darbha*-blades without any mantra; and the clarified butter should be taken up in the manner prescribed in connection with the New-moon and the Full-moon sacrifices, (but) without any mantra.

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the *pṛṣadājyagrahaṇī* on the left; the *dhruvā* and the two kindling woods on the breast; the *agnihotrahavaṇī* and *erakā* grass on the face; the two spoons, (one) used for the *Agnihotra* and (the other) used in the rites performed for the manes, on the two nostrils; the two pieces of gold or two spoonfuls of clarified butter and the two potsherds for (the cake to) Aśvins on the two eyes; the *prāśitra*-vessel, broken into two, on the two ears; the pestle and the mortar on the two thighs; the (Soma-pressing) stones—if there be any (such) stones—on the teeth; the potsherds and the pillow on the head; the one potsherd on the forehead; the pan for mixing the flour (with water) on the belly; the vessel for clarified butter on the navel; the wooden pan on the abdomen; the winnowing basket, cut into two, on the two sides; if the deceased used to offer *sāṁnāyya*, the two *sāṁnāyya*-vessels, on the two groins; the upper and the lower crushing stones on the two testicles; the *vṛṣārava* and the yoke-pin on the penis; the vessel for the *Agnihotra* and the vessel for *anvāhārya* on the two feet; bunch of the *darbha*-blades used for

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Then the adhvaryu should formally dedicate the *rājagavī* for the sake of the deceased sacrificer with *bhuvanasya pata idaṁ havir agnaye rayimate svāhā*. While she is made to fall down, all persons should sit down on their left knees with the verse, *puruṣasya sayāvary ape 'd aghāni mṛjmahe....* She should be immolated by other means than a weapon. The adhvaryu should follow her breaths, being disintegrated, with the verse, *puruṣasya sayāvari vi te prāṇam asisrasam....* All persons should stand up and touch the dust with the verse, *mai 'vam māṁstā priye 'ham...*. Then the adhvaryu should give out a call with the words, "Cut out the pieces of flesh without bones from her different organs; cook them on one fire-brand, without letting them be covered one by another and without dropping them down; and keep apart the omentum, the heart, the kidneys, the tongue, the skin together with the head, tail, and legs, and fat."

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carrying the *agnihotra*-ladle at the feet; that, on which it is to be placed, at the head; the *veda*, the *iḍā*-vessel, and the vessel for carrying forth the *praṇitā*-water on the tuft of the hair. He should place the *praṇītā*-vessel with *imam agne camasam....* He should tie up the wife's girdle and the remaining utensils such as the ladles and all others, and place them between the two thighs. The kinsmen should fan the dead body with the hems of their garments.

Then the wife (of the deceased) should take up the pitcher of water, place it on the head, and pour out water from it round the dead body by the left three times. (The procedure in this connection should be as follows:) One should strike the pitcher slightly at the bottom either with a stone or an axe. The adhvaryu should follow the stream (of water coming out of the hole) with the formula, *imā āpo madhumatyo 'smiṁs te loka upaduhyantām*. One should (again) strike (the pitcher) after (the wife) has gone round the second time. The adhvaryu should follow the stream with the formula, *imā āpo madhumatyo 'ntarikṣe te loka upaduhyantām*. One should (again) strike (the pitcher) after (the wife) has gone round the third time. The adhvaryu should follow the stream with the formula, *imā āpo madhumatyaḥ svarge te loka upaduhyantām*. Or the adhvaryu should break the pitcher[1]. If it falls in the front, the performer becomes more miserable; if it falls at the back, he becomes more wealthy. So says the *Brāhmaṇa*. The wife of the deceased should sit down at that very place. She should touch wet herbs and plants, get up, and pour down the water remaining on the potsherds (of the broken pitcher) upon the vital organs of the deceased with the verse, *divi jātā apsu jātā...*[2]. She should look at a cow, look at Brāhmaṇas, and touch gold. At this stage, she should offer a boon to the preceptor. The adhvaryu should then cover over the dead body either with a new garment with its fringes pointing torwards the north, or with the skin of a black antelope with its neck pointing towards the south and its hairy side turned upwards. He should loosen the thumbs and the great toes which had been tied up. The performer should then light up (on the pyre) the fires—the gārha-

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1. Or the wife of the deceased should herself drop it back so that it breaks.
2. *TBr* 3.7.12.

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With the verse, *iyaṁ nārī patilokaṁ vṛṇānā...*, one should make the deceased sacrificer's wife lie down by the side of the dead body. A person representing the husband should hold her left hand and raise her up with the verse, *udīrṣva nāry abhi jīvalokam...*. The adhvaryu should rub the two hands (of the deceased)—of a Brāhmaṇa with gold with the verse, *suvarṇaṁ hastād ādadānā...*, of a Rājanya (with a bow) with *dhanur hastād ādadānā...*, and of a Vaiśya (with a precious stone) with *maṇiṁ hastād ādadānā...*. At this stage whatever (further) rites the ladies of the house mention should be gone through.

3. The dead body should then be placed upon the pyre together with the couch. The cords (tied to the couch) should be untied and the couch should be loosened up (so that) the dead body lies with its face turned upwards upon the skin of a black antelope and those cords. The adhvaryu should place pieces of gold upon the vital organs (namely, the mouth, the two nostrils, the two eyes, and the two ears), take up (each time) four spoonfuls of clarified butter, and offer an oblation on (each of) the two eyes with the verse, *citraṁ devānām ud agād anīkaṁ...*. It is said that one should offer those two oblations—the first with one half of the verse and the second with the other

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patya fire towards the north-west with *bhūḥ pṛthivīṁ gacchatu*, the dakṣiṇa fire towards the south-west with *bhuvo 'ntarikṣaṁ gacchatu*, the āhavanīya fire towards the east with *suvar divaṁ gacchatu*, and the sabhya and the āvasathya fires to the east (of the āhavanīya fire) without reciting any mantra. (Or) the fires other (than the gārhapatya) should be lighted towards the north-west. Then the officiating priest should cremate (the dead body) with the *sambhāra*-formulas and the *patnī*-formulas. He should pray (to the dead) with the *graha*-formulas, the *ṛtumukha*-formula, and also with the formula, *brāhmaṇa ekahotā...*. After the fires have flared up, he should follow the glow with the mantra, *ayaṁ gharmo agnim abhijiharti homān yāṁ gatiṁ yānti sukṛtino 'gnihotraniṣṭhāḥ | tanutyajo mokṣavido manīṣiṇo vidhūtapāpā virajā viśokās tān lokān gaccha sugatiṁ nākapṛṣṭhaṁ svadhā namaḥ*. If the deceased was one, who had not set up the sacred fires, the officiating priest shoold follow the glow with the mantra, *...yāṁ gatiṁ yānti yudhi yuddhaśūrāḥ...*.

Then the kinsmen, with the youngest in the forefront and without looking back, should approach a water-place. A person married in the family (*gotramaithuna*) or a king's officer should ward them off by means of a branch of *palāśa* with the words, "Do not enter (into the water)." They should say, "We shall not come again," have their hair shaved, and adopt the appearance of mourners. Besmearing their bodies with dust, wearing only one garment (each), and facing towards the south, they should plunge into the water once, come out of the water, and then sit down. With the tufts of their hair tied up and wearing their sacred cords over the left shoulders and under the right arms, they should sip water, wear their sacred cords over the right shoulders and under the left arms, spread out *darbha*-blades with their ends pointing towards the south, take up, over them, the water mixed with sesame within the cavity of their palms in which *dūrvā-*

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half of the verse. How, indeed, should one pile up the sacrificial utensils? One should arrange the utensils after having filled them with curds mixed with ghee: the *agnihotrahavaṇī* upon the mouth; the two spoons upon the two nostrils; either two pieces of gold or two spoonfuls of clarified butter upon the two eyes; the *prāśitra*-vessel, broken into two, upon the two ears; the potsherds upon the head; the single potsherd upon the fore-head; the goblet for carrying *praṇītā*-water by the side of the head with *imam agne camasam mā vijīhvaraḥ...*; the *juhū* upon the right hand; the *upabhṛt* upon the left hand; the *dhruvā* and the two kindling woods upon the breast; the corn-stirring stick upon the right shoulder; the flour-collecting pan upon the left (shoulder); the wooden sword under the back; the wooden vessel upon the belly; the two winnowing baskets, or two parts of a winnowing basket if there is only one; upon the two sides; the two goblets, the lid of the *sāṁnāyya*-vessel, and the *iḍā*-vessel upon the two paunches; the two pitchers of *sāṁnāyya* upon the two groins; the vessels for *anvāhārya* rice and the cooked rice upon the two hips; the vessel for *agnihotra*-milk and for clarified butter upon the two feet; the pestle and the mortar upon the two thighs; the upper crushing stone and the lower crushing stone upon the two testicles; the *vṛṣārava* stone and the yoke-pin upon the penis; the bunch of *darbha*-blades, on which the *agnihotra*-ladle is placed, by the side of the head; and the bunch of *darbha*-blades, used for carrying the *agnihotra*-ladle, by the side of the two feet. The remaining utensils should be placed between the two thighs. The earthen (vessels) should be cast away in water. It is said in the *Brāhmaṇa* that the earthen (vessels) should be cast away in water.

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blades have been held, rest the left knee on the ground, and, with their faces turned towards the south, toss up that water with reference to the dead with *asāv etat ta udakam*. They should do so second time and third time, take bath, sip water, perform the *śānti*-rite with *saṁ tvā siñcāmi yajuṣā...*, and pray to Āditya with the *jyotiṣmatī* verse, (namely), *ud vayaṁ tamasas pari...*. They should then return to the village, with the youngest in the forefront and without looking back. They should eat leaves of *nimba* at the door of the house, sip water, touch cow-dung, gold, water, fire, and white mustards and white sesame-grains. According to some teachers, they should stand up on a stone. They should scatter sesame and rice-grains mixed with water at the place where the life of the deceased had departed, with the formula, *svasty astu vo gṛhāṇāṁ śeṣe śivaṁ vāstv āstām*. They should light a light and enter the house. They should fast for one night and observe, up to the tenth night, the vow of eating meals without acrid and salty substances, sleeping on the floor, and abstinence. One should put down a ball (of rice) on stones, in the morning and in the evening, without reciting any mantra. Water-libations should be offered once in the morning and once in the evening. The wife of the deceased should not partake of cooked food. On the tenth day, all kinsmen should toss up water three times. On the eleventh, the *ekoddiṣṭa śrāddha*[1] should be performed.

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1. *TBr* 2.8.9.1.

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Or they may be placed here only. The iron and copper vessels should be given away to Brāhmaṇas. One should fill in such of the utensils, as have beaks, with curds mixed with ghee, and besmear other utensils (with that mixture). It is said in the *Brāhmaṇa* that the utensils should not remain empty. The fan, the basket, and the support of a pitcher should be placed on the pyre at this stage if at all they are to be disposed of.

The adhvaryu should take up the *āmikṣā* and place it upon the two hands (of the deceased sacrifice) with *mitrāvaruṇābhyāṁ tvā*. He should extract the two kidneys (from the body of the cow) and place them upon the two hands with *śyāmaśabalābhyāṁ tvā*—the right one upon the right hand and the left one upon the left. He should place the heart (of the cow) upon the heart (of the deceased sacrificer) and the tongue upon the mouth. He should cover other organs (of the deceased sacrificer) with the corresponding organs (of the cow) and cover (his) face with the omentum (of the cow). It is said in the *Brāhmaṇa* that one should cover (the deceased sacrificer's face) with fat. He should then cover (the dead body) with the skin of the cows together with the head, the tail, and the legs and with its hairy side upwards, with the verse, *agner varma pari gobhir vyayasva*.... It is said that this sacrificer, having the sacrificial utensils, goes straight to the heaven. If the *anustaraṇī* cow is not to be immolated, one should release her or give her away to a Brāhmaṇa. It is said that (if she is) given away (to a Brāhmaṇa, she, verily, conduces to glory. If (however) one intends releasing her, the adhvaryu should bring her round the fire by the left, three times, respectively with the three verses beginning with *apaśyāma yuvatim ācarantīm*.... Having brought her round the fire three times, he should follow her, who is standing towards the north, with *ye jīvā ye ca mṛtā ye jātā ye ca jantyāḥ*.... Thereafter, he should pick up the hair from her ears and, with

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[2.3–4]—Now (about the libations of) water (to be offered) to these, (namely, the manes). (Water should be offered) to the *sapiṇḍa* manes together with the kinsmen, to the ancestors up to the seventh generation on the mother's side and on the father's side, and to the preceptor and the disciple. (It should be offered) for a period of ten nights to the *sapiṇḍas* together with their wives and children, and for a period of three nights to others. Some teachers say that, if the deceased was a child or had died in another region, there could be purification on the same day. So the daily offering of water and *tarpaṇa* (should be done in respect of the persons mentioned above). (There should be mere) remembrance in respect of wife, sacrificer, and pupil. There should be no cremation in respect of those who had died prior to (the sacrament of) *caula*. There should be no *Pitṛmedha* for those, whose *upanayana* was not performed, or for maidens. Those, whose *upanayana* was not performed, and maidens should be cremated with the re-cremation mantra. There should be no piling up of sacrificial utensils (in the *Pitṛmedha*) for one who had not set up the sacred fires. There should be no (rite of the) *rājagavī* and (the) young goats (in the *Pitṛmedha*) for those who had not performed Animal-sacrifice. There should be no (offering of) *āmikṣā*

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mitrāvaruṇābhyāṁ tvā, place that hair upon the two hands (of the deceased sacrificer)—that from the right ear upon the right hand and that from the left upon the left. He should then release her with the verse, *mātā rudrāṇāṁ duhitā vasūnāṁ... pibatū 'dakaṁ tṛṇāny attu om utsṛjata.* He should light the (dead body on the) pyre—towards the east by means of the āhavanīya fire, towards the south by means of the dakṣiṇa fire, towards the west by means of the gārhapatya fire, and towards the north by means of the sabhya and the āvasathya fires. In this connection, the (following) supposition is current: If the āhavanīya fire inflames it first, he (=the deceased sacrificer) wins the world of gods; this, one should know of him; if the dakṣiṇa fire (inflames it first), (he wins) the world of manes; if the gārhapatya fire, (then) the world of Gandharvas; if the sabhya and the āvasathya fires, (then) the world of Saptarṣis; if all the fires inflame it simultaneously, he wins the world of Brahman; this, one should know of him. At this stage, whatever other rites the ladies of the house mention should be gone through.

4. The adhvaryu should then cause the dead body to blaze. The performer should follow (the dead body), being caused to blaze, with the verse, *mai 'nam agne vidaho mā 'bhiśoco....* He should follow the dead body, which has caught flame, with the verse, *śṛtaṁ yadā karasi jātavedo....* At this stage, the adhvaryu should recite the *ṣaḍdhotṛ* formula (namely, the verse) *sūryaṁ te cakṣur....* He should tie the goat by the side of the pyre by means of a weak cord with *ajo bhāgas tapasā taṁ tapasva....* If the goat runs away, one should not bring it back. According to some teachers, (the goat should be tied to the pyre) before lighting it. One should go round it by the left, three times, pouring out a stream of water from the pitcher with the verses relating to Varuṇa. He should allow the pitcher

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(in the *Pitṛmedha*) for those who had not offered *sāmnāyya*. There should be no *loṣṭaciti* for those who had not performed *Agnicayana*. In respect of (deceased) females, there should be no shaving of hair, no piling up (of sacrificial utensils), no rites connected with bricks, and no re-cremation. It is said that wood itself constitutes the sacrificial utensils of females.

In the *Pitṛmedha* of the wives of the followers of the *Ṛgveda*, one should set aside (that is, one should not employ) the following mantras: *iyaṁ nārī patilokaṁ vṛṇānā...*, *udīrṣva nāry abhi jīvalokam...*, *suvarṇaṁ hastād ādadānā...*, *dhanur hastād ādadānā...*, *maṇiṁ hastād ādadānā...*, *mai 'nam agne vidaho mā 'bhiśocaḥ...*, *śṛtaṁ yadā karasi jātavedaḥ...*, *ajo bhāgas tapasā taṁ tapasva...*, *ayaṁ vai tvam asmād adhi tvam etat...*, *idaṁ ta ekam para ū ta ekam...*, *yau te śvānau . , yat te kṛṣṇaḥ śakuna ātutoda...*, *uttiṣṭha prehi pradravau 'kaḥ kṛṇuṣva...*, *asmāt tvam adhi jāto 'si...*, *apeta vīta vi ca sarpatā 'taḥ...*, and *ucchmañcasva pṛthivi mā vibādhithāḥ ...* If a person, whose wife is dead, desires to perform sacrifices, he should take (another) wife and set up the sacred fires. It is said in the *Brāhmaṇa* that, therefore, a man may have two wives, a man may have many wives. The *Pitṛmedha* for a woman, whose husband is dead, should be performed with (the help of) the *aupāsana* fire. Since she is not

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to break down. The adhvaryu should offer nine oblations one by one, respectively with the nine formulas beginning with *ya etasya patho goptāras tebhyaḥ svāhā* each time, filling up the spoon made of *palāśa* wood with clarified butter. He should further offer an oblation with the verse, *ayaṁ vai tvam asmād adhi...* . He should throw away the spoon into the pyre-fire. He should cut out, upon the wooden plank, portions (from the flesh of the *rājagavī*) and offer them by means of a *darvī* of *udumbara* with *agnaye rayimate svāhā*. He should throw away the *darvī* into the pyre. Standing to the west of the pyre, the performer should pray (to the pyre-fire) with the nine-versed hymn to Yama beginning with *pra ketunā bṛhatā bhāty agnir...* . Or, sitting down, he should recite the verses in that hymn, one after another.

Three furrows ending towards the south-east should be dug up towards the west of the place of cremation. They should be filled up with water, and sand should be scattered round them. With *aśmanvatī revatīḥ saṁrabhadhvam... asann aśevāḥ śivān vayam abhi vājān ut tarema*, (all kinsmen) should enter into that water, each younger one (doing so) before (the elder one). Two branches of *palāśa* should be erected towards the west of the furrows and a weak cord should be tied to them. All kinsmen should pass under that cord with *yad vai devasya savituḥ pavitraṁ...* . The last person (to pass under the cord) should (pick out and) throw away the branches with *yā rāṣṭrāt pannād apayanti śākhā...* . Without looking back (all kinsmen) should go to a place where there is water. Facing towards the south and besmearing their bodies with earth they should plunge into the water with the garments on, with *dhātā punātu savitā punātu*. Pronouncing the name (of the deceased), they should toss up water three times, come out of the water, sip water, and then pray to Āditya with *ud vayaṁ tamasas pari...* . They should then return to their home. At this stage, whatever other rites the ladies of the house mention should be gone through. At this time, the kinsmen of the deceased, who are nearby, should have the hair on their heads and faces shaved. Others should have the hair shaved optionally or they should have it cut. It is the view of Baudhāyana that a kinsman well-versed in the Vedic lore, even though he be not nearby, should certainly have the hair shaved. Those who have finished their course of Vedic study should not shave. According to some teachers, they should

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entitled to take another husband, there cannot again be (in her case) the setting up of the sacred fires. It is said in the *Brāhmaṇa* that, therefore, a woman may not have two husbands. ... As for the injunction that one, who had not set up the sacred fires should be cremated with the *aupāsana* fire: This is said, without specification, with reference to both the wife and the husband, who had not set up the sacred fires. The *Pitṛmedha* in respect of whomsoever of the two dies first should be performed by means of the *aupāsana* fire; that in respect of whomsoever dies later (should be performed) by means of the churned out fire. Some teachers prescribe (the use of) the *uttapanīya* fire. It is the view of some teachers that wife and sons should be cremated by means of the churned out fire.

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not do so except in connection with the worship of the sacred fires. If one's mother or father or preceptor has died, he should have his meals without acrid and salty substances, sleep on the floor, and observe continence. One should offer (for the deceased) libations of water for three days or six days or twelve days or a year; in respect of great masters (one should do so) at least for twelve days. In respect of others, (one should do so at least) for three days. The wife of the deceased should do so as long as she lives.

[2.4—One, who is defiled, should not go through any optional religious rite, should not perform any sacrifice, should not recite the Veda except for the portions relating to the *Agnihotra* and the New-moon and the Full-moon sacrifices, (and) should not give; he may, if he so desires, give to the officiating priests.]

[3.12—The wife of the deceased should sleep on the floor for one year. She should avoid eating acrid and salty substances, honey, and meat, and (also) leguminous grains except sesame. A thousand should be given away as *dakṣiṇā* in the *Pitṛmedha*. It should be divided into two halves. The dead body should be cremated with these rites. Baudhāyana, indeed, says that (if the funeral rite was performed in this way) the performer would live to see his son, would live to see his grandson, would not be born among the Śūdras, and would not die without progeny.]

BHĀRADVĀJA PITṚMEDHA [1.1-8]—

1.≒Baudh.~ When a person, who has set up the sacred fires, is about to die, the adhvaryu, wearing his sacred cord over the right shoulder and under the left arm, should fix up a spot for his cremation.~ He should draw three lines upon that spot (with the wooden sword), dig it up, and sprinkle it with water by means of the hand with the palm turned downwards. He should then churn out the gārhapatya fire, and draw out a portion from that fire to be spread out as the āhavanīya fire. Leaving some space for the pyre in the middle, he should establish the āhavanīya fire towards the east, the gārhapatya fire towards the west, and the dakṣiṇa fire towards the south. He

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After the (pre-deceased) wife has been cremated by means of her husband's sacred fires, what should be done with the *aupāsana* fire? If the husband is going to perform sacrifices, that *aupāsana* fire should be utilised as the *brāhmaudanika* fire (in connection with the setting up of the sacred fires after having taken another wife). If he desires to enter the *vānaprastha* stage, he should continue to worship the *aupāsana* fire itself. If he desires to worship his own self, he should consign that fire into his own self. If (however) he desires to renounce (worldly) life, he should not maintain that fire. ... How should the *Pitṛmedha* be performed —whether with the sacred cord worn over the right shoulder and under the left arm or with the sacred cord worn over the left shoulder and under the right arm? One should reply: with the sacred cord worn over the right shoulder and under the left arm. It is said in the *Brāhmaṇa* that this (*Pitṛmedha*) is the sacrifice for manes, (while) others are the sacrifices for gods. Persons wearing their sacred cords round their neck carry the dead body and put it down upon the pyre,

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should establish the sabhya fire to the east of the āhavanīya fire, the āvasathya fire to the east of the sabhya fire, and the *aupāsana* fire to the east of the āvasathya fire. He should maintain these fires and continue to make the necessary offerings on them. At the time of the *agnihotra*-offering, he should keep back the remnants of the *agnihotra* for the sacrificer. Or he should continue to make the offerings on the sacred fires in the sacrificer's house itself following this very procedure. If the sacrificer lives, he should consume the remnants of the *agnihotra*.

As soon as the adhvaryu comes to know of the sacrificer's imminent death, he should murmur in the latter's ears, if the latter happens to be well-versed in *brahman*-lore, the mantras from the two *anuvākas* beginning with *brahmavid āpnoti param*,[1] and *bhṛgur vai vāruṇiḥ*[2]. If the sacrificer is not well-versed in *brahman*-lore, he should murmur the formulas from the *anuvāka*[3] beginning with *āyuṣaḥ prāṇaṁ saṁtanu*. If the sacrificer dies, his kinsmen should wear their sacred cords over the right shoulders and under the left arms, ruffle their hair, and put dust in it. The dead body should be put down, with its head turned towards the south, to the west of the gārhapatya fire, upon *darbha*-blades with the mantra, *sarvasya pratiśīvarīḥ...*[4]. Whenever the dead body is to be put down, it should always be put down with its head turned towards the south. The dead body should be brought out by the eastern door of the gārhapatya fire-chamber, and put down within the altar. The adhvaryu, remaining in touch with the dead body, should offer an oblation of a spoonful of clarified butter on the āhavanīya fire with *pare yuvāṁsam...*, and a similar oblation on the gārhapatya fire with the same verse. He should offer oblations of clarified butter by means of the spoon on the dakṣiṇa, the sabhya, the āvasathya, and the *aupāsana* fires, without reciting any mantra.

2. Baudh. An enclosure should be made towards the south of the sanctuary of the sacred fires; there the hair on the face, the head, and the body of the deceased should be got shaved and his nails should be got pared; he should be bathed and adorned with the substances available in the village; his thumbs and great toes should be tied together with white thread; and a garland of *nalada* should be put round his neck. Three rows of *ulapa*-grass should be spread out towards the west of the āhavanīya fire (up to the gārhapatya fire). Paddy should be sifted and pounded, and those rice-grains should be cooked over the dakṣiṇa fire without any mantra. Other necessary things should also be taken to the cremation-ground. If, through inadvertence, any thing remains to be taken there at that time, it should not be taken later. It is said in the *Śāṭyāyana Brāhmaṇa* that (if the dead body is to be carried in a cart) black bullocks should be yoked (to that cart). After one-fourth of the distance to the cremation-ground has been traversed, the dead body should be put down. Some clods of earth should be dug up towards the south, and the cooked rice should be placed on them. The kinsmen of the deceased should wear only one garment each, tie up the hair

1. *TU* 2.1. 2. *TU* 3.1. 3. *TBr* 1.5.7. 4. *TS* 1.4.40.1.

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on the right side of their heads, loosen the hair on the left side, and slapping their right thighs and fanning the dead body with the hems of their garments, go round it by the left, three times, with *apa naḥ śośucad agham...*[1]. They should then tie up the hair on the left side, loosen the hair on the right side, and, slapping the left thighs but without fanning, go round the dead body by the right, three times, with the same mantra. The cooked rice should be scooped out upon the clods by means of the corn-stirring stick, three times. According to some teachers, the cooked rice should be scooped out upon the clods once at each circumambulation.~ At the fourth time, the dead body should be lifted up and taken away without any mantras. It should be put down to the rear of the spot for cremation, and all should then move to the north. It is said that the north is the peaceful direction of gods and men and (that as the result of doing as prescribed above) they are, as it were, taken to that direction.~ The cords of the couch should be untied, and the couch should be thrown away. The dead body should be laid down, with its face turned upwards, upon the cords and the skin of a black antelope.~ The belly of the deceased should be torn open and the entrails should be taken out. The fæces should be squeezed out of them and buried into a pit. It is the view of Śāṭyāyani that the entrails should be washed, put back within the belly, and filled in with clarified butter. Or the belly should not be torn open and fæces should not be sqeezed out of the entrails.

Thereafter an old, dull, and utterly bad black cow, having black eyes, tail of black hair, and black hoofs, should be formally dedicated with *bhuvanasya pata idaṁ haviḥ...*. The cow may be only such as has black eyes, tail of black hair, and black hoofs. At the time of the formal dedication, all kinsmen should touch the cow. The general rule is that, at the fanning of the dead body with the hem of the garment, the touching of the cow, the entering into water, the going forward, the touching of water, and the stepping, the youngest among the kinsmen should be at the forefront. Then others should follow him in the ascending order of seniority. Even there, the ladies should be given precedence.~ At this stage (after having got up from the side of the dead body), the wife of the deceased should give a boon of a thousand to the adhvaryu.

3.=Baudh.~ Or the wife should be made to lie down by the side of the dead body at this time (that is, after the dead body has been placed upon the pyre). Pieces of gold should be put down on the various vital organs of the deceased, (namely, eyes, nose, ears, and mouth). Or drops of clarified butter should be dropped down upon them. Then the sacrificial utensils should be piled up on the various parts of the dead body. All utensils, except the *dhruvā*, should be put down in the natural (*anuloma*) direction (that is, with their ends pointing towards the feet). The wooden sword and the *juhū* should be put down upon the right hand.~ The pestle and the mortar should be put down upon the chin. The Soma-pressing stones, if any,

1 *TĀ* 6.11.

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should be put down upon the teeth.〰 The vessel of clarified butter and that of *pṛṣadājya* should be put down upon the navel.〰 The bunch of *darbha*-blades on which the *agnihotra*-ladle is to be placed and the *iḍā*-vessel should be put down by the side of the head.〰 With the verse, *sam prorṇuṣva medasā pīvasā ca*, the head should be covered over with fat.

4.≒Baudh. The pyre should then be lighted—towards the east by means of the āhavanīya fire with *mai 'nam agne...*, towards the west by means of the gārhapatya fire with *śṛtaṁ yadā...*, towards the south by means of the dakṣiṇa fire without any mantra, and towards the east by means of the sabhya, the āvasathya, and the *aupāsana* fires (in this order) also without any mantra.〰 One should know that, if the smoke of the pyre has risen upwards, the deceased has attained the heaven; if it has spread out horizontally, he has attained the mid-region; and, if it has gone downwards, he has attained the earth.〰 The officiating priest should follow the goat, which is running away, with the verse, *ajo bhāgas tapasā....*〰 (The kinsmen) should pray to Āditya with *ud vayaṁ tamasas pari...*, and, without looking back, take bath with *dhātā punātu savitā punātu...*. They should ruffle their hair, besmear their bodies with earth, wear only one garment each, face towards the south, and then plunge into water once. They should then come out and sit down. They should do so three times (during the day). They should take up water mixed with sesame, and toss it up from the cavities of their hands, pronouncing the *gotra* and the name of the deceased. They should do so for a period of eleven days, increasing the number of cavityfuls of water (to be tossed up) by one every day. They should return to the village without looking back, and go through whatever other rites the ladies of the house mention.〰

ĀPASTAMBA [9.11. 6–12]—

The adhvaryu should perform the entire rite without reciting any formula. At the time of milking, the adhvaryu should wear his sacred cord over the right shoulder and under the left arm. The milk-vessel should be put upon the cold ashes lying to the south of the gārhapatya fire. It should be taken down towards the south. The milk should be taken up into the *agnihotrahavaṇī* in one turn and without reciting any mantra. It should be carried to the āhavanīya fire along the south of the sacred fires. The entire quantity of milk should be offered in one turn and without reciting any mantra. Or one should make the first offering to *pitṛmant* Soma and the second to *kavyavāhana* Agni. One should not consume the (remnants of the *agnihotra*); one should not sprinkle up (water) and one should not sprinkle round (the fire-places).

ĀPASTAMBA PITṚMEDHA ≡ Bhār. Pitr.

SATYĀṢĀḌHA PITṚMEDHA ≡ Bhār. Pitr.

VAIKHĀNASA GṚHYA [5.1–6]—

1. Now we shall explain the ritual for the cremation of a person who had set up the sacred fires, of (his) wife, of a householder, of (his) wife, of a Veda-student, and of one who is not yet assigned any religious duties.

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A person who is about to die should consider the calamities which had befallen him in the course of the preceding three years as they are mentioned (that is to say), in the light of the science of astrology[1] and (thereby) ascertain the (probable) extent of his life. On the third or the fifth or the ninth day before the (probable) day of his death, he should summon his kinsmen of five kinds,[2] and first speak to them affectionately and then distribute his worldly possessions as also the rites relating to the other world. When the day of death has approached, he should scatter sand on a clean spot of ground and spread out upon it *darbha*-blades with their ends pointing towards the east. Some teachers say (that he should spread out *darbha*-blades) with their ends pointing towards the south. There he should sit down or lie down with his head towards the south. His adhvaryu should perform *śānti* for him by reciting the formulas from the *anuvāka* beginning with *śaṁ no mitraḥ*[3], and, while he (= the sacrificer) is about to die, murmur the formulas from the *anuvāka* beginning with *āyuṣaḥ prāṇaṁ*... into his right ear and the formulas from the *anuvāka* beginning with *saṁjñānaṁ*...[4] into his left ear.

When the time for his departing (from this world) has come, he should (ponder over and) know about the two paths, (namely, that,) by way of the bright (fortnight), the day, the six months of the sun's northern course, the fire, and the bright, one goes to the world of brahman without having to return (to this earthly existence) and (that, on the other hand,) by way of the smoky, the dark (fortnight), the night, and the six months of the sun's southern course, he goes to the world of the moon but has again to return to this world. He should murmur the formula called *jyotiṣmatī śānti*[5]. He should restrain his sense-organs from the sense-objects, and should, at the gradual ceasing of the bell-sound, concentrate his mind upon Brahman who pervades the three worlds and who is manifold, self-luminous, and (one) without a second, by way either of thinking, "whoever he is, that am I", or of adopting the procedure of adoring the soul. "For, upon whomsoever one meditates at the time of departing (from this world), identical with him does he himself become." So say the Brahman-teachers. Thus when life is withdrawn by fate, first the waters consume the quality of smell of the earth (in the body of the dying person). Thereby his body whirls round, as it were, and gets dissolved. On account of the excess of the quality of the waters, the fire flares up, enters (into the body), tears up the vital organs and parts, and burns the fluid from the mouths of the vessels. Then the body feels as if it is being burnt. Then the blood dries up. When the phlegmatic humour is loosened and, together with the bile-humour falls into the fire, the fire (consumes them and,) through the absence of any other purpose, becomes extinguished. The wind shakes up the body horizontally, upward and downward. Thereby the person swoons. Then

1. Or of medicine.
2. According to the *bhāṣya* on the *sūtra*, these are (i) father, etc., (ii) maternal grandfather, etc., (iii) father-in-law, (iv) son-in-law, and (v) *kanyāprada*.
3. *TU* 1.1. 4. *TBr* 3.10.1.1. 5. *TS* 1.4.34; *TBr* 3.7.6.22.

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the five winds freed from their respective functions abandon (the body). The breath of the individual soul who is departing to his own abode carries away, as from a leathern bag loosened by Brahman, the warmth (of the body), slowly upward. Then speedily rising upward (the person's life-breath) moves about, as it were, in the form of wind, makes a scratching sound in his throat, and, roaming about in the universe and seeking (its way) like a leech, step after step, strides upward. Under the behest of the Lord, religion and irreligion, states of being elavated and depressed, knowledge and ignorance, (and) happiness and sorrow go away with him.

2. Then, indeed, after having realised that the functioning of the wind in the person's body has ceased[1] and that the body is therefore dead, the adhvaryu should bathe it at a clean spot of ground outside the house with the formulas beginning with *cittiḥ sruk...*[2], sprinkle it with clarified butter, adorn it with substances available in the village, and tie up its thumbs and great toes with *darbha*-blades. With *yasyā 'bhoktā śakala...*[3], he should cover it with a new garment with its fringes towards the feet. In the same manner[4], he should sprinkle water upon the couch by means of the hand with the palm turned downwards, and lay the dead body upon it with *gāṅgeya....* Persons other (than the carriers) should not touch (the couch). In the case of persons who had not set up the sacred fires and the like, there should be bathing with water from a pitcher, in which all kinds of grains are put, and adorning, on the cremation-ground (itself). This is the difference. One should take up the sacred fires (of the deceased) in cauldrons, collect together the materials, such as sacrificial utensils, new earthen vessels like jars and pans, fire-sticks, enclosing sticks, twigs, and leaves—all these of the *udumbara*, sacrificial grass to be spread upon the pyre, pieces of gold, sesame, whole rice-grains, curds, honey, milk, and clarified butter, and deposit them to the north-east of the dead body. The adhvaryu should take bath and, facing towards the south, offer the *agnihotra* on the (āhavanīya) fire as it is, following the procedure to be adopted in connection with the *pitṛmedha*[5] and wearing his sacred cord over the right shoulder and under the left arm, after having strewn *darbha*-blades round the fires. He should offer the *Vaiśvadeva* with sesame and whole rice-grains, and then offer a *bali* to the divinities presiding over the house.

The carriers of the dead body should be *sapiṇḍas* or kinsmen of five kinds. Or they may be of a similar status. They should be two or four. They should have taken bath, have hung a cord of *darbha*-blades, and have put on lower garments made of *darbha*-blades. The sons (of the deceased) should hold his sacred fires, upon suspenders each made of three sticks, with-

1. The *sūtra* reads *vigatānilaceṣṭaṁ*, which CALAND translates 'without breath and movement.'
2. *TĀ* 3.1.
3. The verse whose text is apparently defective cannot be traced to any Vedic text. Most of the verses and formulas mentioned hereafter are given by *pratīkas*; these will be found in the *Vaikhānasa Mantrasaṁhitā*.
4. That is, with *cittiḥ sruk...*.
5. *VaikhŚS* 20.21.

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out allowing those fires to come into contact with one another. The wife (of the deceased) should take up the pitcher. Others should carry other things and follow the dead body. They should lift up the dead body on the bier[1] with *meror aham...*, bring it out of the (courtyard of the) house by the usual entrance, and carry it away. At the boundary of the village, one should sweep with a twig of the *palāśa* or the *śamī* (a piece of ground), at three places, three times, from right to left, each time ending towards the south, with the verse-half, *apetā vīta...*[2]. He should cast away the twig towards the south with the verse-half *ahobhir adbhir...*[2]. He should sprinkle that (piece of ground) with water mixed with sesame and whole rice-grains by means of the hand with the palm turned upwards. With *meror aham...*, they should take down the dead body and lay it down with the head turned towards the south. In the sequel also, they should follow the same procedure at the lifting up and the taking down (of the dead body). One should put down, in the same manner (as before), the fires and other materials. Towards the north-west of the dead body, he should place, upon the *darbha*-blades spread out with their ends pointing towards the south, three balls of clay for the three gods[3], from the north to the south[4]. Facing towards the south, he should adore Viṣṇu and Brahman, according to the procedure for ritual offering to the gods (*havya*), with water mixed with sesame and whole rice-grains, and, wearing his sacred cord over the right shoulder and under the left arm, worship Rudra, according to the procedure for the offering to the manes. Then, facing towards the dead body, he should offer on each of the fires (of the deceased), in the order in which they had been set up, oblations of clarified butter with *dhātre* (*svāhā*), *aryamṇe* (*svāhā*), *aṁśāya* (*svāhā*), *mitrāya* (*svāhā*), *varuṇāya* (*svāhā*), *tvaṣṭre* (*svāhā*), *indrāya* (*svāhā*), *pūṣṇe* (*svāhā*), *bhagāya* (*svāhā*), *vivasvate* (*svāhā*), *parjanyāya* (*svāhā*), and *viṣṇave* (*svāhā*), oblations with the *vyāhṛti* formulas, an oblation to Brahman with *svāhā*, and again oblations with the *vyāhṛti* formulas. Wearing his sacred cord over the right shoulder and under the left arm, (he should) offer oblations to the Rudras with *mṛgavyādhāya* (*svāhā*), *śarvāya* (*svāhā*), *bhavāya* (*svāhā*), *pināķine* (*svāhā*), *bhavanāya* (*svāhā*), *īśvarāya* (*svāhā*), *sthāṇave* (*svāhā*), *kapāline* (*svāhā*), *nirṛtaye* (*svāhā*), *ajāyai 'kapade* (*svāhā*), and *ahaye budhniyāya* (*svāhā*), and also offer oblations with the *vyāhṛtis*.

There should be the worship of the clay-balls as before. There should be the fanning of the deceased (by the kinsmen) with the hems of their garments, three times, with the formula, *vātās te vāntu...*. This should be done (on the way) until the cremation-ground is within sight. They should lift up the dead body and carry the sacrificial utensils behind it. Out of the clay-balls, the adhvaryu should throw away into water the one relating to Viṣṇu. He should bury at that very place the one relating to Brahman. He should take away with him the one relating to Rudra. He should select for the funeral pyre a piece of ground, which is in the forest or on the bank of a

1. *uttāreṇa* in the *sūtra*.
2. *TĀ* 6.6.
3. *triguṇeśvarāṇi* in the *sūtra*.
4. *avācyantam* in the *sūtra*.

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river or on a hill, and which slopes down towards the south-west. He should avoid places which have cracks or crevices, or which have filth, ant-hills, hair, potsherds, bones, chaffs, coals, saline soil, barren soil, stones, and roots of trees. There he should fix up a spot for the pyre, of the length of the dead body and half as wide, and, as before, sweep it with a twig or with a twig together with a piece of gold, cast away the twig, and sprinkle water upon that spot. With the formula, *apa sarpā 'taḥ sarpata pretāḥ...*, he should dig out, at three places, by means of the wooden sword or an axe, three or nine furrows, each being four *aṅgulas* deep and broad and each ending towards the south—first the middle one, then the one towards the east, and then the one towards the west. Wearing his sacred cord over the right shoulder and under the left arm, he should fill in those furrows with handfuls of sesame and rice-grains, in the same order in which they are dug out, with the formula, *yamāya dahanapataye pitṛbhyaḥ svadhā namaḥ*. He should scatter on all sides the remaining (sesame and rice-grains). In the middle, he should put down the piece of gold together with the clay-ball. He should spread out (upon them) *darbha*-blades of the length of the pyre and with their ends pointing towards the south, fix up (first) one post (and then three other posts) each of the height equal to the breadth of the pyre, and pile up within them fuel-sticks with their ends pointing towards the south. If the deceased was an *āhitāgni*, the officiating priest should spread out (upon the pyre), with the mantra, *kuru madhunaḥ...*, the skin of a black antelope (belonging to the deceased), showing all limbs, with the hairy side turned downwards and with its neck towards the south.

3. He should lay down the dead body towards the east of the funeral pyre in the same manner (that is, with the head towards the south) and also put down all the sacred fires (by its side). Then, facing towards the south and wearing his sacred cord over the right shoulder and under the left arm, he should strew *darbha*-blades round the fires and offer oblations on the fire as it may be (that is, either on the āhavanīya fire or on the *aupāsana* fire) with *agnaye* (*svāhā*), *somāya* (*svāhā*), *indrāya* (*svāhā*), *yamāya* (*svāhā*), *varuṇāya* (*svāhā*), *kuberāya* (*svāhā*), *pṛthivyai* (*svāhā*), *adbhyaḥ* (*svāhā*), *tejase* (*svāhā*), *vāyave* (*svāhā*), *ākāśāya* (*svāhā*), *ahaṁkārāya* (*svāhā*), *buddhaye* (*svāhā*), *indriyebhyaḥ* (*svāhā*), *puruṣāya* (*svāhā*), *sūryāya* (*svāhā*), *jīvāya* (*svāhā*), *manase* (*svāhā*), *pañcabhūtādhipataye* (*svāhā*), *paramapuruṣāya* (*svāhā*), *sukṛtāya* (*svāhā*), *dharmāya* (*svāhā*), *dhruvāya* (*svāhā*), and *vṛṣāya* (*svāhā*), and also offer oblations with the *vyāhṛtis*. With *śivaṁ yātu...*, he should sprinkle the dead body with water by means of the hand with the palm turned upwards, and scatter sesame-grains over the funeral pyre. Thereafter, they should lift up (the dead body) and lower it down (upon the pyre). Upon the seven passages of life, he should place, by means of the hand with the palm turned downwards, and with the verse, *ā vo vaha...*, seven pieces of gold besmeared with honey. Some teachers say that (he should place pieces of gold) besmeared with clarified butter. If (the pieces of gold are) not available, (one should pour out) seven drops of clarified butter.

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The officiating priest should put into the mouth of the deceased the mixture of whatever substances out of sesame, rice-grains, curds, honey, and milk become available. He should touch the mouth of the deceased with a *darbha*-blade, and murmur the *caturhotṛ*-formula two times. The four (parts), namely, *pṛthivī hotā, dyaur adhvaryuḥ, rudro 'gnīt*, and *bṛhaspatir upavaktā*, each ending with *āsīt*, constitute the *caturhotṛ* formula. Similarly (he should put that mixture) into the two nostrils (and murmur) the *daśahotṛ* formula. The ten (parts), namely, *cittiḥ sruk, cittam ājyam, vāg vediḥ, ādhītam barhiḥ, keto agniḥ, vijñātam agniḥ, vāk 'atir hotā, mana upavaktā, prāṇo haviḥ*, and *sāmā 'dhvaryuḥ*, each ending with *āsīt*, constitute the *daśahotṛ* formula. Similarly (he should put that mixture) into the two eyes (and murmur) the *ṣaḍḍhotṛ*-formula. The six (parts), namely, *sūryaṁ te cakṣuḥ, vātam prāṇaḥ, dyām pṛṣṭham, antarikṣam ātmā, aṅgair yajñam*, and *pṛthivīṁ śarīraiḥ*, each ending with *āsīt*, constitute the *ṣaḍḍhotṛ*-formula. Similarly (he should put that mixture) into the two ears (and murmur) the *pañcahotṛ* formula. The (parts), namely, *agnir hotā, aśvinā 'dhvaryū, tvaṣṭā 'gnīt*, and *mitra upavaktā*, the second ending with *āstām* and the others ending with *āsīt*, constitute the *pañcahotṛ*-formula. Similarly (he should put that mixture) over the ribs (and murmur) the *saptahotṛ*-formula. The (parts), namely, *mahāhavir hotā, satyahavir adhvaryuḥ, acyutapājā agnīt, acyutamanā upavaktā, anādhṛṣyaś cā 'pratidhṛṣyaś ca yajñasyā 'bhigarau*, and *ayāsya udgātā*, the last but one ending with *āstām* and the others ending with *āsīt*, constitute the *saptahotṛ*-formula.

The officiating priest should spread out, towards the rear of the pyre, *darbha*-blades with their ends pointing towards the south, and arrange the sacrificial utensils upon those *darbha*-blades. He should sanctify the *prokṣaṇī*-water towards the north, and sprinkle water upon the deceased, the sacrificial utensils, and the pyre by means of the hand with the palm turned upwards. In the manner prescribed in connection with the New-moon and the Full-moon sacrifices, he should take up varieties of clarified butter (into the ladles) without any mantra, (that is to say, he should take up) ghee into the *juhū*, curds into the *upabhṛt*, honey into the *dhruvā*, and milk into the *agnihotrahavaṇī*, or (he should take up) clarified butter into all (the ladles). He should fill in completely those vessels which have beaks, and sprinkle other utensils (with clarified butter). He should pile them up there (that is, upon the dead body). He should pour down (upon the dead body) ghee by means of the *juhū* with *agna ā yāhi...*[1], curds by means of the *upabhṛt* with *iṣe tvo 'rje tvā*[2], honey by means of the *dhruvā* with *agnim īḷe...*[3], and milk by means of the *agnihotrahavaṇī* with *śaṁ no devīr...*[4]. He should remove (from the mouth of the deceased) the substances like sesame and whole rice-grains (which had been put there), and bring unto him the sacrificial utensils used (by him) for the New-moon aad the Full-moon sacrifices. He should place the wooden sword and the *juhū* upon the right hand with *agne mṛtāt...*; the *upabhṛt* upon the left hand with *rājasani...*; the *dhruvā*

1. *SV* 1.1.1. 2. *TS* 1.1.1.1. 3. *ṚV* 1.1.1. 4. *AV(P)* 1.1.1.

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upon the breast with *viśvaṁ didhukṣuḥ...*; the kindling wood with its end turned towards the head at that very place with *agnim aśvatthāt...*; the *agnihotrahavaṇī* upon the mouth with *yā lokā...*; the two spoons upon the two nostrils with *syātām...*; the vessel of clarified butter upon the throat with *vāruṇau...*; (the two parts of) the *prāśitra*-vessel, after it has been broken into two, upon the two ears with *karau...*; the pestle and the mortar upon the two jaws with *muhurārāṇaḥ...*; the two (Soma-pressing) stones, if any, upon the teeth with *hāryaṁ...*; the potsherds upon the head with *ṣaḍaṣṭakam...*, the single potsherd upon the forehead; the vessel for mixing up the flour upon the belly with *viṣṇo rarāṭam...*; the winnowing basket, cut into two, by his (two) sides with *paraśum udite mā ..*; the *sāṁnāyya*-vessel, if the deceased had been offering *sāṁnāyya*, upon the groins with *asya...*; the upper and the lower crushing stones upon the two testicles with *satyavrata ..*; the *agnihotra*-vessel and the *anvāhārya*-vessel at the back-sides with *satyam barhir jyotiṣā...*; the bunch of *darbha*-blades used for carrying the *agnihotra*-ladle upon the two feet with *indrasenā...*; the *veda* and the bunch of *darbha*-blades for placing the *agnihotra*-ladle upon his hair-knot with *yan manīṣiṇām maladā...*; the *iḍā*-vessel upon his head with *candramā prabhava...*; and at the same place the *darbha*-blades upon which the *agnihotra*-ladle was placed at the *agnihotra*-offering. After having thus placed (the various utensils) at the proper places, he should dump the other utensils like the *prakṣepaṇī* and sundry utensils between the two thighs with *dhenur vahāṇām....* Some teachers say that one should lay down the wooden sword and other sacrificial utensils (each) with the formula, *imam agne camasaṁ ..*,

In the case of a (deceased) person who had not set up the sacred fires, one should place his utensils like the spoons (each) with *dhenur vahāṇām....* With *imam agne camasaṁ...*, he should stand before the pyre with folded hands, sprinkle with water the skin of a black antelope by means of the hand with the palm turned upwards, take it up, and cover the dead body by means of it with its hairy side turned upwards. The women among the kinsmen, or all the kinsmen, with the youngest at the forefront, should go by the left while fanning the dead body with the hems of their garments, and then go by the right without fanning. They think that, on account of the wind from the hem of the garment, the deceased proceeds with comfort on the way. The wife or the son or some other relative of equal status should take up on the head a pitcher filled with water and go round the pyre by the left, pouring out (the water). The adhvaryu standing behind (her or him), should slightly strike at the pitcher borne on the head, by means of an axe, and should follow the stream of water (flowing out of the hole so made) with *imā āpo madhumatyo 'smiṁs te loka upaduhyantām.* She (or he) should go round the second time. (The adhvaryu) should strike at the middle of the pitcher and should follow the stream of water (flowing out of the hole so made) with *imā āpo madhumatyo 'ntarikṣe te loka upaduhyantām.* She (or he) should go round the third time. The adhvaryu should strike at the upper part of the pitcher and should follow the stream of water (flowing out of

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the hole so made) with *imā āpo madhumatyaḥ svarge te loka upaduhyantām*. Thereafter she (or he) should drop the pitcher backwards. If she (or he) drops it (in the front), it will not conduce to the preservation of the family. The performer should pour out the water remaining within the potsherds (of the pitcher) upon all the vital organs with *bhūḥ pṛthivīm*.... He should go away towards the east or the north, tie up the knot of his hair, wear his sacred cord over the left shoulder and under the right arm, touch water, perform *prāṇāyāma*, look at wet herbs or a tree or a piece of gold or, if these are not available, at a cow and Brāhmaṇas, and then give away *dakṣiṇā* according to his capacity, with the formula, *devasya tvā*.... (Also) at this stage, he should offer a boon.

4. Then the adhvaryu should make the sacred fires flare up and bring them into contact (with the pyre). Untying the knot of the hair with his left hand and wearing his sacred cord over the right shoulder and under the left arm, he should put the āhavanīya fire on (the pyre) towards the south-east with the *sambhāra*-formula, namely, *agnir yajurbhiḥ*... and the *patnī*-formula, namely, *sene 'ndrasya*...; the dakṣiṇa fire towards the south-west with the *graha*-formula, namely, *vācaspate vidhe nāman*... and the *ṛtumukhī*-formula, namely, *vācaspate vāco vīryeṇa*...; the gārhapatya fire towards the north-west with the *graha*-formulas, namely, *somaḥ somasya*... and *vācaspate 'cchidrayā vācā*...; and the sabhya and the āvasathya fires towards the north and towards the east with *vāg ghotā*.... Having (thus) applied (the various fires), he should stand up, recite the formula, *brāhmaṇa ekahotā*..., and then murmur the *hṛdaya*-formula. Turning his face away (from the pyre), he should untie (the two knots of) the thumbs and the great toes by means of the two hands besmeared with clarified butter and then apply to the two feet (of the deceased) the clarified butter sticking to his hands. (Standing) with folded hands towards the north-east (of the pyre), he should pray with *ayaṁ gharmaḥ*.... In the case of a (deceased) person who had not set up the sacred fires, he should pray with *suvarṇaṁ gharmaḥ*.... Some teachers say that the others should be cremated by means of a fire produced in a heated potsherd and with the single verse, namely, *asmāt tvam adhi jāto 'si*....

Wearing his sacred cord over the left shoulder and under the right arm, the performer should murmur the *śānti*-formula, *saṁ tvā siñcāmi*..., and then pray to Āditya with *ud vayaṁ tamasaspari*.... Thereafter, (all) should turn round by the left, and, without looking backwards and with their faces turned downwards, return home according to the usage of the village. One (of them) should stretch out a cord made of *darbha*-blades in a desolate place (on the way back), and ward off the persons returning from the cremation-ground, with the call, "Do you not enter." Replying, "We shall not enter again," they should go forward passing under (the cord). Casting away the cord, one, who had remained back, should join the others. Similarly, the brother-in-law or a *sapiṇḍa* (of the deceased) or a royal prince should stretch out, in a desolate place, the twig mentioned before[1], and ward off the

1. cf. *VaikhGS* 5.2.

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persons going on for water. After the call (of one who wards off) and the response (of those who have been warded off) have been uttered, all should prcoeed towards water, facing towards the south and with their hair ruffled. They should dip themselves into the water only once, come out, and sip water. Facing towards the south, wearing their sacred cords over the right shoulder and under the left arm, and with the tuft of their hair loosened, all the kinsmen (of the deceased) should (each) offer by means of the two hands, the left one being held over the right one, three cavityfuls of water mixed with sesame, upon the sesame and whole rice-grains placed on a southward-pointing leaf of *udumbara*, with the formula, *asāv etat ta udakam*. One should utter the name and the *gotra* (of the deceased) in the place of the word *asau* (in the above formula). All friends (of the deceased should also do so). All should then return, with the youngest at the forefront, wearing only the lower garment and taking water in the upper garment. Thereafter they should go through such rites as the ladies of the house mention.

(The relatives living in the house) should clean and besmear (the floor etc. of) the house with cow-dung, pass a fire-brand over it three times, and scatter with the formula, *svasty astu vo gṛhāṇām...*, flowers, sesame, and whole rice-grains at the spot where the death had (actually) occurred. They should sprinkle water mixed with cow-dung on the southern part outside the (main) door, (then) scatter flowers, etc., (also) put down a stone, fire, gold, cow-dung, *udumbara* leaves, sesame, and whole rice-grains, and receive, with incense, lamps, etc., the persons returning from the cremation-ground. These latter should wet the stone, together with the *udumbara* leaf, with the water from their upper garment, touch whole rice-grains together with the sesame, and then also touch the fire, the gold, and the cow-dung. Standing there (that is, at the entrance), they should dismiss the distant relatives and then enter into the house, with the older ones among them preceding, and continue their daily course of life.

ĀGNIVEŚYA GṚHYA [3.5.1-6.2; 3.7.3]≡Baudh.

[3.4.1-4]—

1. Now we shall explain the procedure for cremation. If a person who has set up the sacred fires or a person who has not set up the sacred fires or his wife is about to die, one should get a clean and level piece of ground besmeared with cow-dung, sprinkle it with water by means of the hand with the palm turned downwards, scatter gravel upon it, spread out *darbha*-blades upon it with their ends pointing towards the south, and lay down that person upon those *darbha*-blades with his (or her) head towards the south. One should make that person listen to the mantras beginning with *āyuṣaḥ prāṇaṁ saṁtanu* and characterised by *svadhā*.

2. After the person has died, the performer should wear his sacred cord over the right shoulder and under the left arm, and put a piece of gold into that person's mouth by means of the hand with the palm turned downwards. He should tie up that person's thumbs and great toes, adorn

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him with substances available in the village, and cover him with a new garment with its fringes towards the feet. He should make the evening *agnihotra*-offering and should then make the morning *agnihotra*-offering. He should first perform the Full-moon sacrifice and then the New-moon sacrifice. He should melt clarified butter over the gārhapatya fire, purify it, take four spoonfuls of it into the ladle, go towards the east, put a fire-stick on the āhavanīya fire, and then offer the oblation with *mṛtyor adhiṣṭhānāya svāhā*. The dead body should be carried by four Brāhmaṇas and should be put down on the way, at the cross-road, with the face turned towards the village. It should then be carried towards the cremation-ground with the face of the deceased uncovered. It should be put down together with the fires. A spot of level ground, which slopes towards the south-west, which has no cracks, which is not arid, and which is not hollow, should be selected for cremation. The performer should sweep that spot by means of a twig of either the *palāśa* or the *udumbara* with the verse, *apeta vīta*.... He should throw away the twig towards the south and touch water. He should sprinkle that spot with water by means of the hand with the palm turned downwards, and put a piece of gold upon it. With *apa sarpata pretā ye ke ce 'ha pūrvajāḥ svasti naḥ kuruta mā 'śrupātaḥ punar āgamat*, he should dig out, by means of either the wooden sword or an axe, three furrows, each ending towards the south. He should take up a handful of sesame and rice-grains and scatter it into the first furrow with *yamāya pitṛpataye pitṛbhyaḥ svadhā namaḥ*. In the same way, he should scatter a handful each into the second and the third furrow. He should keep back the remaining sesame and rice-grains. If the deceased was an *āhitāgni*, he should tear his (= the deceased's) skin of black antelope and spread it out with the neck turned towards the south and the hairy side turned downwards. He should take a bath, fill in the pitcher with water and herbs, and then bathe the dead body from the feet to the head with the *daśahotṛ*-formula.

3. The dead body should be covered with a new garment, adorned, and placed upon the funeral pyre. A piece of gold should be placed on each of the seven vital organs of the deceased. If pieces of gold are not available, drops of clarified butter should be poured out on those organs, beginning with the mouth. The performer should offer on the mouth an oblation of curds, rice-grains, and sesame, with the formula, *idaṁ ta ātmanaḥ śarīram ayaṁ ta ātmanas ta ātmānaṁ śarīrād brahma nirbhinadmi bhūr bhuvaḥ svar asau svargāya lokāya svāhā*. He should murmur the *daśahotṛ*-formula, namely, *cittiḥ sruk* etc., excluding the *graha*-portion of that formula. He should join the word, *āsīt*, to each part. He should murmur the formula two times with reference to the two nostrils. He should join *āstām* to words in dual. With reference to the mouth, he should murmur the *caturhotṛ*-formula, namely, *pṛthivī hotā* etc. With reference to the two sides of the mouth, he should murmur the *pañcahotṛ*-formula, namely, *agnir hotā* etc., two times. With reference to the two ears, he should murmur the *ṣaḍḍhotṛ*-formula, namely, *sūryaṁ te* etc. two times. He should

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not join *āsīt* to the parts of this formula. With reference to the ribs on both the sides (*kīkasā*), he should murmur the *saptahotṛ*-formula, namely, *mahāhavir hotā* etc., two times.

He should take up clarified butter in the same manner as in connection with the New-moon and the Full-moon sacrifices. He should take up ghee into the *juhū*, without any mantra. He should take up curds into the *upabhṛt*, curds, honey and ghee into the *dhruvā*, and milk into the *agnihotra*-ladle. Or he should take up clarified butter into all the ladles. The sacrificial utensils should be piled upon the dead body. It is said that one should fill in with clarified butter the utensils which have beaks and sprinkle clarified butter upon other utensils by means of the hand with the palm turned downwards. The *juhū* and the wooden sword should be placed upon the right hand; the *upabhṛt* should be placed upon the left hand; the *dhruvā*, the fire-stirring stick, and the two kindling woods upon the breast; the *agnihotra*-ladle upon the mouth; two spoons or two spoonfuls of clarified butter upon the two nostrils; the *prāśitra*-vessel, broken into two, upon the two ears; the pestle and the mortar upon the two jaws; and the stones for extracting Soma-juice upon the teeth. The potsherds should be placed upon the head; the single potsherd upon the forehead; the pot for mixing up the flour upon the belly; the vessel for clarified butter upon the navel; the bunch of *darbha*-blades used for carrying the *agnihotra*-ladle, by the side of the feet; that for placing it, by the side of the head; the winnowing basket, torn into two, by the two sides; if the deceased used to offer *sāmnāyya*, the *sāmnāyya*-pots upon the nose; the upper and the lower crushing stones upon the testicles; the *vṛṣārava*-stone and the yoke-pin upon the penis; the *agnihotra*-vessel and the *anvāhārya*-vessel on the two back-portions; and the *iḍā*-vessel and the *veda* upon the tuft of the hair. The remaining vessels should be placed between the two thighs. The remaining piece of the skin of a black antelope should be spread out over the dead body with the neck turned towards the south and the hairy side turned upwards. The kinsmen should fan the deceased by means of the hems of their garments. They should fan the deceased with *vātās te vāntu pathi puṇyagandhāḥ*... at three places, namely, in the village, on the way to the cremation-ground, and at the funeral pyre.

If the deceased was an *āhitāgni*, after the thumbs and great toes have been untied, his wife or the adhvaryu should take on the head an earthen pitcher filled with water and go round the pyre, by the left, three times, pouring out the water with the verse, *apa naḥ śośucad agham*.... One should strike upon the pitcher with an axe. The performer should follow the stream of water flowing out of the pitcher with the formula, *imā āpo madhumatyo 'smiṁs te loka upaduhyantām*. After the wife or the adhvaryu has gone round the second time, one should strike upon the pitcher at a lower level. The performer should follow the stream of water with the formula, *imā āpo madhumatyo 'ntarikṣe te loka upaduhyantām*. After the wife or the adhvaryu has gone round the third time, one should strike upon the pitcher at a still lower level. The performer should follow the stream of water with

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imā āpo madhumatyaḥ svarge te loka upaduhyantām. The pitcher should then be broken. If it falls forward, (the deceased) becomes a sinner; if it falls backwards, he secures merit. With *divi jātā apsu jātā...*, the performer should pour out upon the vital organs of the deceased the water remaining within the potsherds of the pitcher. He should touch wet herbs and get up. He should have a look at a cow and a Brāhmaṇa. He should touch gold. He should offer a boon to his preceptor.

4. The adhvaryu should light the pyre—towards the south-east with the āhavanīya fire, towards the south-west with the dakṣiṇa fire towards the north-west with the gārhapatya fire, and towards the north with the sabhya and the āvasathya fires. He should cremate the dead body with the *sambhāra*-formula, namely, *agnir yajurbhiḥ...*, and the *devapatnī* formula, namely, *sene 'ndrasya....* He should pray with the *graha*-formulas, namely, *vācaspate vidhe nāman...*, *vācaspate vāco vīryeṇa...*, *somaḥ somasya...*, *vācaspate 'cchidrayā...*, and *vācaspate hṛdvidhe nāman...*, the *ṛtumukhīya* formula, namely, *vāg ghotā...*, and the *paryāya* formula beginning with *brāhmaṇa ekahotā*. According to some teachers, one should cremate the dead body only with the āhavanīya fire. According to the Vājasaneyins, one should light the pyre with the fire produced by burning a potsherd. The performer should turn back from the dead body with the formula, *ayaṁ gharmo 'bhijiharti yāṁ gatiṁ yānti yudhi yuddhaśūrāḥ / vidhūtapāpā virajā viśokās tāṁ gatiṁ yāhi surabhir nākapṛṣṭhaḥ svadhā namaḥ.* If the deceased had not set up the sacred fires, he should turn back from the dead body with the formula, *yāṁ gatiṁ yānti yudhi yuddhaśūrās tanutyajo mokṣavido manīṣiṇaḥ / sukṛtino 'gnihotrahaviṣṭhās tāṁ gatiṁ yāhi surabhir nākapṛṣṭhaḥ svadhā namaḥ.*

The performer should wear his sacred cord over the left shoulder and under the right arm, perform *śānti* with the verse, *saṁ tvā siñcāmi yajuṣā...*, and then pray to Āditya with the verses, *ud vayaṁ tamasas pari...*, *ud u tyaṁ...*, and *citraṁ devānām....* The sons, kinsmen, and *sapiṇḍas* of the deceased should gather together. They should go near water without looking back. A royal officer or a person belonging to a *gotra* different from that of the deceased should prevent them from proceeding by means of a twig of the *palāśa* or the *śamī* or the *udumbara*, saying, "Do not get into the water." They should say: "We shall not come back again." They should bear signs of mourning, let their hair loose, throw dust upon their bodies, wear only one garment or a new garment each, and, facing towards the south, dip into the water only once and then come out. They should rest their right knees upon the ground, squeeze out their garments, take up water together with sesame into the cavities of their hands, and offer that water with *asāv etat ta udakam.* They should do so for a second time and for a third time. They should return to the village without looking back. They should proceed like ants in single file, with the youngest among them at the forefront. At the door of the house, they should each eat a leaf of the *nimba* tree, sip water, touch cow-dung, gold, water, fire, mustard, and oil of sesame, touch their own heads and vital organs, and enter into the house over the stone.

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Thereafter they should go through such other rites as the ladies of the house mention.

The performer should get the place, at which the breaths had departed the deceased, besmeared with cow-dung and make a calf stand there. He should sprinkle the place with water mixed with sesame and rice-grains. He should fan it with the formula, *svasty astu gṛhāṇāṁ śeṣe śivam āstām*. He should not eat food cooked by women. He should observe the vow of continence for ten nights. He should offer water once every morning and evening. On the tenth day, he should offer water three times. On that day, he should eat food fit for the sick.

MĀNAVA ŚRAUTA [8.19, 20]—

1. Now we shall explain the funeral rites in respect of a deceased person who had set up the sacred fires. The cow which is milked with the help of the calf of another cow is called *abhivānyā* cow. The officiating priest should take up into the ladle the milk of such a cow, hold a fire-stick under that ladle, carry that ladle towards the āhavanīya fire, and offer the oblation. If the person has died during the night, he should offer (also) the morning-*agnihotra*; if the person has died in the latter half of the month, he should offer the *agnihotra* and perform the New-moon sacrifice and thereby carry him to the bright half of the month; if the person has died during the southern course of the sun, he should offer the necessary number of *agnihotra*-oblations and perform the necessary number of the New-moon and the Full-moon sacrifices (and thereby carry him to the northern course of the sun).

2. The adhvaryu should cover the dead body with a new garment with its fringes towards the feet, and, with *prehi prehi...*, cause it to be carried towards the south-east for cremation. He should cause it to be carried in a cart. The body should be carried with its head forward. The imprints of the rims of the cart should be wiped out. The body should be carried along the front of the sanctuary of the sacred fires. The sacrificial utensils (of the deceased) should be carried after (the dead body). The kinsmen should follow. The four officiating priests, wearing turbans and new garments, should turn by the left, carry the fire towards the south-east, and perform the *iṣṭi*: A cake on six potsherds (should be offered) to *pitṛmant* Soma. The potsherds should be arranged with their surface upwards. (The priests) should go through the rites without any mantras and without looking (at the dead body) as in the *pitṛyajña*. The mantras to be recited by the sacrificer, together with those to be recited by the sacrificer's wife should be omitted. The formula, *āvir bhūyāsam uttaram*, (should) also (be omitted). The *iṣṭi* should be concluded after the *iḍā*. In front of the gārhapatya fire and to the rear of the āhavanīya fire, a ditch of the measure of the (deceased) sacrificer should be dug up and a pyre piled up within it. The skin of a black antelope should be spread out (over it) and sesame should be scattered upon it.

3. The dead body should be brought by a way other than the *tīrtha*-way and should be put down upon the pyre, and sesame should be scattered over it. The adhvaryu should then offer *pūrṇāhuti* (on the āhavanīya fire)

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with the formula, *asau svargāya lokāya svāhā*, (recited) in the mind. He should place pieces of gold into the apertures of the dead body—with *ṛce tvā* into the right ear-hole, with *ruce tvā* into the left one, with *bhāse tvā* into the right eye, with *jyotiṣe tvā* into the left one, with *abhūd idam* into the right nostril, with *agner vaiśvānarasya* into the left one, and with *agnis tejasā* into the mouth; with *hiraṇyagarbhaḥ*... and the *vyāhṛtis*, he should put oblations of clarified butter into the mouth. He should fill in with milk the utensils having bowls. He should place the *juhū* together with the *prastara* upon the right shoulder, the *upabhṛt* upon the left, the *dhruvā* upon the bosom, the *agnihotra*-ladle upon the mouth, the two spoons upon the two nostrils, the *prāśitra*-vessel upon the forehead, the potsherds, the vessel of clarified butter, and the *veda* upon the head, the cake together with pieces of gold upon the mouth, the two *sāmnāyya*-pots upon the two haunches, the two kindling woods upon the penis, the yoke-pin upon the breast, the wooden sword and the fire-stirring stick upon the two sides, the *iḍā*-vessel upon the belly, the mortar and the pestle upon the two thighs, the cart upon the two feet, and the other sacrificial utensils between the two thighs. If the deceased had performed the *cayana*, he should lay down round (the utensils) twenty-one black bricks or red (ones).

He should have a one-coloured she-goat or cow immolated in the south-west by means of the extended portion of the bamboo used for the bier. He should extract her omentum, cover the mouth (of the deceased) with it, scatter sesame (over the dead body), and then place upon the various limbs of the deceased the corresponding limbs (of the immolated she-goat or cow) —the limbs on the right side upon the limbs on the right side, the limbs on the left side upon the limbs on the left side, and the head upon the head. He should then cover the body with the skin. If one does not have her immolated, he should heat milk over the gārhapatya fire, take out its cream, cover the mouth (of the deceased) with it, and scatter sesame (over the dead body).

4. The performer should light the pyre by means of three burning bunches of *ulapa* grass. If the fire out of the gārhapatya fire reaches the dead body first, one should know that the deceased would go to the world of gods; if that out of the dakṣiṇa fire, (he would go) to the world of the manes; if that out of the āhavanīya fire, (he would go) to the world of brahman. If (all the three fires reach the dead body) simultaneously, one should know that the deceased would attain all the worlds. After the (three) fires have become mixed up together, the *Sāman*-chanter should chant the first *sāman*, on the verse, *nāke suparṇam*...[1], three times; after the smoke has issued forth, (he should chant the *sāman*,) *tveṣas te dhūma ṛṇvati*...[2]; and after the pyre has fully flared up, (he should chant the *sāman*,) *agne mṛḍa mahāṁ̃ asy*...[3]. The adhvaryu should draw a line round the pyre by means of a piece of gold. He should pour out water upon that line three times, reciting in the mind the verse, *paretana pitaraḥ somyāsaḥ*...[4], while going round by the left as in the

1. *SV* 1. 4.1.3.8. 2. *SV* 1. 1.2.4.3. 3. *SV* 1. 1.1.3.3. 4. *MS* 1.10.3.

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pitṛyajña[1]. He should go round in the reverse direction, without reciting any mantra, stand towards the feet (of the deceased), and pray with the five verses beginning with *namo mahimne...*.[2]

Now we shall explain the funeral rites in respect of a deceased person who had not set up the sacred fires. He should be cremated by means of the *śālāgni* or the fire produced by churning. If a child has died, one should bury the dead body under the earth with the formula, *pṛthivī śarīram asi*, recited in the mind. (One should burn out) also the kindling woods. If a child has died before the sacrament of *cūḍākaraṇa*, one should regard himself pure immediately after bath and continue the ritual practices and Vedic study. If a person observing a vow has died, one should cause him to relinquish the vow, pile up a pyre of fuel-sticks, and go through the rites upto the cremation by the left; all persons should then return without looking back. They should bathe in water in a tank, sit down at the place where plants grow in plenty, and chant the *yamagāthā*. Putting on their heads the sprouts of *dūrvā* and of the *śamī*, the *vaṭa*, and the *apāmārga*, they should enter the village following the cows. At the door of the cowpen, they should touch whole grains, a stone, and fire, and then enter. The officiating priest should dig up a ditch outside the door, place the stone into it, mix up milk with water, and, pronouncing the personal name and gotra of the deceased, utter the formula, *atra piba snāyasva*, (while pouring out that mixture into the ditch). The performer should offer the rice-balls at the proper time. He should perform the *Śrāddha* on the twelfth day. (For that purpose) he should have many kinds of food prepared. He should offer the *ekoddiṣṭa* Śrāddha. He should not offer oblations on the fire. He should dispose of the dead by saying *abhiramyatām* with reference to the balls. He should regularly feed a Brāhmaṇa every month until the *sapiṇḍīkaraṇa*.

[8.21.4–6]—All kinsmen should offer water. Some teachers say that even the daughter's sons (should offer water). With the index finger having a *darbha*-blade wound round it, one should pour down a handful of water by the side of water with *amuṣmai prayacchāmi* (substituting for *amuṣmai* the name of the deceased in the dative case)—one handful of water on the first day, four on the fourth, seven on the seventh, and ten on the tenth. There should be a period of defilement and restricted food up to the tenth night.

[8.23]—Śākalya says that, after the husband has died, a woman becomes devoid of sacred fires and (therefore) unfit to perform any sacrifice. Māruka has explained how she should tend the fifth portion (of the sacred fire) with proper service. If the wife (of the deceased) is observing the contemplated vow, the adhvaryu should say to her: "Do you attend upon the āvasathya fire." "(She should do so) if she is observing the known vow," so says Ācārya Citrasena Vātsyāyana in his observations regarding the wife of the deceased. (The wife of the deceased should be) devoted to the duties to her husband, observe the vows relating to him, be sorrowful on account

1. *Mān.ŚS* 1.7.6.52. 2. *MS* 2.5.10.

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of him, follow observances in respect of him, remain soiled with filth, tie only one braid of hair, and wear a dirty garment. She should not attend any festivals; she should not take bath at an improper time; she should not be jubilant; she should take food once (in a day); she should serve the mother-in-law, the father-in-law, and the preceptor; she should avoid garlands of fragrant flowers; she should tend the āvasathya fire according to the *pākayajña* procedure. She should offer *Sthālīpāka* to Agni on the full-moon day and on the new-moon day; she should make offerings (on the āvasathya fire) every evening and morning. On *parvan*-days, she should offer sacrifice to these divinities, namely, Soma, Tvaṣṭṛ, Devapatnī, Rākā, Sinīvālī, and *gṛhapati* Agni. She should make (to these divinities) offerings of clarified butter. Together do these two (that is, husband and wife) constitute a couple; together do these two maintain the sacred fires; together do these two procreate progeny. The eastern world pertains to the husband, the western to the wife. Since the wife takes upon herself the responsibility of maintaining the vow of the husband, who has gone out on a journey or who has become incapaciated, therefore she becomes entitled to a half (of the husband's merit). Women are qualified to perform sacrifices. In a sacrifice, the wife is entitled to a half of the sacrificer's (merit). Whatever one offers on the āhavanīya fire, that offering pertains to the sacrificer; whatever is offered on the gārhapatya pertains to the sacrificer's wife. Since, in respect of a joint offering, a close connection between the husband and the wife is indicated in the mantra, *sam patnī patyā sukṛteṣu gachatām...*,[1] and since a couple is properly constituted on account of the wife, the scripture prescribes accordingly in the Mantra, the Brāhmaṇa, and the Kalpa. Some teachers say that the deceased wife should be cremated by means of the *śālāgni* (that is, the *aupāsana* fire); others say, by means of the fire produced by churning; still others say, by means of all the fires. This (however) is not said rightly. Whoever cremates his deceased wife by means of his own *agnihotra* fire (that is, by means of his sacred fires), he becomes a woman on account of that, and his wife becomes a man. (Therefore) one should enkindle the gārhapatya fire and place a cauldron upon it. When the latter is heated, he should put into it cotton, cow-dung powder, *muñja* grass, sheep's wool, jute, *śara* grass, *kramuka*, ghee or any other substance which would catch flame easily, and take out that fire. He should offer on it an oblation of clarified butter with the formula, *yā te agne yogavatī priyā tanūḥ svarśokhārādvākhāta tayeda pātram ārohati tasmai te namaḥ svāhā*, and then cremate the dead body by means of that fire according to the prescribed procedure. If the sacrificer dies before (his wife), one should spread out the sacred fires in accordance with the order at the setting up (of the sacred fires), and give over the āvasathya fire to the (deceased sacrificer's) wife. If there is no āvasathya fire, a fifth portion of the gārhapatya fire should be given over to the wife. The two kindling woods should (however) not be given over to her. The wives should enkindle that fire and, with *ayaṁ no*

1. *MS* 1.4.3.

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agnir varivas kṛṇotu..., heat their ornaments over it. After they have been heated, the officiating priest should offer an oblation with *viśvaṁ jātaṁ viśvaṁ janitraṁ vaiśvānaraṁ viśvakarman huvema | sabhyāvasathyau bahudhā nilīnau yoṣāgnayaḥ sambhavanti prātarkāḥ svāhā*. After the fire becomes extinguished by itself, all should return. With *ojo 'si saho 'si balam asi bhrājo 'si*, the wives should again heat their ornaments over the *aupāsana* fire at the time of the kindling of fire. They should make the fire, which issues out of this (procedure), flare up, and then tend it. If the sacrificer's wife has died, cooked rice should be offered to Yama or Soma or Nirṛti.

KĀTYĀYANA [25.7]—

If the death of a sacrificer draws near after he has offered the evening-*agnihotra*, one should offer for him also the morning-*agnihotra* at the very time. If he continues to live next morning, the usual morning-*agnihotra* need not be offered. If the death of a sacrificer draws near after he has performed the Full-moon sacrifice, one should perform for him also the New-moon sacrifice (excluding the *Piṇḍapitṛyajña*) at that very time. If a sacrificer dies after the oblation-materials have been brought into the fire-hall, those materials should not be burnt up. If a sacrificer dies after the pouring out of the oblation-material and before the placing of oblations within the altar, the oblation-material should be burnt up on the gārhapatya fire. If a sacrificer dies after the placing of the oblations within the altar, those oblations should be burnt up on the āhavanīya fire. When a sacrificer dies, the current ritual should be suspended at that very moment, or it should be carried on to completion. The rules mentioned above in respect of the oblation-material in the New-moon and the Full-moon sacrifices are also applicable to the *Agnihotra*.

2. Three cauldrons filled with combustible substances should be placed respectively within the three fires. Taking up the fires which have been produced by burning, the kinsmen should proceed towards the south together with the dead body. The dead body should be carried in a cart. The fires should be spread out upon a piece of ground which is level and grassy. Between the gārhapatya and the āhavanīya fires, a pyre should be piled up. Such plants as have masculine names and are sappy should first be picked out from that place. Similarly, one should pick out *dūrvā*, *muñja*, *aśmagandhā*, *pṛśniparṇī*, and *adhyāṇḍā*. The hair on the head, the face, and the body of the deceased should be shaved off and the nails pared and they should be buried. If it is so desired, the fæces should be squeezed out and ghee should be applied to the relevant organs.

3. The skin of a black antelope should be spread out upon the pyre and the dead body laid down upon that skin, with the head towards the east. The officiating priest should place seven pieces of gold upon the seven vital organs—first (one) upon the mouth. He should place the *juhū* filled with clarified butter upon the right hand, the (empty) *upabhṛt* upon the left hand, the (empty) *dhruvā* upon the bosom, the *agnihotra*-ladle upon the mouth, the two spoons upon the two nostrils, the two *prāśitra*-vessels upon the two ears,

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and the *prāṇītā*-goblet upon the head. Some teachers say that one should place the potsherds upon the head. One should place the two winnowing baskets by the two sides, the *iḍā*-vessel filled with *pṛṣadājya* upon the belly, the yoke-pin upon the penis, and the kindling woods upon the testicles. He should place the remaining sacrificial utensils between the two thighs and the wooden sword upon the right hand. He should cast away earthen and stone utensils into water. He should give away utensils made of metal to a Brāhmaṇa. If an *anustaraṇī* cow is to be immolated, one should strike her at the back of her ear and thus immolate her. The officiating priest should place her kidneys upon the hands of the deceased, and her limbs upon his corresponding limbs. Such is the view of Jātukarṇya. Or he should not place the limbs, for, if they are so placed, it may not be possible later to know which bones are whose. (Therefore, one should extract the flesh and place it on the limbs.) He should cover the mouth with the omentum.

4. The officiating priest should light the pyre by means of all the three fires. A son or a brother of the deceased or a Brāhmaṇa should offer an oblation with *asmāt tvam adhi jāto si...*[1]. All persons should return without looking back at the pyre and then touch water.

ĀŚVALĀYANA GṚHYA [4.1–4]—

1. If a person who has set up the sacred fires becomes seriously ill, he should go out of the village towards the east or the north or the north-east (together with his fires) and live there. If he is cured, he should return after having performed a Soma-sacrifice or an Animal-sacrifice or an *iṣṭi*. Or he may return even without performing any sacrifice.

2. If an āhitāgni has died, a piece of ground should be dug up (outside the village) towards the south-east or the south-west. (The ditch) should be sloping towards the south or the south-east. Some teachers say that it should be sloping towards the south-west. It should be as long as (the height of) a man standing with upraised hands, one fathom in breadth, and a long span (*vitasti*) in depth. The cremation-ground should have open space all round. It should have many plants growing on it. As regards thorny and sappy plants, (they should not be growing there) as indicated before[2]. Where the water streams forth from all sides—that is the sign of the (proper) cremation-ground. The hair on the head, the face, and the body (of the deceased should be shaved off) and the nails (pared), as has been prescribed before[3]. (One should arrange for) plentiful sacrificial grass and clarified butter. Ghee is mixed with curds; that mixture then becomes *pṛṣadājya* for the manes. The sacred fires and the sacrificial utensils (of the deceased) should be carried towards the quarter (in which the ditch has been dug up). After these, the bearers, who are not odd in number, who are not of mixed sex, and who are aged, should carry the dead body. Some teachers say (that the dead body should be carried) in a bullock-cart. (They should carry with the dead body also) an *anustaraṇī* cow or (a one-coloured) she-goat. Some teachers say that the she-goat should be black. They should tie up a cord

1. *VS* 35.22. 1. *ĀśvGS* 2.7.5 2. *ĀśvŚS* 6.10.

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to her left front leg and make her walk after the bier. After her should go the kinsmen (of the deceased), having worn their sacred cords round the neck and having untied the knots of their hair, and with the older ones (among them) at the front and the younger ones at the rear. After having reached that piece of ground, the performer should go round (the ditch) by the left three times, and sprinkle water upon it by means of a twig of the *śamī* with the verse, *apeta vīta vi ca sarpatā 'taḥ*.... He should place the āhavanīya fire in the south-eastern end of the ditch, the gārhapatya fire in the north-western, and the dakṣiṇa fire in the south-western. Thereafter, whoever knows, should pile up within the altar (that is, within that ditch) a pyre of fuel-sticks. The sacrificial grass should be spread out upon the pyre, and upon that grass should be spread out the skin of a black antelope with the hairy side turned upwards.

3. They should take the dead body along the north of the gārhapatya fire and put it down upon the pyre with the head towards the āhavanīya fire. They should make the wife (of the deceased) lie down to the north (of the dead body). If the deceased was a Kṣatriya, they should also lay down his bow (to the north). Her husband's brother, who is in the position of her husband, or a pupil or an old servant (of the deceased) should raise her up with *udīrṣva nāry abhi jīvalokaṁ*.... If (the old servant is) a *vṛṣala*, the performer (himself) should recite the verse. One, who raises her up, should take off the bow with *dhanur hastād ādadāno mṛtasya*.... If (the old servant is) a *vṛṣala*, the performer should recite the verse. Before other things have been laid down on the pyre, one should stretch the bow-string, break up the bow, and put it upon the pyre. Then he should lay down the sacrificial utensils—the *juhū* upon the right hand, the *upabhṛt* upon the left, the wooden sword on the right side, the *agnihotra*-ladle on the left, the *dhruvā* upon the bosom, the potsherds upon the head, the Soma-pressing stones upon the teeth, and the two spoons upon the two nostrils. If there is only one spoon, he should break it into two and place the two parts upon the two nostrils. He should place the two *prāśitra*-vessels upon the two ears. If there is only one *prāśitra*-vessel, he should break it into two and place the two parts upon the two ears. He should place the pan and the goblet for taking up the cuttings of the oblations for *iḍā* upon the belly, the yoke-pin upon the penis, the two kindling woods upon the two thighs, the mortar and the pestle upon the two shanks, and the two winnowing baskets upon the two feet. If there is only one winnowing basket, he should cut it into two and place the two parts upon the two feet. The utensils which have bowls should be filled in with *pṛṣadājya*. The son should take for himself the upper and the lower crushing stones, as also the utensils made of copper and iron and those prepared by a potter. The officiating priest should extract the omentum of the *anustaraṇī* and, with the verse, *agner varma pari gobhir vyayasva*..., cover the head and the mouth (of the deceased) with it. He should take out her two kidneys and place them upon the hands (of the deceased)—the right one upon the right hand and

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the left one upon the left, with the verse, *ati drava sārameyau śvānau...* . He should place (her) heart upon the heart (of the deceased). Some teachers say that one should place upon the hands two balls of rice side by side with the kidneys. Some other teachers say that, in the absence of the kidneys, one should place the rice-balls. The officiating priest should place the various limbs of the *anustaraṇī* upon the corresponding limbs (of the deceased), and cover the dead body with her skin. The performer should follow the laying down of the *praṇītā*-vessel with the verse, *imam agne camasam mā vijihvaraḥ...* . He should sit down, resting his left knee upon the ground, and offer four oblations of clarified butter on the dakṣiṇa fire respectively with the four formulas, *agnaye svāhā*, *somāya svāhā*, *lokāya svāhā*, and *anumataye svāhā*. He should offer the fifth oblation on the bosom of the deceased with *asmād vai tvam ajāyathā ayaṁ tvad adhi jāyatām asau svargāya lokāya svāhā* (substituting for the word, *asau*, the name of the deceased in the vocative case).

4. The officiating priest should give the direction with the words: "Do you enkindle all the three fires simultaneously." If the āhavanīya fire reaches the dead body first, one should know the deceased to have attained the heaven. The deceased would enjoy in that world and similarly the son in this world. If the gārhapatya fire reaches the dead body first, one should know the deceased to have attained the mid-region. The deceased would enjoy in that world and similarly the son in this world. If the dakṣiṇa fire reaches the dead body first, one should know the deceased to have attained the world of human beings. The deceased would enjoy in that world and similarly the son in this world. It is said that, if all the three fires reach the dead body simultaneously, the deceased and his son would enjoy great prosperity. The performer should follow the dead body being burnt with the same verses as mentioned before[1], (namely, the five verses beginning with *pre 'hi pre 'hi pathibhiḥ pūrvyebhir...*, excluding the third among these five, the six verses beginning with *mai 'nam agne vi daho...*, the four verses beginning with *pūṣā tve 'taś cyāvayatu...*, the four verses beginning with *upa sarpa mātaram...*, the hymn beginning with *soma ekebhyaḥ pavate...*, and the verse, *urūṇasāv asutṛpā...*). It is said that the deceased being cremated by one, who thus knows the proper procedure, goes to the heaven together with (the column of) smoke. To the north-east of the āhavanīya fire, one should dig up a knee-deep ditch, fill it with water, and put into it *avakā* and *śīpāla*. It is said that the deceased crosses this ditch and goes to the heaven together with the smoke. With the verse, *ime jīvā vi mṛtair āvavṛtran...*, all kinsmen should turn round by the left and return without looking back.

Having reached a place where there is stagnant water, they should dip into it once, offer one handful of water each, uttering the gotra and the name of the deceased, come out of water, and put on other garments. They should squeeze the wet garments only once, and lay them down for drying

1. *ĀśvŚS* 6.10.

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with their fringes pointing towards the north. There they should all sit down together until they gain sight of the constellation or of the disk of the sun. They should then enter the house with the younger ones among them in the front and the older ones in the rear. Having reached the house, they should touch a stone, fire, cow-dung, whole rice-grains, sesame, and water. They should not cook any food on that night. They may partake of the food which has been purchased or procured. For three nights, they should desist from eating acrid and salty substances. If (one of) the greatly respected ones (that is, the mother, the father, the grand-father, the great-grand-father, or the teacher) has died, they should optionally desist from eating such food for twelve nights. They should avoid charity and learning. If one of the *sapiṇḍas* has died, or if the preceptor even though an *asapiṇḍa*, has died, or if one of the unmarried girls has died, (they should avoid them) for ten days. If any other teacher or an *asapiṇḍa* kinsman or one of the married girls or a child which has not grown teeth or an underdeveloped fœtus has died, they should do so for three days. If a co-student or a learned Brāhmaṇa from the village has died, they should do so for one day.

ŚĀṄKHĀYANA ŚRAUTA [4.14.1–15.7]—

1. Only a living person should perform sacrificial rites. If a sacrificer dies before the *Ekāha* sacrifice is completed, that performance should be suspended with the death; it should not be completed. All oblations should be put on the āhavanīya fire.

2. One should get the hair (of the deceased) shaved off and his nails pared. Then one should bathe the dead body and adorn it with garlands of flowers, etc. One should wear his sacred cord over the right shoulder and under the left arm, sweep by means of a twig of the *palāśa* a place towards the south, which slopes down towards the south or the south-east, with the verse, *apeta vīta vi ca...*, dig it up a little by means of the wooden sword, and sprinkle it with water. There one should pile up a pyre facing towards the south-east. He should then spread out the three fires—the āhavanīya fire to the east of the pyre, the gārhapatya fire to the west, and the dakṣiṇa fire to the south.

The dead body should be carried between the gārhapatya fire and the dakṣiṇa fire and laid down upon the pyre with the face turned upwards. An *anustaraṇī* cow or a red she-goat should be tethered towards the south or the west of the pyre, with her face turned towards the south. Either while she is alive or after she has died, both her kidneys should be taken out from the back and heated a little over the dakṣiṇa fire. With the two verses beginning with *ati drava sārameyau śvānau...*, the officiating priest should place those two kidneys upon the two hands of the deceased sacrificer. He should place pieces of gold upon the vital organs. With *agner varma pari...*, he should cover the mouth of the deceased with the omentum of the *anustaraṇī*. He should place the *juhū* upon the right hand (of the deceased), the *upabhṛt* upon the left hand, and the *dhruvā* upon the bosom.

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He should place the *agnihotra*-ladle upon the throat, the two spoons upon the two nostrils, the *prāśitra*-vessel upon the right ear, the vessel for carrying forth the *praṇītā*-water upon the left ear, the potsherds upon the head, the Soma-pressing stones upon the teeth, the vessel for keeping the portion of *iḍā* upon the belly, the two pans on the two sides, the wooden sword at the right side, the skin of a black antelope at the left side, the kindling wood upon the penis, the mortar and the pestle upon the two thighs and the two knees, the winnowing basket and the cart upon the two legs, and the utensils for *agnihotra* at the feet. All the vessels should be filled in with clarified butter and *pṛṣadājya*.

4. With the formula, *ayaṁ vai tvat tvam asmād ayaṁ te yonis tvam asya yoniḥ | jātavedo vahasvai 'naṁ sukṛtāṁ yatra lokaḥ | ayaṁ vai tvām ajanayad ayaṁ tvam adhi jāyatām asau svāhā*, the performer and others should bring the sacred fires in contact with the dead body. (For the word, *asau*, in the above formula they should substitute the name of the deceased.) When the entire pyre has caught flames, they should murmur the ten verses beginning with *mai 'nam agne vi daho...*, and turn round by the left and proceed towards the north-east, without looking back. The performer should follow the burning dead body with the two verses beginning with *mṛtyoḥ padaṁ yopayanto...*. (The kinsmen) should bathe with the two hymns respectively beginning with *āpo hi ṣṭhā...* and *sanā ca soma jeṣi ca...* by plunging into water without bending down their heads and without cleansing themselves. They should offer one handful of water each with the formula *asāv etat te*. With *āpo asmān mātaraḥ śundhayantu...*, they should come out of the water and then put on new garments. They should pray to Sūrya with *tac cakṣur devahitaṁ...*. They should then return home, with the younger ones in the front. A vessel should be filled in with water, and *dūrvā*, barley-grains, and mustard-grains should be put into it. That vessel should be placed within wet cow-dung. The kinsmen should touch the vessel, the stone to which oil has been applied, and the fire, with the verse, *aśmanvatī rīyate...*. They should sleep upon the floor. They should eat food fit for oblation. They should not perform any rites except the *śrauta* ones. They should observe these vows for the duration of one or three or nine nights or till the gathering of the bones. Kauṣītaki says that one should not increase any further the number of the days for the vow.

KAUṢĪTAKI GṚHYA [5.1–4]—

1.≒ ŚāṅkhŚS.∾ As soon as the officiating priest comes to know of the death of the *āhitāgni*, he should enkindle the sacred fires and spread them out towards the south. *Darbha*-blades should also be spread out with their ends pointing towards the south. The dead body should be laid down with the head towards the south, upon the *darbha*-blades spread out towards the west of the gārhapatya fire. It should then be lifted up and laid down in the same manner between the āhavanīya fire and the gārhapatya fire. The officiating priest should melt clarified butter over the gārhapatya fire, purify it, take up four spoonfuls of it into the ladle, and, touching the dead body

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with the verse, *pareyivāṁsam...*, offer an oblation on the āhavanīya fire. He should offer similar oblations successively on the gārhapatya fire and the dakṣiṇa fire. He should cook rice over the dakṣiṇa fire in such a way that the grains remain a little uncooked. He should cook *āmikṣā* for Mitra-Varuṇa over the gārhapatya fire.

2. The deceased should be laid down towards the south at a place enclosed by curtains on all the four sides. His hair should be shaved off and his nails pared. He should be bathed and adorned with *idaṁ tvā vastram prathamam ud āgan*, the officiating priest should put a new garment on him. With *apai 'tad ūha yad ihā bibhaḥ purā*, he should take away his old garment. With *iṣṭāpūrtam anusampaśya dakṣiṇāṁ yathā te dattam bahudhā vi bandhuṣu*, the son should wear that garment, (perform the *pitṛmedha*), and then continue to wear it until it becomes useless. One should light a fire-stick on the gārhapatya fire and, taking it in his hand, walk in front. He should be followed by a goat, which latter should be followed by a cow. The sacred fires (of the deceased) and his sacrificial utensils should be carried after the cow. The performer of the rites should follow with the verse, *pūṣā tve 'taś cyāvayatu...*, the dead body being carried after the sacrificial utensils. After having been carried one-fourth of the way, the dead body should be put down. Having tied up the tufts of the hair towards the left and stroking the left thighs, the kinsmen (of the deceased), with the youngest in the front and the eldest in the rear, should go round the dead body by the left, three times, fanning it with the hems of their garments. As against this (having tied up the tufts of the hair towards the right, stroking the right thighs, and with the eldest in the front and the youngest in the rear,) they should go round the dead body by the right, three times. One should dig up three clods of earth towards the south of the dead body, place them one upon another, and offer upon them a little cooked rice by means of the corn-stirring stick, without any mantras. The performer should follow with the verse, *āyur viśvāyuḥ pari pāsati...*, the dead body being carried. At the second stop, the dead body should be put down, and all the rites mentioned above should be gone through. The performer should follow with the verse, *pūṣe 'mā āśā anu veda...*, the dead body being carried. At the third stop, the dead body should be put down and all the rites mentioned above should be gone through. At this time, after the cooked rice has been offered, the vessel of the cooked rice should be dashed to pieces so that none of those pieces could hold any water. At the place of cremation, the dead body should be put down without any mantra. Towards the south, on a piece of ground sloping down either towards the south or towards the south-east, the officiating priest should draw by means of a twig of the *palāśa*, three lines with the verse, *apeta vīta...*, put a piece of gold there, receive that spot for cremation with *dehi yamarāja vāstv asmā itthaṁnāmadheyāya*, and pile up upon it a pyre facing towards the south-east.

3. =Śāṅkhśś.~ After the mouth of the deceased has been covered with omentum, they should carry the dead body between the gārhapatya fire

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and the āhavanīya fire and lay it down upon the pyre, with the face turned upwards. The officiating priest should make the wife (of the deceased) lie down to his north, and then raise her up with the verse, *udīrṣva nāry...*. He should either place pieces of gold upon the vital organs (of the deceased) or pour out liquid ghee over those organs and then pile up the sacrificial utensils upon his body.~ He should fill in the utensils like the ladles with ghee or *pṛṣadājya*, and besmear other utensils with it. The goat should be tethered to the pyre by means of either a cord made of *darbha*-blades or (some other) feeble cord. When the goat starts running away, the officiating priest should follow him with the verse, *ajo bhāgas tapasā...*. He should offer a spoonful of clarified butter with *ayaṁ vai tvam asmād...*[1] and go towards the north.

4.=ŚāṅkhŚS. The sacred fires should be brought into contact with the pyre. The performer should throw the burning faggot on the fire, and after the pyre is turned into a glow, murmur the ten verses beginning with *mai 'nam agne vi daho...*. He should turn round by the left, and follow (the relatives) proceeding towards the north-east without looking back with the two verses beginning with *mṛtyoḥ padam...*. Those whose preceptor or mother or father is dead should have their hair shaved off. All should go to a place of water. To the west of it, one should draw three lines crosswise (that is, running from the south to the north), sprinkle them with water, and place stones upon them. One should stick up two branches of the *palāśa* (on the two sides of the lines) and tie up a cord to those branches. All should pass under the cord. The performer should follow them with the verse, *devasya savituḥ pavitraṁ sahasradhāraṁ vitatam antarikṣe | yenā 'punad indram anārtam ārtyai tenā 'haṁ sarvatanum punāmi*. The person who has remained last should pick out those two branches with *yā rāṣṭrāt parṇād...*[2]. With the two hymns beginning respectively with *āpo hi ṣṭhā...* and *sanā ca soma...*, all should bathe themselves. They should apply dry cow-dung to their heads and then bathe along the flowing stream without plunging their heads and without cleansing themselves. With *āpo asmān...*, they should come out of water, and, with *etat ta udakam apo 'sau*, offer water upon the earth, three times. They should return to the village and place, at the entrance of the house, within wet cow-dung, a vessel which is filled with water and in which *dūrvā*, barley-grains, and sesame have been put. With *aśmanvatī rīyate...*, they should touch a stone, to which ghee has been applied, and that vessel. They should pray to Āditya with *tac cakṣur...*. If it is night time, they should pray to Agni. They should optionally tie up threads to the ends of their garments. They should sleep upon the ground.~

GAUTAMA PITṚMEDHA [1.1-4]—

1. When death has drawn near but before the dying person has lost his memory, with a view that that person, namely, one's father or mother or brother or preceptor or Brāhmaṇa friend, should attain to heaven, one

1. *TĀ* 2.1.4. 2. See: *TĀ* 6.3.2.

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should cause that person to listen to the following: the *sāmans* based on the opening and the closing verses of the *Sāmaveda*, the three *ājyadoha-sāmans*[1], and the *sāmans* based on the verses, *ād it pratnasya...*[2], *ud vayaṁ tamasas...*[3], and *unnayāmi...*. If that person has listened to these *sāmans* before, the *tavaśyāvīya sāmans* (should be chanted). At the time of death, the *sāmans*, *adhi praghnā* and *apsu dakṣā*, and the *setusāman* should be murmured into the dying person's right ear; and after the death has occurred, one should chant in one's mind, the *sāman*, *prajāpater hṛdayam*[4].

2. Then the dead body should be bathed. It should be suitably adorned in accordance with the usages of the country, caste, and family. They should tie up the thumbs and the great toes (of the deceased) with the fringes (of a new garment). They should lay down the dead body on a bier made of the *udumbara* wood, with the face turned upwards and the head towards the south, and cover it with a new garment with its fringes towards the north. The sacred fires (of the deceased) should be taken out in separate receptacles. These fires from the fire-hall (of the deceased) are to be used for cremation. The sabhya fire, the āvasathya fire, (and the *aupāsana* fire) should also be successively taken out. An *āhitāgni* should be cremated by means of the sacred fires; one, who had maintained only the *aupāsana* fire, should be cremated by means of the *aupāsana* fire. A brahmacārin should be cremated by means of the fire produced from heated potsherds. Others should be cremated by means of the *uttapanīya* fire. Women also should be cremated similarly. If a sacrificer, whose fires have been either abandoned or interrupted or taken away, dies, the officiating priest should establish fires on behalf of the deceased. For that purpose, he should fetch fire from the house of a Brāhmaṇa well versed in the Veda. With the help of that fire, he should produce *uttapanīya* fire from the chaff of rice-grains. He should touch the dead body with the right hand and this fire with the left, and then murmur the mantra, *yo 'syā 'gnir ajuhvato māṁsakāmaḥ saṁkalpayate yajamānamāṁsam | jānātu te haviṣe sāditāya svargaṁ lokam pretam imaṁ nayatu*. He should take twelve spoonfuls of clarified butter into the ladle, touch the dead body and the fire with the left hand, and, bringing Prajāpati to the mind, offer an oblation on the fire from the southern side, according either to the *ājya*-procedure or to the *paricaraṇa*-procedure. As a recompense for the (unmade) offerings during the period of the interruption of the fire, he should give away

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GAUTAMA PITṚMEDHA [2.7]—

Death should not occur in the dark half of the month. It should also not occur during the night time. If an *āhitāgni* dies at that time, his sacrifice suffers violation. Moreover, he goes to the world of darkness. If death is likely to occur in the dark half of the month, one should simultaneously offer as many *agnihotra*-oblations as would normally become due in the mornings and the evenings of the days remaining (thereafter) in the dark half of the month, and

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1. *SV, āraṇya*, 1.2.16–18. 2. *SV* 1.1.1.2.10. 3. *ĀBr* 2.68. 4. *SV, āraṇya*, 5.2.15.

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wealth to a Brāhmaṇa. He should make an offering on the *aupāsana* fire and then have the deceased cremated by means of that fire. He should suitably modify the mantras if the deceased was an *āhitāgni*. In connection with a deceased woman or a widower, he should necessarily offer the oblation of twelve spoonfuls of clarified butter, bringing Prajāpati to the mind.

Fire, milk, curds, honey, ghee, sesame, rice-grains, *darbha*-blades, a pitcher of water, an axe, and the sacrificial utensils should be carried (to the cremation-ground together with the dead body). The performer should untie the knot of his hair, wear his sacred cord over the right shoulder and under the left-arm, and walk in the front holding the fire. The dead body should be (carried) in the middle. Others should walk behind it taking with them the various materials. The dead body should be put down on the cremation-ground, and then dismissing others, one should select a spot of ground fit for cremation. It should be sloping towards the south-west or should be level, should not have cracks, should not be arid, and should not be hollow. The performer should perform *prāṇāyāma* and announce his intention with the words, "I shall perform the cremation-rite of so-and-so," mentioning the name of the deceased together with his gotra in the accusative case. The officiating priest (should sweep) with a twig of the *śamī* or the *palāśa* or the *varaṇa*, from the piece of ground sloping towards the south-west, a distance of fifteen *prakramas* towards the north-east, throw away the twig, and then touch water. With *gacchā 'gram adhvanaḥ pūrvam eṣa vaḥ suhṛdo divam | paraṁ vyoma nayadhvaṁ gacchantaṁ sthānam uttamam*, he should gaze at the place of cremation. With *apasaṁsarpata pretā ye kecid iha pūrvajāḥ*, he should sweep the place of cremation with a twig of the *śamī* or the *palāśa* or the *varaṇa*, throw away the twig towards the south, and then touch water. He should sprinkle water upon the place of cremation by means of the hand with the palm turned downwards, and dig up upon it by means of the axe three furrows, each ending towards the south. He should take out the earth, put it into a container made of *palāśa* leaves, place that container towards the south, and then touch water. He should take up a handful of sesame and rice-grains, and put some of them into the first furrow with *yamāya dahanādhipataye pretāya svadhā namaḥ*, into the second with *kālāya dahanādhipataye pretāya svadhā namaḥ*, and into the third with *mṛtyave dahanādhipataye pretāya svadhā namaḥ*. He should throw away the remaining sesame and rice-grains on all sides by the left. He should put a piece of gold in the

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then perform the New-moon sacrifice. If this is done, the sacrifice does not suffer violation. If death is likely to occur at night in the bright half of the month, one should offer only the morning-*agnihotra*. (While being taken to the cremation-ground) the āhavanīya fire should be carried in the front, the gārhapatya fire should be carried behind it, and the dakṣiṇa fire by its left side. The dead body of the *āhitāgni* should be in the middle. After the dead body has been laid down upon the pyre with the head towards the south, the sacrificial

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middle (of the place for cremation) or pour out a drop of clarified butter there, and then spread out *darbha*-blades with their ends pointing towards the south. Upon them, he should pile up into a pyre logs of a sacrificial tree with their ends pointing towards the south. He should have the hair on the head, face, and body of the deceased shaved off and his nails pared, dig up towards the south a hole, measuring one long span, put the hair and the nails into that hole, and then touch water. He should have the deceased shaved off only if he was an *āhitāgni*. The dead body should be bathed. The officiating priest should sprinkle the pyre with water by means of the hand with the palm turned downwards.

3. The dead body should be laid down upon the pyre, with the face turned upwards and the head towards the south. *Darbha*-blades should be strewn round it. Towards the west, upon the *darbha*-blades spread out with their ends pointing towards the south, the sacrificial utensils of the deceased *āhitāgni* should be put down. With the seven *vyāhṛtis* uttered in mind, the performer should either place seven pieces of gold or pour out seven drops of clarified butter respectively upon the mouth, the two eyes, the two nostrils, and the two ears. He should also pour out clarified butter (over the body). He should pour out clarified butter first upon the face and then pour it out in an unbroken stream from the feet to the face. He should cast away the vessel of clarified butter at the side of the head. In the same manner, he should pour out curds, honey, and sesame and rice-grains. If the deceased was an *āhitāgni* one should, at this stage, pile up the sacrificial utensils (upon the dead body). Thereafter, the kinsmen of the deceased, with the youngest in the front and the eldest in the rear and starting with women, should fan the dead body with the hems of their garments. They should fan it in this manner in the village, on the way, and on the pyre. Or they should fan it only on the pyre. They should ruffle their hair, and go round the dead body by the left, three times, slapping the right thighs and fanning, respectively with the verses from the *tṛca* relating to Yama, namely, the one beginning with *ā'yaṁ gauḥ...*[1]. They should utter the words, *aganma jyotiḥ*, at the end of each verse. After having gone round by the left, they should again go round by the right three times. The officiating priest should recite over the deceased the verse, *vātās te vāntu pathi puṇya-gandhā manaḥśubhā gātraśubhāḥ śubhānulomās tvacaḥsukhā māṁsasukhā asthisaukhyā vahantu tvām marutaḥ sukṛtāṁ yatra lokaḥ.*

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utensils should be laid down on the dead body. The adhvaryu should arrange the potsherds upon the head (of the deceased) and also place (upon the head) the goblet for the cuttings of oblations. He should place the *prāśitra*-vessel upon the forehead and the two spoons either upon the two nostrils or upon the two ears. He should place a piece of gold upon the mouth, and cover the mouth with the omentum of the *anustaraṇī* cow. He should place the *agnihotrahavaṇī* across it. He should place the *juhū* upon the right hand, the *upabhṛt* upon the

1. *SV, āraṇya,* 5.4-6.

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The performer or the wife (of the deceased) should take upon the head a support made of sacrificial grass, carry a pitcher of water upon it, and go round the dead body. One should strike it (=the pitcher) lightly towards the bottom by means of a stone or an axe. The officiating priest should follow the stream of water coming out (of the hole) with the formula, *imā āpo madhumatyo 'smin te loka upaduhyantām akṣīyamāṇāḥ svadhā namaḥ.* In connection with the going round for the second time, one should (again) strike (the pitcher) lightly, a little above the point of the first stroke. The officiating priest should follow the stream of water coming out (of the second hole) with the formula, *imā āpo madhumatyo 'ntarikṣe te...* . In connection with the going round for the third time, one should (again) strike (the pitcher) lightly, a little above the point of the second stroke. The officiating priest should follow the stream of water coming out (of the third hole) with the formula, *imā āpo madhumatyaḥ svarge te...* . The performer or the wife, remaining standing, should let the pitcher of water drop down at the back. If the pitcher drops down in the front, the performer becomes a sinner; if it drops down on one side, he has to go through the funeral rites again; and if it drops down at the back, he enjoys good fortune. With *āpyāyasva...*[1], he (or she) should pour out upon the vital organs of the deceased the water remaining within the potsherds of the broken pitcher. The performer should throw black sesame upon the dead body. He should cut off the cords tied to the thumbs and the great toes of the deceased, turn back, and, with *surabhir nākapṛṣṭhaṁ svadhā namaḥ*, anoint the feet of the deceased with clarified butter. He should touch green plants and herbs, wash his hands with milk, and look at the sun, a cow, and Brāhmaṇas. He should touch gold. He should cover the dead body with sacrificial grass.

4. With the formula, *tasmāt tvam adhijāto 'si tvad ayaṁ jāyatām punar asau svargāya lokāya svāhā*, substituting for the word, *asau*, in the formula the name of the deceased in the vocative case, the performer should place fire upon the dead body. Then he should pray. He should chant the *sāman* based on the verse, *nāke suparṇam...*[2], mentioned in the *grāmageya* chapter. After the smoke has begun to issue out, he should chant the *sāman*, *tveṣas te dhūma ṛṇvati...*[3]. After the fire has flared up, he should chant the *sāmans* based on the two verses beginning with *agne mṛḍa mahāṁ asy...*[4]. In the end he should utter the words, *aganma jyotiḥ*. He should offer an oblation of clarified butter with the (above-mentioned) cremation-formula (namely, *tasmāt tvam...*). The deceased, for whom the prescribed *sāmans* are

left, the wooden sword and the fire-stirring stick respectively on the two sides, the *dhruvā* upon the breast, the pan upon the belly, the skin of a black antelope upon the lower abdomen, and the yoke-pin and the upper and the lower crushing stones between the two thighs. He should place (between the two thighs) also such utensils as have not been specifically mentioned in this context. He should place the mortar to the south of the thighs, the pestle along the thighs, and the cart and the winnowing basket upon the feet. All utensils having bowls which

1. *RV* 1.91.16. 2. *SV* 1.4.1.3.8. 3. *SV* 1.1.2.4.3. 4. *SV* 1.1.1.3. 3,4.

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chanted, goes to the world of brahman. The performer should chant the *vāmadevya sāman* based on the relevant *ṭṛca* (and then murmur the formula,) *namo vaḥ pitaraḥ*..... He should go round the pyre without reciting any mantra, and then offer a boon to the officiating priest.

The brothers and sons in the family of the deceased should not look back at the pyre. They should not look at the people. They should give up lamenting and return with their faces turned downwards, listening on the way to auspicious and holy tales from the *Purāṇas* narrated by virtuous persons. They should approach water. There, a royal prince or one who has married in his own gotra should stop them with a thorny twig, saying, "Do not get into water." They should reply, "We shall not enter into the water again." They should loosen their hair and put dust in it. With only one garment on and facing towards the south, they should dip into the water only once and then come out of it. They should sip water, rest the left knee upon the ground, squeeze their garments, and thus (offer water, with the formula, *amum prāpnotv amum prāpnotv amum prāpnotu*, substituting for the word, *amum*, the name of the deceased in the accusative case. Similarly, with *asya gotreṇā 'muṣmai pretāyai 'tat tilodakaṁ dadāmi*, they should (each) offer water mixed with sesame. In this way they should offer cavityfuls of water for a period of eleven days, increasing the number of cavityfuls by one on each succeeding day. In the case of the deceased, whose *upanayana* had not been performed or who had been maidens, the sweeping, the cremation, and the offering of water should be accompanied by the relevant mantras; other rites should be gone through without any mantra. All kinsmen should (thus) offer water from their wet garments as also water mixed with sesame. With women and the younger ones among them in the front, they should return to the village without looking back. On every occasion, they should return to the village (in the same manner).

They should enter into the house and touch a stone, fire, cow-dung, and white sesame. Outside the door of the house, a hole should be dug up, and should be smeared with cow-dung. It should be adorned with fragrant substance, flowers, incense, lights, cocoanut, and garland. The stone (preserved at the obsequies) should be placed in it. A new vessel should be taken up and filled with water mixed with fragrant substance. The vessel should then be placed by the side of the hole. One should squeeze the wet garment with the mantra relating to the offering of water, and then offer a rice-ball with the formula intended for offering water. It is the view of Kṛśahārīta that one should feed Brāhmaṇas, receive blessing from them, and give away *dakṣiṇā* to them.

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have been placed facing upwards, should be filled with *pṛṣadājya*. Fire should be set (to the pyre) simultaneously at different places. The *sarvasvāra sāman* should be chanted. It is said that a (deceased) sacrificer endowed with his sacrificial implements goes to heaven. A son or a brother or a Brāhmaṇa fit for officiating at a sacrifice should offer an oblation with the formula, *tasmāt tvam adhijāto 'si*.... By way of *śānti*, the *vāmadevya sāman* should be chanted.

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KAUŚIKA [80.1-22; 80.31-82.20]—

2. Now we shall explain the *Pitṛmedha*. The *Brāhmaṇa*[1] says that a piece of ground without trees should be regarded as being fit for the cremation and the *Loṣṭaciti*. *Darbha*-blades should be spread out over the grass in the fire-hall and the sacrificer, who is about to die, should be laid down upon those *darbha*-blades with the three verses beginning with *syonā 'smai bhava...*. The preceptor should recite these verses over the sacrificer and the earth. (If the sacrificer has died of the bites of birds or wild beasts,) the portion of the body, which has been bitten, should be burnt with the verse, *yat te kṛṣṇaḥ...*. After the *āhitāgni* has died, one should collect the following materials, namely, clarified butter, *pṛṣadājya*, a goat, a cow, a piece of cloth, and gold. (The preceptor) should not touch the dead body; he should only follow with the relevant mantras the rites being performed by another person. The performer should sanctify the water with the group of verses called *cātana*[2]. The hair on the head, face, and body of the deceased should be shaved off and his nails should be pared by using sanctified water. The body of the deceased should be bathed; sandle-paste should be applied to it; and garlands should be put round his neck. With *etat te deva...* and *etat tvā vāsaḥ prathamaṁ...*, the performer should cover the dead body by means of a piece of new cloth with its fringes towards the feet. With *ape 'maṁ...*, he should offer oblations on the sacred fires. The cauldrons should be prepared; their insides should be besmeared with cow-dung or they should be filled in with dry cow-dung. They should then be heated respectively over the three fires until the dry cow-dung catches fire. The āhavanīya fire should be carried at the forefront; the dakṣiṇa fire should be carried after it; and the gārhapatya fire should be carried after the dakṣiṇa fire.

With the verse, *uttiṣṭha...*, the body of the deceased—whether he was or he was not an *āhitāgni*—should be lifted up. With *pracyavasva...*, the dead body should be put down three times. It should be lifted up three times. With the same verse (namely, *uttiṣṭha...*) a bunch should be tied under the lower part of the dead body. With *imau yunajmi...*, the bullocks should be yoked to the cart. Or, men should be employed. The dead body should be placed upon the cart with the (*utthāpanī*) verses, namely, *uttiṣṭha prehi...*, *prehi prehi...*, *pracyavasva...*, (the two verses beginning with) *udanvatī...*, the four verses beginning with *ita eta...*, the three verses beginning with *agnīṣomā...* and the verse, *idam pūrvam...*. The dead body should be carried away with the eight verses, called *hariṇī*, namely, those beginning with *ati drava...*. With *idaṁ ta...*, the sacred fire[3] should be carried in front of the dead body. With *prajānaty aghnye...*, the fire, with which the cow is to be cooked, should be carried. With the three verses beginning with *syonā 'smai bhava...*, the dead body should be put down to the north of the fire. The adhvaryu should pour out the oblation-material for the *iṣṭi*. He should

1. This is not found in the *Gopatha Brāhmaṇa*.
2. *AV* 1.7; 8; 2.14; 18.3-5; 25; 4.21; 36; 37; 5.29; 8.3; 4. See *KauśS* 8.25.
3. If the deceased was an *āhitāgni*, all the three sacred fires should be carried.

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exclude the offerings preceding and also succeeding the principal offering, perform the *prāṇāyāma*, and offer the oblations to the respective divinities uttering *oṁ* at the end of (each of) the relevant mantras. One should sanctify the water for the deceased—whether he was or he was not an *āhitāgni*—with the verses, *apeta vīta...* and *dadāmy asmā...*, and, with the two *samprokṣaṇī* verses (namely, *ati dhanvāni...*[1] and *śyeno nṛcakṣā...*[2]), sprinkle that water upon the cremation ground by means of a twig of the *kāmpīla*. With *udīratām...*, he should dig up that ground and sprinkle water upon it. He should measure out the spot for the funeral pyre and again sprinkle water upon it. Logs of wood pointing towards the south-east should then be piled up at that spot. With *iyaṁ nārī...*, the performer should cause the wife of the deceased to lie down by the side of the dead body. With *udīrṣva...*, he should cause her to get up (from there). Whatever gold there is (on the body of the deceased) should be taken up and placed upon his right hand, and clarified butter should be poured out over it. The eldest son (of the deceased) should take up that gold with the first verse-half, *idaṁ hiraṇyam...*. With the second verse-half, *svargaṁ yataḥ...*, he should wash the right hand of the deceased. With *daṇḍaṁ hastād...*, the eldest son of the deceased Brāhmaṇa should take away the staff from his hand. With *dhanur hastād...*, the eldest son of the deceased Kṣatriya should take away the bow from his hand. With *aṣṭrāṁ hastād...*, the eldest son of the deceased Vaiśya should take away the whip from his hand. With *idam pitṛbhyaḥ...*[3], the performer should spread out *darbha*-blades over the logs of the pyre.

3. With *ījānaś citam ārukṣad agniṁ...*, the performer should lay down the dead body upon the funeral pyre, with the face turned upwards. With the six verses beginning with *prācyāṁ tvā diśi...*, he should lay down the dead body with the head turned towards the respective quarters. According to Uparibabhrava, this should not be done; the preceptor should merely recite those formulas with reference to the deceased. With *amṛtam asy amṛtatvāyā 'mṛtam asmin dhehi*, he should place seven pieces of gold upon the seven vital organs of the deceased.

In the funeral rites of an *āhitāgni*, the skin of a black antelope should be spread upon the *darbha*-blades, with its hairy side turned downwards. The body of the deceased should be laid down upon it, with the face turned upwards. His sacrificial utensils should be filled in with *pṛṣadājya* and placed upon his various limbs—the *juhū* upon the right hand, the *upabhṛt* upon the left hand, the *dhruvā* upon the throat, the *agnihotra*-ladle upon the mouth, and the spoon upon the nose. The preceptor should follow them with the verses, *juhūr dādhāra dyām...* and *dhruva ā roha...*. The *prāśitra*-vessel should be placed upon the temple. The *iḍā*-vessel should be placed upon the head with (the two verses beginning with) *imam agne camasam...*.

1. *AV* 7.42.1. 2. *AV* 7.42.2.

3. *AV* 18.4.51. According to Sāyaṇa's *bhāṣya*, the *darbha*-blades should be spread out with the prior half of this verse, and the dead body should be laid down upon them with the posterior half.

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The sacrificial cake should be placed upon the chest with *devā yajñam...*. The wooden sword should be placed upon the right side and the fire-stirring stick upon the left one. The pan for flour should be placed upon the belly. The pestle and the mortar should be placed upon the two knees. The cart should be placed upon the hips. The other sacrificial utensils should be placed between the two thighs. The winnowing basket should be placed upon the legs. The earthen vessels should be thrown away into water. The son of the deceased should keep for himself the iron vessels and the lower crushing stone. While the cow is being taken round the funeral pyre of the deceased—whether he was an *āhitāgni* or an *anāhitāgni*—by the left, along the rear, the preceptor should follow her with the verses, *apaśyaṁ yuvatiṁ...* and *prajānaty aghnye....* She should be made to sit down towards the south-west while being hit on the hips. Her two kidneys should be taken out from towards her back, and with *ati drava śvānau...* the performer should place them upon the two hands of the deceased—the right kidney upon the right hand and the left one upon the left. The heart of the cow should be placed upon the heart of the deceased. With the verse, *agner varma...*, he should cover the face of the deceased with the omentum on which some holes have been made. The various organs of the cow should be placed upon the corresponding organs of the deceased—the right organ upon the right and the left one upon the left. The skin of the cow, together with the head and the legs, should be spread out upon the dead body.

The performer should tether a goat towards the right side of the dead body, with the verses, *ajo bhāgas...* and *ut tvā vahantu...*. He should offer an oblation upon the *aupāsana* fire placed on the chest of the deceased[1] with the formula, *asmād vai tvam ajāyathā ayaṁ tvad adhi jāyatām asau svāhā*. He should offer three oblations successively on the three sacred fires respectively with the three formulas, *agnaye svāhā*, *kāmāya svāhā*, and *lokāya svāhā*. Some teachers say that these oblations should be offered on the dakṣiṇa fire (only).

4. The youngest son should light the pyre with the verses, *mai 'nam agne vi daho...*, *śaṁ tapa mā'ti...*, (the three verses beginning with) *ā rabhasva...*, and *prajānantaḥ...*. After the pyre has been lighted, he should offer on it eleven oblations to Yama by means of the spoon — two with the (two) verses, *pareyivāṁsam pravato...* and *yamo no gātum...*, seven with the (seven) verses beginning with *aṅgiraso naḥ pitaro...*[2], and one each with *yo mamāra prathamo...* and *ye naḥ pituḥ pitaro...*[3]. Thereafter the performer should offer towards the south at another place the *sārasvata* oblations with *sarasvatīṁ devayanto havante...*, *sarasvati yā sarathaṁ yayātha...*, *sarasvati vrateṣu te...*, *idaṁ te havyaṁ...*, and (the five verses beginning with) *indro mā marutvān...*[4]. The kinsmen of the deceased should pray with

1. If the deceased had maintained the *aupāsana* fire.
2. *AV* 18.1.58–18.2.3
3. *AV* 18.2.49. According to Sāyaṇa's *bhāṣya*; with the two verses, 18.2.49 and 18.2.50,
4. *AV* 18.3.25–29.

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the entire eighteenth *Kāṇḍa* of the *Atharvaveda*; or they should pray with the verses beginning with *trīṇi padāni...* and ending with the last verse of the eighteenth *Kāṇḍa*; or they should pray with the verses called *anuṣṭhānī*. The verses beginning with *mai 'nam agne vi daho...* and ending with *sahasraṇīthāḥ...*, with the exception of the verse, *ava sṛja...*, are called *anuṣṭhānī* verses. The kinsmen should pray to the deceased *āhitāgni* with the fifteen verses beginning with *ā rohata janitrīṁ jātavedasaḥ...*. The performer should wash his hands with the verse, *mitrāvaruṇā pari mām adhātām...*. He should sip water with the two verses beginning with *varcasā mām...*. With *vivasvān no...*, he should offer oblations towards the north at another place.

The kinsmen should go through the various rites with the youngest among them at the forefront. Wearing their sacred cords over the left shoulder and under the right arm and standing with their faces turned towards the east, they should turn by the right. Seven pebbles should be handed over to each of them. They should walk forth along the left without looking back, dropping down on the ground one pebble at a time, from the side of the hand towards the thumb. They should follow those pebbles being dropped down with the *apāgha* hymn, that is to say, with the hymn beginning with *apa naḥ śośucad agham...*. All should walk ahead of the brahman. While walking, they should murmur the verse, *mā pragāma...*. After having reached a stream of water, they should murmur the two hymns, namely, the *vyagha* hymn and the *apāgha* hymn.[1] With *ud uttamaṁ...*, they should take bath. With *payasvatīr...*, the performer should take bath. The brahman should put (twenty-one) bunches of *darbha*-blades into the water. He should sip the sanctified water, sprinkle it upon himself, and follow with the verse, *aśvāvatīm...*, the persons ferrying across the river. As soon as the constellations become visible, he should pray to them with *nakṣatrāṇāṁ mā saṁkāśaś ca pratīkāśaś cā 'vatām*. All should take up[2] the fire-sticks of the *śamyāka*. The brahman, walking ahead of all, should murmur the formula, *yasya trayā gatam anuprayanti devā manuṣyā paśavaś ca sarve | taṁ no devam mano adhi bravītu sunītir no nayatu dviṣate mā radhāma*. The performer should sip the sanctified water and sprinkle it upon himself. With the hymn beginning with *nissālāṁ...*, he should sprinkle water upon the door of the house by means of the hand with the palm turned upwards. With the hymn beginning with *ūrjaṁ bibhrad...*, he should cause all to enter the house. He should cause them to touch the river, cow, fire, and stone. He should cause them to touch barley-grains with *yavo 'si yavayā 'smad dveṣo yavayā 'rātim*. With *khalvakā 'si*, he should cause them to touch the *khalvas* and the *khalakulas*. With the two hymns called *vyagha* and *apāgha*, he should cause them to put on

1. *AV* 3.31 and *AV* 4.33. The translation is based on the reading *vyaghāpāghe* for *vyapāghe* (cf. CALAND, *ZMDG* 53, 6[c]7–8).

2. The translation is based on the reading *ādāya* for *ādhāya* (cf. CALAND, *ZDMG* 53, 207–8).

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the fire fire-sticks of the *śamyāka*. With *yad yat kravyād gṛhyed yadi kravyādā nā 'nte 'paredyuḥ*, they should take into their mouths the smoke issuing from those fire-sticks.

GATHERING OF BONES AND RE-CREMATION

BAUDHĀYANA PITṚMEDHA [1.11–13; 2.3–4]—

1. Now, then, we shall explain the gathering (of bones). After one night has passed (after the cremation) or three or five or seven or nine or eleven (nights have passed), or after having passed an odd number of nights or (after having passed) half-months or months or seasons or a year, the bones should be collected. The performer should arrange for (the following material, namely,) a shallow earthen vessel, milk, clarified butter, pitcher of water, *darbha*-blades for being strewn round (the fires), blue and red threads, *bṛhatī* fruit, a stone, *apāmārga* plant (Achyranthes Aspera), a branch of reed, sand, a cord, and two branches of the *palāśa*. He should draw out some embers from the cremation-fire itself and offer on them the three *avasarjanīya* oblations (of clarified butter) respectively with the three verses, *avasṛja punar agne pitṛbhyo...*, *saṁ gacchasva pitṛbhiḥ...*, and *yat te kṛṣṇaḥ śakuna ātutoda...*. He should pour out into the flat earthen vessel the milk and the water from the pitcher and sprinkle that mixture upon the cremation-spot by means of the branch of reed, without causing the bones to boil, with the six verses beginning with *yaṁ te agnim amanthāma...*. The first or the last (of these verses) should be recited twice. One should sprinkle the water from the pitcher on the cremation-spot thoroughly. Thereafter, whoever is the eldest among the wives of the deceased should hold the *bṛhatī* fruit in her left hand, and wind blue and red threads round it. She should then stand upon the stone, wipe off (the ashes from the bones) once with the *apāmārga* plant, and, without looking at it, take up a bone, either from the side of the feet or of the head, with the verse, *uttiṣṭhā 'tas tanuvaṁ sambharasva...*. She should take up the second bone with *idaṁ ta ekam*; the third with *para ū ta ekam*; the fourth with *tṛtīyena jyotiṣā saṁviśasva*; the fifth with *saṁveśanas tanuvai cārur edhi*; and the sixth with *priyo devānām parame sadhasthe*. The performer should gather all the bones well together, and gather the ashes into a heap in such a way that a pigeon could not sit within its shadow. He should arrange round that heap innumerable small stones; but he should not place there such a stone that a pigeon could sit within its shadow. Then he should wash these (collected) bones with water, put them into the jar or the shallow earthen vessel, take that (pitcher or vessel) in hand, and get up with the verse, *uttiṣṭha preḥi pradravau 'kaḥ...*. He should place the jar into a pit.

BAUDHĀYANA PITṚMEDHA [3.10]—

Now we shall explain (the rites connected with) the gathering of bones. On the second or the third or the fourth or the seventh day after the cremation has taken place, the officiating priest should take up a new pitcher,

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Now, then, (we shall explain) the procedure of burying of (the bones of) the deceased who had performed the *Havis*-sacrifices. In respect of whomsoever one desires that there should be the infinite world, he should place (the jar of the bones of that deceased person) into the pit, in which sand is spread out and round which an enclosure is made, with the formula, *pṛthivyās tvā akṣityā apām oṣadhīnāṁ rase suvarge loke nākasya tvā pṛṣṭhe bradhnasya tvā viṣṭape sādayāmy asau.* It is said in the *Brāhmaṇa* that the infinite world, indeed, becomes (due to that deceased person). [2.3—As for the procedure of burying (the bones) of the deceased who had performed the *Havis*-sacrifices and (their) re-burning: on whichever day one gathers (the bones), on that very day he should do this. In respect of one who was not an *āhitāgni* and of a woman, the rites should be gone through up to the burying of the jar of bones; in respect of one who had performed the *Havis*-sacrifices, up to the burying (of the bones formally, as described above); in respect of one who had performed the Soma-sacrifice, up to the re-burning (of the bones); and in respect of one who had piled up the altar (*agniciti*), up to the piling up of the *citi*. If (the deceased had belonged to) one of these (categories), (in respect of him, one should go through the rites) up to the particular (ritual which is indicated). (After cremation) one should continue to toss up water and live in (a condition of) defilement for ten nights. After the tenth night, one should conclude the condition of defilement and then perform the pacificatory rite. If the *citi* is to be piled up, the conclusion of the condition of difilement should be at the end of the same. If the *citi* is not to be piled up, one should go through the rite of digging out the furrows, and on the next day, proceed with the rite of shaking up (*dhavana*). (The procedure of the) subsequent (rites)[1] is well known.] To the rear of the jar of bones one should dig up three furrows (each) ending towards the south-east. This has been already explained before.[2] To the rear of the furrows, one should stick up two branches of the *palāśa* and tie up a weak cord across them; all persons should then pass under that cord. This has been already explained before.[2] (Thereafter) without looking back, all should proceed to a place where there is water. Wearing a (single) garment (each), facing towards the south, and besmearing their bodies with earth, they should plunge into the water with *dhātā punātu savitā punātu...*. Pronouncing the name (of the deceased), they should toss up water three times, come out of the water, sip water, and pray to Āditya with the verse, *ud vayaṁ tamasas pari...*. Thereafter, they should come

go to the cremation-ground, dig out bones with a peg of *palāśa* or of *udumbara*, gather the bones by means of the thumb and either the finger near the small finger or the middle finger, or by means of all the fingers, wash them with milk, put them into the pitcher, pour out milk upon them so that they would submerge, and then pour down ghee either with *idaṁ ta ātmanaḥ śarīram ayaṁ ta ātmā "tmanas ta ātmānaṁ śarīrād brahma nirbhinatti bhūr bhuvaḥ suvar asau svāhā* or with the *vyāhṛtis*. He should besmear the pitcher with

1. See the next Section, *Loṣṭaciti*. 2. See p. 1050.

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home. They should go through such other rites as the ladies of the house mention.

2. If they (the bones) are to be re-cremated, (the following sacrificial utensils should not be placed upon the limbs of the deceased at the cremation, but) should be kept back, beforehand, (namely), the *juhū*, the two kindling woods, the skin of a black antelope, the lower and the upper crushing stones, and the yoke-pin. If (however) these (utensils) have been burnt up (with the body of the deceased), the performer should take up the kindling woods of any *aśvattha* tree, churn out fire, enkindle it, strew sacrificial grass round it, spread out towards the south of the fire *darbha*-blades with their ends pointing towards the south, spread out the skin of a black antelope upon those *darbha*-blades, place the yoke-pin across that skin, and then put down the lower and the upper crushing stones upon that yoke-pin. He should then pulverize the bones (by means of the crushing stones) after having poured out ghee upon them. He should mix up that powder with old and melted ghee, (take up that mixture into the *juhū*), and, by means of the *juhū*, offer an oblation of the whole of it with *asmāt tvam adhi jāto 'sy*.... At this stage, he should drop into the fire the *juhū*, the two kindling woods, the skin of a black antelope, the lower and the upper crushing stones, and the yoke-pin. In this connection there is the suggestion: (namely, that,) if the flame flared high up, the deceased would win the world of gods; one should know this of him. If the flame, having risen up for a moment, began to tremble, (he would win the world of) the mid-region; one should know this of him. If the flame turned down towards this (earth), he would remain here only (namely, on the earth); one should know this of him. At this stage, they should go through whatever rites the ladies of the house mention. Thereafter, one should not perform any funeral rite in respect of this (deceased). One should pour down clods of earth on the cremation-ground or lay pebbles round the same. One, whose bones are re-cremated in this manner, as also one who, indeed, knows this (ritual of re-cremation) — towards him Āditya shines, towards him the wind blows, (and) him the water touches; he is not cut away from the proximity with Āditya, with wind, and with water. In this manner, indeed, (did) the Ahīnas perform this (rite of re-cremation),

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threefold food. If the dead body is to be recremated, he should take up a faggot, enkindle it, and burn the bones with *asmāt tvam adhi jāto 'sy*.... If the dead body is not to be recremated, after having gone through the rites up to the burying (of the pitcher containing the bones), one should take up the pitcher and discard the bones in a river or in the sea. Or one should dig up a pit of the measure of a man or an elephant, deposit the pitcher (containing the bones) into it, besmear it again (with threefold food), and then cover it over with earth. If this is done, the deceased will live happily in heaven.[1]

1. This translation is based on the text, which is modified at some places, particularly as the result of a comparison with the relevant portions in the *Agniveśya Gṛhyasūtra* which runs almost parallel.

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the Āśvatthyas, and the Āyanas. One, whose bones are re-cremated in this manner, as also one, who, indeed, knows this (ritual of re-cremation) —his progeny becomes more and more glorious, more and more shining, more and more wealthy. This (ritual), indeed, did Kauṣītaki know. The Kauṣītakins performed it. One, whose bones are re-cremated in this manner, as also one, who, indeed, knows this (ritual of re-cremation)— his progeny becomes more and more glorious, more and more shining, more and more wealthy.

BHĀRADVĀJA PITṚMEDHA [1.9-12]—

1. ≒Baudh. The bones should be gathered on the next day (of the cremation) or after three or five or seven nights have passed. With the five mantras beginning with *yaṁ te agnim...*, the performer should sprinkle the bones with water mixed with milk, by means of a twig of the *udumbara*, without allowing them to boil. He should draw towards the south some embers out of the funeral fire and offer on it three spoonfuls of clarified butter with the three verses beginning with *avaṣṛja...*. An odd number of women (that is, five women) should sprinkle the cremation-spot thoroughly with water from an odd number of pitchers of water, and then gather the bones. The woman, who does not expect to bear a child hereafter (that is, who is not pregnant), should hold the *bṛhatī* fruit in her left hand, wind round that fruit blue and red threads, place her left foot on the stone, and, without looking elsewhere, pick up with the left hand a bone from the teeth or[1] the head, with the mantras beginning with *uttiṣṭhā 'tas...*. It should be placed within a piece of cloth or a jar. The second woman should pick up a bone from the shoulder or the arm with *idaṁ ta ekam*. The third woman should pick up a bone from the sides or the hips with *para ū ta ekam*. The fourth woman should pick up a bone from the thighs or the legs with *tṛtīyena jyotiṣā...*. The fifth woman should pick up a bone from the feet with the half-verse, *saṁveśanas...*. In this manner, all the bones should be gathered in an odd number of turns. The entire quantity of ashes should be heaped together and then beaten up so that a human figure is made out of it. With *uttiṣṭha prehi...*, the performer should take up the jar of bones. He should place it at the root of a *śamī* tree or a *palāśa* tree. The rites from the digging up of the furrows to the rear of that jar up to the taking of bath should be gone through as prescribed before. Some teachers say that one should first besmear his body with earth and then take bath. The performer should dig out a pit, sprinkle it thoroughly with water, spread out sand within it, and, restraining his speech and without looking at it, pour down the bones on the *darbha*-blades (spread out on the sand) within the pit, round which an enclosure has been made, with the formula, *pṛthivyās tvā akṣityā apām oṣadhīnāṁ rasena suvarge loke nivapāmy asau.*

2. ≡Baudh.

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1. The *sūtra* reads : *dadbhyaḥ śiraso vā*. The commentary of Kapardin, however, says : *vā-śabdaḥ samuccaye.*

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ĀPASTAMBA PITṚMEDHA ≡ Bhār. Pitṛ.

SATYĀṢĀḌHA PITṚMEDHA ≡ Bhār. Pitṛ.

VAIKHĀNASA GṚHYA [5.6–7]—

1. The performer should observe fast for one full day and night, go to the cremation-ground by the same route as before, gather the bones, wash those bones with milk and clarified butter, and arrange them so that they form a human figure. He should worship that figure with flowers, etc., offer rice or *apūpa*, etc., to it without reciting any formula, and then cremate it according to the procedure already prescribed. This conduces to the good of the family and the beatitude of the deceased. On that day, thinking of the deceased, he should give away corn tied up in a garment and a vessel of white-copper filled with water. Thereby the nakedness of the deceased is covered up.

The performer should take bath and give to his preceptor as much *dakṣiṇā* as he can, for water (and food). He should offer to the deceased every morning and evening a libation of water by means of the cavity of his hands, three times, he should increase the libation by one on each succeeding day. As before, he should take up water in his upper garment, wet the stone by means of it, worship that stone, and offer a *bali* (to it). He should go through the rite ending with the offering of libations of water every day up to the tenth day. From then onwards all should take only one meal a day, renounce all rejoicing, and sleep on the floor. (In memory of) the deceased father or mother, the performer should wear only old garments for one year and live a life of continence. If one observed this vow in memory of the deceased Pitṛs, his progeny would increase.

Bones should be gathered on the fourth day. On the seventh day, the cremation-spot should be covered; a human figure should be made of flour; it should be worshipped with sesame, flowers, ground grains, parched grains, incense, light, and whole rice-grains; a *bali* should be offered to it and then (libations of) water. The disposal of the *tīrtha* should take place on the tenth day. The stone should be drenched and covered at that very place. Instead of a *bali*, one should have one *prastha* of rice-grains cooked in milk, divide that rice into three earthen vessels, and then cover these vessels together with the stone. This is the disposal (of the *tīrtha*). In the evening one should cook the rice by means of the vessels themselves,[1] go through the rite of the disposal of the *tīrtha*. On the eleventh day he should take bath and perform the *ekoddiṣṭa śrāddha*. According to some teachers, the cremation-rites in respect of an anchorite and his wife should be similar to those in respect of a householder.

[5.12]—Now we shall explain the cremation of the figure. If this is not done, gods and manes do not accept the sacrifice and offerings (respectively) of the persons who have requitted themselves of the debt to gods and debt to the manes. Therefore, the cremation of the figure is

1. The *sūtra*-text reads: *ucchiṣṭapātrāṇy uddīpya*. The word *uddīpya* is obscure.

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prescribed for the good of the family. An year or a month after a person's death, one should take up three hundred sixty stalks of the *palāśa* leaves and *darbha*-blades. A clean piece of ground should be besmeared with cow-dung; sesame and whole rice-grains should be scattered upon it. If the deceased was an *āhitāgni*, the skin of a black antelope should be spread out and the figure of the deceased should be made up upon it. The stalks of the *palāśa* leaves should be regarded as bones, the leaves as flesh, and the *darbha*-blades as tubular vessels and hair. The bones should be counted in accordance with the various limbs of the deceased. There should be placed forty stalks for the head, ten for the throat, one hundred for the two arms, ten for the fingers, thirty for the chest, twenty for the belly, seven for the testicles and the frenum of the prepuce, three for the penis, one hundred for the thighs, ten for the knees, twenty for the legs, and ten for the toes. Leaves should be placed for flesh and *darbha*-blades for tubular vessels and hair. All this should then be tied up. The figure of a man or a woman should be made up in this manner, oblations should be offered on the fire relating to the deceased with the *vyāhṛtis*, and the figure should then be cremated in the manner prescribed before. Some teachers say that the figure should be cremated until it is completely reduced to ashes.

ĀGNIVEŚYA GṚHYA [3.6.3-4] ≡ Baudh.

MĀNAVA [8.21.6-13]—

1. The gathering (of bones should be done) on the fourth (night). For ten days the performer should feed an odd number of Brāhmaṇas. He should place *avakā*, *śamī*, and a yellow piece of garment within a container of *palāśa*-leaves, sprinkle the bones with water mixed with milk, and put them into the container by means of the forefinger and a *palāśa*-stalk. He should dig out a pit towards the south-east and place (the bone-container within it) with *vāk*. He should give away as *dakṣiṇā* ten cows (or) ten oxen (or) ten garments (or) ten (vessels of) white copper. Those who perform (the funeral rites) for a deceased person have their in-breath and out-breath diminished. Therefore, one should remain devoted to *yoga* and practise penance for one year. Some teachers say that one should do so for six months. If one makes the father or the brother or the preceptor perform a sacrifice, he is enveloped (in sin).

KĀTYĀYANA [25.8.1-7]—

1. The bones should be gathered on the fourth day. The performer should feed an odd number of Brāhmaṇas. He should turn the bones by means of a *palāśa*-stalk, take them up with the thumb and the small finger, and put them into a container made of *palāśa*-leaves. *Śamī* (leaves or twigs), moss, and mud should be thrown upon the bones. Fragrant substances should be mixed with ghee, and the bones should be besmeared with that mixture. A longish pit should be dug out towards the south-east; *darbha*-blades should be spread out within that pit; a piece of yellow cloth should be spread out over those *darbha*-blades; and then the bones should be put within that piece of cloth with the mantra, *vāk*. This is the

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procedure as prescribed by the school of the Vājasaneyins. (According to another school) the bones should be put in with the mantra, *tvā manasā 'nārtena vācā brahmaṇā trayyā vidyayā pṛthivyā makṣikāyām apāṁ rase nivapāmy asau.* If the *citi* is to be piled up, the bones should be put into a jar. A pit should be dug out, and the jar should be placed within it without reciting any formula.

ĀŚVALĀYANA GṚHYA [4.5]—

1. The bones should be gathered after ten days have passed, on an odd-numbered day in the dark fortnight on which there is a single constellation. The bones of a deceased male should be gathered in a jar (*kumbha*) which has no specific signs, and those of a deceased female in a small jar (*kumbhī*) which has no specific signs. This gathering should be done by an odd number of either only males or only females, who are advanced in age. The performer should go round the cremation-spot three times, by the left, sprinkling water mixed with milk by means of a twig of the *śamī*, with the verse, *śītike śītikāvati*.... One should pick up with the thumb and the ring-finger a bone each from the foot to the head without making any sound and put it into the jar. The performer should carefully gather all the bones, winnow them in a winnowing basket, (put them into a jar), and, with *upasarpa mātaram*..., place that jar within a pit dug out at a place where no water, except the rain-water, would reach from any side. With the next verse, namely, *ucchvañcasva*..., he should fill in that pit with earth. Thereafter he should recite the next verse, namely, *ucchvañcamānā*.... With *ut te stabhnāmi*..., he should cover the jar with a potsherd, return home without looking back, touch water, and then perform a *śrāddha* for the deceased.

ŚĀṄKHĀYANA [4.15.8]—

1. The bones should be gathered in the dark fortnight on an odd-numbered day from the day of the death (of the deceased). With the two verses beginning with *yaṁ tvam agne samadahaḥ*..., the performer should sprinkle over the bones the water mixed with milk. He should put them into an old earthen jar. With *ut te stabhnāmi*..., he should cover that jar with a cloth. With *ucchvañcasva pṛthivi*..., he should place the jar into the pit. With *ucchvañcamānā pṛthivī su tiṣṭhatu*..., he should enclose it on all sides. This rite should be performed in a forest.

KAUṢĪTAKA GṚHYA [5.5.1–6.2]—

1. The bones should be gathered in the dark half of the month. Some teachers say that they should be gathered before the fire of the funeral pyre has become extinct. The performer should go to the cremation-ground, draw out the embers towards the south, and offer three oblations of clarified butter on them respectively with the three verses beginning with *ava sṛja punar agne*.... With *yaṁ te agnim amanthāma*...[1] and *śītike śītikāvati*..., he should sprinkle (over the bones) water mixed with milk by means of an *udumbara*-twig. With the four half-verses, namely, *śaṁ te sravantīḥ*...[1], *śaṁ te dhanvanyā*...[1], *śaṁ te samudriyā*...[1], and *śaṁ te nīhāro*...[1], he should

1. *TĀ* 6.4.1.

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sprinkle water. He should put the bones in an old earthen jar and, with the three verses beginning with *upa sarpa mātaram...*, bury that jar at a place in a forest. With *ut te stabhnāmi...*, he should cover the jar with a cloth.

[5.4.4–5]—After having gathered the bones, all should pour down water on the ground three times with *etat ta udakam apo 'sau*. On the subsequent days, they should do so only once in the morning and in the evening.

GAUTAMA PITṚMEDHA [1.5–6]—

1. Now we shall explain (the rite of) the gathering of bones. At day-break, or after two or three or four or five nights have passed, the performer should take bath, offer libations of water, take the jar and the stone out of the pit, and then fill in the pit. He should offer the rice-ball. Hereafter he should discontinue the practice of offering water by squeezing out the garment. He should stop mourning, (saying) "May terror, dullness, evil, and distress be pushed out." He should feed an odd number of Brāhmaṇas in the name of the deceased, make them sip water, and say to them, "Do you pray silently." The kinsmen should stay on for one night or for as many days as they stay and take their meals. After the meals, they should proceed towards the cremation-place. The performer should draw out a fire-brand from the funeral fire. If there is no fire-brand available, he should draw out ashes or embers. Or he should churn out fire. (He should go through the relevant rītual) except for the grasping of the earth, the rite of *prapada*, the ājyabhāgas, the pouring out of the clarified butter (over the oblation) and the *sviṣṭakṛt*-offering. He should cook rice for Yama in such a way that the grains would remain a little raw. He should take down that cooked rice from over the fire towards the south, and, without pouring clarified butter over it, offer seven oblations of it respectively with the seven formulas, *svāhā somāya pitṛmate, svāhā 'gnaye pitṛmate, svāhā 'gnaye kravyāde, svāhā 'gnaye kavyavāhanāya, svāhā yamāya, svāhā yamīyamābhyām*, and *svāhā vivasvate*. After having offered these oblations, he should sprinkle water mixed with milk over the bones. He should take up the bones by means of a pair of tongs made either of the *udumbara* or the *palāśa*. (He should gather the bones) from the eight places, namely, the head, the chest, the sides, the hands, and then the feet—(all these) by the left. He should gather them towards the south into a container made of *palāśa*-leaves and put that container into an earthen jar with the formula, *vahe 'mam bhagnam pracchādya dhauti bhāti bhānunā*. He should also fill in the jar with curds, ghee, honey, and water—each time reciting that very formula. Lastly he should fill it in with a piece of gold. He should utter respectively the names representing the five families (that is to say, he should utter respectively the names of the rivers Gaṅgā, Godāvarī, Yamunā, Kāverī, and Bhīmarathī). As long as the bones remain preserved even partially, so long does the deceased remain in the heaven. One should dig out a furrow ending towards the east (so as to make a pit), think of Sarasvatī flowing towards the east, and meditate upon her.

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He should fill in that furrow with water, dip the jar of bones into that water, and then place that jar at the root of a tree.

The performer should collect the ashes into a heap, besmear that heap with mud, and scatter moss over it. He should then stick up a cluster of *vīraṇa* having roots and tuft. He should prepare a figure of the deceased with flowers. He should place (by its side) flowers, fruits, and eatables. With *pretarājāya namaḥ pretāya*, he should offer the remnant of the cooked rice. At the base of it, he should place a pot of water. All should then depart from that place as before. On that day, after having gathered the bones, they should not go to the place where water-libations were offered.

KAUŚIKA [82.21–47]—

1. (On the following day) the performer should enkindle the fire with the verse-half, *divo nabhaḥ śukram payo duhānā iṣam ūrjam pinvamānā apāṁ yonim apādhvam*, and cook rice over that fire. He should offer that rice on the fire, in the manner of the rites relating to manes, with the verse-half, *svadhā yāś cakṛṣe jīvans tās te santu madhuścutaḥ*. Or[1] he should have a cow suckling the calf of another milked near the cremation-ground, and offer an oblation of her milk[2] with *vaiśvānare havir idaṁ juhomi*. Some teachers say that rice should be cooked in the milk of a cow suckling the calf of another[3]. On the third day with the hymn beginning with *ye agnayo...*, the performer should stir up the *mantha* by means of a *palāśa*-ladle, and offer an oblation of it upon the bones by means of two sticks of the *kāmpīla* tree. With (the two verses beginning with) *upa dyām upa vetasam...* and *śaṁ te nīhāro...*, he should sprinkle, by means of the substances mentioned in those verses, water mixed with milk upon the bones of a deceased Brāhmaṇa, water mixed with honey upon the bones of a deceased Kṣatriya, and mere water upon the bones of a deceased Vaiśya. (The preceptor) should follow with the verse, *ava sṛja...*. With *mā te mano...* and *yat te aṅgam...*, the performer should gather the bones. He should first gather the bones of the feet and in the end those of the head and the skull[4]. After having put all the bones into an earthen jar, he should fill in that jar with various kinds of fragrant powders. With the *utthāpanī* verses[5], he should lift up the jar, and, with the *hariṇī*[5] verses, carry it away. With *mā tvā vṛkṣaḥ...*, he should put it down at the root of a tree. With *syonā 'smai bhava...*, he should bury it under ground. For three days from the day of the death of the deceased, he should eat food without acrid and salty substances; he should not perform (even) the obligatory rites. Some teachers say that one should observe the vow in this manner for ten days. Or one should do so in accordance with the custom of the family. After the third day, the performer should cook rice (every morning and evening)

1. CALAND suggests (*ZDMG* 53, 208) the reading *ādahane vā 'pi* for *ādahane cā 'pi*.

2. The reading seems to be *payasā*, and not *pṛṣṭhe*. See the next *sūtra* and Sāyaṇa's commentary on *AV* 18.4.35.

3. The printed text gives *tasyāḥ payasi* and *sthālīpāka ity eke* as two *sūtras*. Actually they constitute one single *sūtra*.

4. cf. CALAND, *ZDMG* 53, 208.

5. See p. 1083.

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for Vivasvant, and offer two oblations respectively with the two verses, *vivasvān no abhayaṁ...* and *vivasvān no amṛtatve...*, and the third oblation with these two verses together. He should offer the fourth oblation to Anumati. The preceptor should put the sanctified water into the remnant of the cooked rice, recite the above-mentioned two verses over (that rice), and make the performer consume it. With *ā pra cyavethām...*, the preceptor should take away (as *dakṣiṇā*) the bullocks of the deceased's cart. With *e 'yam agan...*, he should receive at least ten cows[1] by way of *dakṣiṇā*. For twelve nights, the performer should observe the *yama*-vow. He should wear one or three garments. He should consume food which is fit for oblation. He should touch water every morning and evening. He should observe the vow of continence and sleep on the ground. He should recite the verses called *svastyayana*.[2]

THE PILING UP OF THE *CITI*
(*Loṣṭaciti*)[3]

BAUDHĀYANA PITṚMEDHA [1.14–16][4]—

1. One should go through the rite of fanning (the bones of the deceased with the hem of the garment) after one day or three days or five or seven or nine or eleven days or a fortnight or an odd number of nights or an odd number of fortnights or months or seasons or a year have passed from the day of the death. One should arrange for (the following materials, namely): curds mixed with *vājina*; a hundred-holed pitcher; three pegs of *palāśa*; skin of a red ox for pounding upon; an encompassing cord twisted by the left; six hundred unbaked bricks; a number of bricks called *lokaṁpṛṇā*; two kinds of parched grains — those mixed with sesame and those not mixed with sesame; half a pot of milk of a cow suckling the calf of another; sacrificial grass with roots; a blade of *naḍa* grass; a used garment; a *loṣṭa* called *kṣetravitṛṇṇī*; four clods of earth; five (quantities of) cooked rice; five *apūpas* — of these one should be poured over with ghee, one with boiled milk, one with milk, one with curds, and one with honey; four clumps of grass — one clump of *arjuna* grass, one of *dūrvā*, one of *kāśa*, and one of *kuśa*; four enclosing sticks of different trees — (one) of the *palāśa*, (one) of the *varaṇa*, (one) of the bamboo, and (one) of the *śamī*; two twigs—one of the *varaṇa* and one of the *śamī*; barley grains; all corns; sand; two cords; and three twigs of the *palāśa*. Then, an apartment or a pandal should be got prepared between the village and the cremation-ground. Then the performer should enkindle the fire (after having produced it) in whatever manner he pleases, stick up the three *palāśa* pegs towards the west of that fire, put down the jar of bones between those (pegs), hang

1. According to Sāyaṇa's commentary, he should receive one cow.
2. See: *Śrautakośa*, Vol. I Sanskrit Section, p. 784. According to Sāyaṇa's commentary, one should recite 18.3.61,62,67; 18.4.70.
3. For an adequate comprehension of this rite, see: *Agnicayana* in *Śrautakośa*, Vol. III.
4. The rite of *Loṣṭaciti* is described also in *BaudhŚS* 17.30.

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the hundred-holed pitcher over it, and then fill in that pitcher with curds mixed with *vājina* with the two verses, namely, *vaiśvānare havir idaṁ juhomi...* and *imaṁ samudraṁ śatadhāram utsaṁ...*. He should follow the drops (falling down through the holes of the pitcher) with *drapsaś caskanda pṛthivīm anu...*. Then, each time striking that jar of bones with the skin of a red ox, the performer and others should go round (that jar) by the left, three times, reciting *ajinamau* each time. They should go round (in this manner) three times during the night and three times by day. So (should) the kinsmen (do), so the ladies (in the house). Thereafter, female dancers should dance, so also one who is warded off. Whichever of the bones has not become pacified should be pacified either in a measuring basket or in a pond.[1] They should not set out (for the cremation-ground) on the day on which they cannot see the moon either towards the east or towards the west.

2. They should wake up at dead of night and, intent upon the rite of piling up, they should set out. Now the Brāhmaṇas should take up shovels, proceed towards the north, and collect clods of earth or (prepare) bricks. Then, the adhvaryu should thoroughly sprinkle the cremation-spot with the water in the pitchers by means of the hand with the palm turned downwards, with the verse, *apeta vīta vi ca sarpatā 'to...*, wherewith the living creatures would go away from that place. It is said in the *Brāhmaṇa* that one should not pile up over living creatures, (for) if one piled up over living creatures, he would (thereby) be piling up over the breaths of the living. One should sweep off the cremation-spot with the *palāśa*-twig and, with *pre 'mām mātrām upastuhi*, encompass it with the cord twisted by the left. The measurements (of the *citi* should be as follows). If it is as high as the neck towards the front, it should be as high as the navel at the rear; if it is as high as the navel towards the front, it should be as high as the knee at the rear; if it is as high as the knee towards the front, it should be as high as the ankle at the rear; if it is as high as the ankle towards the front, it should be level with the ground at the rear. It is said in the *Brāhmaṇa* that it should be as long as a man. He should choose one of the measurements of the *citi* as mentioned before[2] and should draw the line along the cord. He should take away the cord, and then the furrows should be dug up. The pebbles (*apasyā*) should be fixed up. Those towards the south and the west should be higher. The adhvaryu should receive the fire within himself with the two verses, namely, *mayi gṛhṇāmy agre agniṁ...*[3] and *yo no agniḥ...*[3]. He should murmur the *svayaṁciti* verse, namely, *yās te agne samidho yāni dhāma...*[4]. He should touch the white horse and then formally arrange this (earth) within the pebbles with *prajāpatis tvā sādayatu tayā devatayā 'ṅgirasvad dhruvā sīda*. Now a plough of the *udumbara* with yoke, to be driven by seven bullocks or thirteen bullocks, should have been already got ready for him. The number (bullocks) yoked should

1. The translation of this *sūtra* is tentative.
2. *BaudhŚS* 10.19. 3. *TS* 5.7.9.1. 4. *TS* 5.7.8.1.

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be odd. Then he should yoke the bullocks with *savitai 'tāni śarīrāṇi pṛthivyai...*. He should plough with the two verses, namely, *śunaṁ vāhāḥ śunaṁ narāḥ...* and *śunāsīrāv imāṁ vācaṁ...*. He should gaze at the ploughed field with *sīte vandāmahe tvā...*. Then he should lay down the jar of bones within the ploughed field with *savitai 'tāni śarīrāṇi pṛthivyai...*. Then he should unyoke the bullocks with *vimucyadhvam aghniyā devayānā...*. If *dakṣiṇā* is to be given away in the *Pitṛmedha*, these (bullocks) become (the share) of the adhvaryu. If (however) the fire is from a *sattra* (that is to say, if the deceased is the performer of a sacrificial session) the bullocks should be returned to whomsoever they originally belonged. To whomsoever the bullocks go, to him should also go the plough with the yoke. One should fan it (= the jar of bones) with *pra vātā vānti patayanti vidyuta...*. He should pile up upon it, like the piling up of fire, mixed corns with *yathā yamāya hārmyam...*. He should pour out sand over it with the six successive verses beginning with *agne tava śravo vayaḥ...*.[1]

3. Then he should pile up the *ūrdhvacit* bricks with *citaḥ stha paricita...*. Then he should successively pile up other bricks — in the case of a (deceased) Brāhmaṇa, with the verse in the gāyatrī metre, namely, *ā pyāyasva...*; and, in the case of a (deceased) Rājanya, with the verse in the triṣṭubh metre, namely, *saṁ te payāṁsi...*. He should pile them up in accordance with (the available quantity of) pebbles so that the *citi* looks well. He should receive the fire within himself with the two verses, namely, *mayi gṛhṇāmy agre agniṁ...* and *yo no agniḥ...*. He should murmur the *svayaṁciti* verse, namely, *yās te agne samidho yāni dhāma...*. He should touch the white horse and then murmur the mantras called *adhidravaṇa*, namely, the two verses, *apām idaṁ nyayanaṁ...*[2] and *namas te harase śociṣe...*[2]. Then he should pile up four clods of earth. He should pile up a clod of earth towards the east with *ut te tabhnomi pṛthivīṁ...*; towards the north with *upa sarpa mātaram bhūmim etām...*; towards the west with *ucchmañcasva pṛthivi mā vi bādhithāḥ...*; and towards the south with *ucchmañcamānā pṛthivī hi tiṣṭhasi...*. He should recite the formula, *tayā devatayā...*, and then the verse, *tā asya sūdadohasaḥ...*. Then, with *eṇīr dhānā hariṇīr...*, he should scatter upon it (= the *citi*) parched grains mixed with sesame. Then, with *eṣā te yamasādane...*, he should put down towards the south half a pot of the milk of a cow suckling the calf of another. Here (that is, in the place of the word *asau* in the above mantra) he should utter the name of the (deceased) sacrificer. He should recite the formula, *tayā devatayā...*, and then the verse, *tā asya sūdadohasaḥ...*. Then he should lay down the sacrificial grass with roots towards the south with *idam pitṛbhyaḥ prabharema barhiḥ...*. He should recite the formula, *tayā devatayā...*, and then the verse *tā asya sūdadohasaḥ...*. Then he should lay down a blade of *naḷa* with *naḷam plavam ārohai 'taṁ...*. He should recite the formula, *tayā devatayā...*, and then the verse, *tā asya sūdadohasaḥ...*. Then he should wipe off the jar of bones (that is, the bones themselves) with a used garment and arrange (them)

1. *TS* 4.2.7.2. 2. *TS* 4.6.1.3.

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according to the various limbs, with *savitai 'tāni śarīrāṇi...*. At this stage, he should recite the *ṣaḍḍhotṛ* verse, namely, *ṣaḍḍhotā sūryaṁ te cakṣur gacchatu...*, and the verse, *param mṛtyo anu parehi panthām...*. Then he should fan him (=the bones of the deceased) with *śaṁ vātaḥ śaṁ hi te ghṛṇiḥ...*. Then he should place the five quantities of cooked rice together with the *apūpas*—one towards the east with *apūpavān ghṛtavāṁś... ghṛtabhāgā... gṛhe 'sau* and *daśākṣarā...*, one towards the north with *apūpavāñ śṛtavāṁś... śṛtabhāgā... gṛhe 'sau* and *śatākṣarā...*, one towards the west with *apūpavān kṣīravāṁś... kṣīrabhāgā... gṛhe 'sau* and *sahasrākṣarā...*, one towards the south with *apūpavān dadhivāṁś... dadhibhāgā... gṛhe 'sau* and *ayutākṣarā...*, and one in the middle with *apūpavān madhumāṁś... madhubhāgā... gṛhe 'sau* and *acyutākṣarā...*. Here (that is, in the place of the word *asau*) he should utter the name of the deceased. He should recite the formula, *tayā devatayā...*, and then the verse, *tā asya sūdadohasaḥ...*. Then he should scatter parched grains not mixed with sesame over the *citi* with the verse, *etās te svadhā amṛtāḥ karomi...*. He should place upon the quantities of cooked rice the four clumps of grass—the clump of *arjuna* grass towards the east with the verse, *tvām arjunau 'ṣadhīnām...*; the clump of *dūrvā* towards the north with the verse, *dūrvāṇāṁ stambam āharai 'tām...*; the clump of *kāśa* towards the west with the verse, *kāśānāṁ stambam āhara...*; and the clump of *darbha* towards the south with the verse, *darbhāṇāṁ stambam āhara...*. He should cover up the cooked rice in the middle with the ends of these four clumps of grass with these very four verses. He should recite the formula, *tayā devatayā...*, and then the verse, *tā asya sūdadohasaḥ...*. Then he should lay the four enclosing sticks derived from various trees—the enclosing sticks of the *palāśa* and the *varaṇa* respectively towards the east and the north, with *mā tvā vṛkṣau saṁbādhiṣṭāṁ...*, and those of the bamboo and the *śamī* respectively towards the west and the south with *mā tvā vṛkṣau saṁbādhethām...*. He should recite the formula *tayā devatayā...*, and then the verse, *tā asya sūdadohasaḥ...*. Some teachers say that, at this stage, one should also lay down the blade of *naḷa*.[1]

Then the adhvaryu should pile up the unbaked bricks. He should pile up a hundred bricks towards the east with *pṛthivyās tvā loke sādayāmy...*; a hundred towards the north with *antarikṣasya tvā loke sādayāmy...*; a hundred towards the west with *divas tvā loke sādayāmy...*; a hundred towards the south with *diśāṁ tvā loke sādayāmy...*; and two hundred in the middle with *nākasya tvā pṛṣṭhe bradhnasya tvā viṣṭape sādayāmy...*. He should recite the formula, *tayā devatayā...*, and then the verse, *tā asya sūdadohasaḥ...*. Then he should pile up the *lokaṁpṛṇā* bricks with *lokam pṛṇa cchidram pṛṇā 'tho...*. With the addition of the *lokaṁpṛṇā* bricks one should bring the total number to one thousand. If one is piling for a deceased who had piled up the *citi* with two or more thousands of bricks, he should pile up those (bricks) again and again. If one is piling for a deceased who had piled

1. The *sūtra* reads: *naḷeṣīkāv ity eke*; it would be better to emend the text as *naḷeṣīkām ity eke* in view of the earlier statement.

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up the fire as prescribed by the Kāṭhakas, one should pile up one hundred and eighty-five. It is said in the *Brāhmaṇa* in connection with the Kāṭhakāgni[1] that, after having piled up the fire, one should perform the *Sautrāmaṇī* or offer *āmikṣā* to Mitra-Varuṇa. (At the piling up of the *lokaṁpṛṇās*), one should recite the formula, *tayā devatayā...*, and the verse, *tā asya sūdadohasaḥ...*. Then he should hasten towards the black horse, touch him, and then spread out fine earth (over the bricks) with *pṛṣṭo divi...*. He should recite the formula, *tayā devatayā...*, and then the verse, *tā asya sūdadohasaḥ...*. Then he should fan the *citi* (and make it dry) with *śaṁ vātaḥ śaṁ hi te ghṛṇiḥ...*. Then he should touch it with *idam eva me 'to 'parām...*. He should place the *varaṇa*-twig towards the east with *varaṇo vārayād idaṁ...*. He should place the *kṣetravitṛṇṇī* towards the north with *vidhṛtir asi vidhārayā 'smad aghā dveṣāṁsi*. He should place the *śamī*-twig towards the west with *śami śamayā 'smad aghā dveṣāṁsi*. He should place the barley-grains towards the south with *yava yavayā 'smad aghā dveṣāṁsi*. Then he should pray to it with *pṛthivīṁ gacchā 'ntarikṣaṁ gaccha...*. At the rear of the *citi*, one should dig out three furrows each ending towards the south-east. The procedure in this connection has been already explained. At the rear of the furrows, one should fix up two *palāśa*-twigs, tie them up with a weak cord, and then all should pass under it (with *yad vai devasya...*). The procedure in this connection has been already explained. All should proceed, without looking back, to a place where there is water. Facing towards the south, covering their bodies with dust, and with their garments on, they should plunge into the water with *dhātā punātu savitā punātu...*. They should toss up water, three times, uttering the name of the deceased, come out of water, sip water, and pray to Āditya with *ud vayaṁ tamasas pari...*. Then they should return home. At this stage, they should go through whatever rites the ladies of the house mention. Then they should perform the *śānti* rite. It takes the place of the *Sautrāmaṇī* or (of its substitute) *āmikṣā*. The piling up of the *citi* is thus concluded.

BHĀRADVĀJA PITṚMEDHA [2.2–5]—

1. The piling up in the cremation-ground should be performed after an odd number of days (have passed) or an odd number of fortnights or months or seasons (have passed) or one year (has passed) since the day of cremation.[2] If the day of death is not known, the piling up should be performed on a new-moon day coming after the full-moon day of Māgha, Phālguna, Caitra, Vaiśākha Jyeṣṭha, or Āṣāḍha. Towards the north of the cremation-spot, one should dig out clods of earth by means of an odd or an even number of shovels and deposit them towards the south for (covering) the spot and[3] for (preparing) the bricks. Before doing so, one should pick out plants from the cremation-spot. Trees (and herbs) like *pāṭhā*, *pṛśniparṇī*, *karṇikāra*,

1. *TBr.* 3.12.5.12.

2. The *sūtra* reads: *diṣṭagamanāt*. The commentary of Kapardin explains the word as 'the tenth day from the day of cremation.'

3. The commentary of Kapardin explains *vā* as *vā-śabdaḥ samuccaye*.

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rājavṛkṣa, kaṇṭūka, tilvaka, vibhītaka, arka, śara, aśvadaṁṣṭrā, and *adhyaṇḍā*, and others which ooze out sap should not be dug out. In the afternoon, one should trace out the spot for the piling up, measuring five *prakramas* on each side. Some teachers say that it should measure six *prakramas* towards the east.

The measuring out of the *citi*, the winding of a cord round it, and the piling up of bricks—all these three (actions) should be gone through all around. The beginning should always be made towards the east, the action should be gone through by the left, and be concluded towards the south. The adhvaryu should wind (round the spot for the *citi*) a three-stranded cord of *muñja*, which has been twisted by the left, or a cord of *balbajas*, by the left, three times, and pour out at that spot so much water, by means of an odd number of pitchers, that all the living creatures and insects would go away from that spot. One should not pile up over living creatures and insects. If one piled up over living creatures and insects, it would become tantamount to one's piling up over the breaths of the living persons (in the family of the deceased). He should pour out the materials into a measuring basket or a flat container. He should prepare food out of an animal in connection with the rite (and offer it to the Brāhmaṇas). He should pile up the *citi* on the new-moon day (even though the rite of fanning is to be gone through).

If the rite of fanning is to be performed, one should get an apartment or a mound prepared. In its eastern half or its middle or its western half, he should fix up a three-pronged peg of *palāśa*. A Śūdra or one who is a Brāhmaṇa only in name should have come and be already seated for carrying on the dialogue. He should ask the chief wife of the deceased: "Would you live with me?" She should reply: "No". Similar questioning and answering should be gone through on the next day. After the same question has been asked on the third day, she should reply; "I would live with you for one night." Or she should mention as many nights as it is intended to do the fanning. After she has said so, the performer should place the bones at the foot of the peg. A hundred-holed pitcher should be put upon the peg. Its mouth should be covered over with a hide tied up by means of *kuśa*-blades. With *vaiśvānare havir idaṁ juhomi...*, he should pour out into it curds mixed with *vājina*. He should recite over the oozing pitcher the verses, *drapsaś caskanda...* and *imaṁ samudraṁ...*. Four brahmacārins or other Brāhmaṇas who have adopted the vow should tie up the tufts of their hair on the right side and let loose the hair on the left side, and go round by the left, three times, stroking their right thighs, beating the hide (stretched out upon the hundred-holed pitcher), fanning the bones with the ends of their garments, and uttering *ajinamoyi* each time. The kinsmen (of the deceased) and the women (in the family) should also do so. Thereafter, they should go round as before (that is, they should tie up the tufts of their hair on the left side and let loose the hair on the right side and go round by the right, three times, stroking their left thighs, without fanning

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with the ends of their garments, without beating the hide, and without reciting any formula. Various musical instruments, such as *vīṇā*, conch, *nāḷī*, *tūṇa*, and *paṇava*, should be played upon, and dancing and music should be arranged. This should be done for three days—three times during the day and three times at night. Some teachers say that this rite (of fanning) should be performed for five or seven or nine or eleven or fifteen days or for one month or for six months or for one year. The performer should give away food and wealth according to his capacity. Some teachers say that wealth should be given away only on the last day of the rite of fanning. Five quantities of rice should be cooked over the fire. Ghee, boiled milk, milk, curds, and honey should be poured out respectively over those five quantities of cooked rice. They should be covered over with *apūpas*.

2. In the latter part of the night, the fire should be carried forth at the forefront, and a pitcher of water, bullocks, the bones, the sacrificial materials, and other necessary substances should be carried behind the fire. If any thing is left behind, it should not be fetched later. In between the village and the cremation-ground, the adhvaryu should remain keeping the fire enkindled. At day-break, he should sweep the cremation-spot clean by means of a green twig either of *palāśa* or of *śamī* with the verse, *apeta vīta...*. He should throw away the twig towards the south, touch water, dig up the spot, sprinkle it with water by means of the hand with the palm turned downwards, drop a piece of gold at that place, and then, with the mantra, *savitai 'tāni śarīrāṇi...*, yoke six or twelve or twenty-four bullocks to a plough. He should get prepared as many hundreds of unbaked bricks as the number of bullocks yoked to the plough. So is it said. The bricks should each be of the size of one twenty-fourth part of the measure of the *citi*, and the quarter bricks should be of half the size of those bricks. Whatever object of wood is used in connection with the *citi* should be made of *varaṇa* wood. All cords should be made of *muñja* grass. If there is an injunction to the contrary, it should be regarded as constituting an exception to the general rule. With the two verses beginning with *śunaṁ vāhāḥ...* (recited once), he should plough out six furrows, turning by the left at the end of each furrow. He should then take away the plough and gaze at the furrows with *sīte vandāmahe tvā...*. With *savītai 'tāni śarīrāṇi...*, he should put down the jar of bones in the middle of the ploughed land. With *vimucyadhvam aghniyā devayānā...*, he should unyoke the bullocks at the southern shoulder (of the ploughed land). The bullocks should be let loose towards the south and be given away to the adhvaryu. With *pra vātā vānti...*, he should sprinkle the spot for the *citi* with the water from the pitcher by means of the *udumbara* twig. He should take up all grains into a pan and sow them with *yathā yamāya....*.

3. With *citaḥ stha paricita...*, he should encircle the spot with a number of pebbles and with *āpyāyasva sametu te...*, scatter sand over that spot. If the deceased was a Rājanya, the sand should be scattered with the (following) mantra in the triṣṭubh metre (= *saṁ te payāṁsi...*); and if he was

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a Vaiśya, it should be scattered with the (following) mantra in the jagatī metre (=*asāvi soma...*). He should arrange the clods intended for separation towards each quarter, without looking at the *citi*, respectively with the verses beginning with *ut te tabhnomi...*. With *eṇīr dhānā...*, he should scatter parched grains mixed with sesame all round, by the left. He should take up half a platter of milk of a cow suckling the calf of another, (put the flour of parched barley-grains into it), churn that mixture by the left, three times, take out that *mantha* into an unbaked earthen vessel, and put away that vessel towards the south with *eṣā te yamasādane....* With *idam pitṛbhyaḥ prabharema barhir...*, he should spread out the sacrificial grass with roots towards the south. He should lay enclosing sticks of *palāśa*—towards the east and the west with *mā tvā vṛkṣau...* and towards the south and the north with the following verse. With *naḷam plavam...*, he should put down a blade of *naḷa* in the middle. He should pour out old ghee over the bones, sit down towards the north, and with *savitai 'tāni śarīrāṇi...*, pour down the bones upon the *darbha*-blades without looking at them (=the bones). He should join the bones to one another (so as to form a human figure) and pray to that figure with *śaḍḍhotā sūryaṁ te cakṣur...*. He should wipe off the jar of bones by means of a used garment, raise it up to his head, and throw it away towards the south with *param mṛtyo anu parehi panthāṁ...*. Its potsherds should be broken up into such tiny pieces that they would not contain any water. One should cover the bones with the used garment and, with *śaṁ vātaḥ...*, sprinkle them with water by means of the *udumbara* twig. He should then lay down the bricks towards each quarter without looking at them.

4. Respectively with the formulas beginning with *pṛthivyās tvā loke...* (with the name of the deceased inserted in them at the relevant places), he should lay down four bricks towards the four quarters, the fifth in the middle, and the sixth to the south of it. In the same manner, respectively with the verses beginning with *apūpavān ghṛtavāṁś...*, he should place the quantities of cooked rice and the *apūpas*. With *etās te svadhā amṛtāḥ karomi...*, he should scatter round, by the left, parched grains not mixed with sesame. Respectively with the verses beginning with *tvām arjunau 'ṣadhīnām...*, he should put down towards each quarter one clump of grass (in accordance with the indicatory marks in the mantras), without looking at it. The order of the clumps should be fixed in accordance with the indicatory marks in the verses. With *lokaṁ pṛṇa...*, he should pile up the *lokaṁpṛṇā* bricks. With the next mantra (that is, with the mantra, *tā asya sūdadohasaḥ...*), he should scatter earth over the *citi*. The *citi* should be two or three or four *aṅgulas* or one span or one long span in height, or it should be as high as the knee or the thigh or the waist. It should not be higher than that. The *citi* should be one grade less high towards the west than towards the east. Or it should be two *aṅgulas* high towards the east and be level with the ground towards the west. With *śaṁ vātaḥ...*, one should sprinkle it with water by means of the *udumbara*-twig. He should

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murmur the *ārohaṇa* mantra. He should then murmur the *avarohaṇa* mantra. With *idam eva me 'to 'parām...*, he should pray to the *citi*. With *varaṇo vārayād...*, he should place the *varaṇa*-twig in the front. With *vidhṛtir asi...*, he should place the clod intended for separation towards the north. With *śami śamaya...*, he should place the *śamī*-twig towards the west. With *yava yavaya...*, he should place the barley-grains towards the south. With *pṛthivīṁ gacchā 'ntarikṣaṁ gaccha...*, he should pray to the *citi*. He should go through the rites from the digging out of a furrow up to the taking of bath in the manner prescribed before. Some teachers say that one should besmear his body with earth and then take bath.

ĀGNIVEŚYA GṚHYA [3.8]≡Baudh.

KĀTYĀYANA [21.3-4]—

1. One should arrange for the *citi* in the cremation-ground after he has ceased to remember the year of the death of his father. If one does remember it, he should arrange for the *citi* during an odd-numbered year. He should perform the rite either under a constellation having one star or on a new-moon day. He should perform it during *grīṣma* (the summer) or *śarad* (the autumn) or the month of Māgha. One should take up as many pitchers as there would be persons intending to fan the bones, and a few more umbrellas than the pitchers. The jar of bones should be brought over near the village and placed on a couch, and a piece of new cloth should be wound round it. Then, while musical instruments of iron and *vīṇā* are being played upon, the kinsmen of the deceased should go round the jar by the left, three times, fanning it by means of their upper garments. Even ladies in the family should do so, if they desire. This should be done in the first part of the night, at midnight, and in the last part of the night. Abundant food should be cooked on that day. There should be dance, vocal music, and instrumental music. Some teachers say that food should be offered to the jar of bones.

2. Very early in the morning, they should take up the jar of bones and proceed towards the south. The adhvaryu should so commence the rite that it would be possible formally to lay down the bones at sun-rise. The *citi* should be arranged in a place, which is covered with trees, etc., but where there is sun-shine. The place should be characterised by saline soil and should either be sloping towards the north or be level. Some teachers say that it should be sloping towards the south. It should be such that the village cannot be seen from there. It should be away from the road. There should not be trees like *nyagrodha*, *aśvattha*, *tiluaka*, *haridru*, *sphūrjaka*, *vibhīdaka*, and other inauspicious trees round about the place. The place should be similar to the one selected for the cremation. It should be pleasant and charming. There should be some conspicuous indication towards the west. If there is no such indication, there should be water to the west or the north of that place. At that place, there should be cracks and *vīraṇa* grass. While going out for this rite, one should pick up a clump of grass in the village and should not put it down until the rite of the *citi*

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has been completed. After the rite, he should place it at a height in the house. He should measure the spot with its four corners towards the four quarters and as long and as broad as a man. It should be broader towards the north (= the north-east) and the west (= the north-west). One should measure out the spot for the *citi* and fix up pegs at the corners—a peg of *palāśa* towards the east, of *śamī* towards the south, of *varaṇa* towards the west, and of stone towards the north. The spot should be enclosed by a cord twisted by the left. One should then sweep it clean by means of a *palāśa* twig with the verse, *ape 'to yantu...*, and throw away the twig towards the south.

3. He should then lay down a number of bricks called *pariśrit* as prescribed already.[1] He should yoke six bullocks to the plough made of *udumbara* wood. While they are being so yoked (towards the south) or towards the north, the performer should give out the call "do you yoke," and murmur the verse, *savitā te...* . With the four formulas beginning with *vāyuḥ punātu*, he should plough four furrows adjacent to the cord. First of all, he should plough the furrow towards the north running to the west. (After having ploughed the remaining three furrows) he should plough many furrows in between them without reciting any mantra. He should unyoke the bullocks with *vimucyantām usriyāḥ*, discard the plough towards the south, and, with *aśvatthe vo...*, scatter all grains over the ploughed spot. With the verse, *savitā te...*, he should pour down the bones in the middle. Some one should take up the jar, go towards the south and dash it to pieces without reciting any mantra. After that person has returned, the performer should murmur the verse, *param mṛtyo...* .

4. With the two mantras beginning with *śaṁ vātaḥ...*, he should arrange the bones according to the various limbs and then place a brick in the middle of the figure without reciting any mantra. Towards each quarter on the outer side of the bones he should pile up three bricks having no indicatory marks, each measuring a quarter. He should fetch earth, out of a crevice or the earth dug out on all sides excluding the eastern side, and scatter it over the bricks. If the deceased had not performed the *Agnicayana*, he should pile up pebbles. The *citi* for a deceased Brāhmaṇa should be as high as the mouth; for a deceased Kṣatriya, as high as the chest or as high as the raised hand (of one who is sitting); for a deceased Vaiśya, as high as the thighs; for a deceased woman, as high as the lap, and for a deceased Śūdra, as high as the knee. Or the *citi* for any of these should reach below the knee. The *citi* should be covered with *avakā* and *kuśa* grass. If the *citi* is made up of the earth dug out from around it, barley-grains should be sown on it. One should dig out two slightly crooked furrows towards the south, and fill in one of them with milk and the other with water. He should then dig out seven furrows towards the north-east and fill them in with water. He should put three

1. *KātyŚS* 16.8.24.

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stones into each of the furrows. With *aśmanvatī rīyate...*, all should walk across the furrows. With *apāgham apa...*, each one of them should cleanse his body by means of the *apāmārga* plant. They should take bath with *sumitriyā...*, put on new garments, touch the tail of a bullock with *anaḍvāham...*, and return home with *ud vayaṁ tamasas pari...*. With *imaṁ jīvebhyaḥ...*, the adhvaryu should put down a clod of earth as a boundary in between the *citi* and the village.

KAUŚIKA [83–86]—

1. For the *citi* in the cremation-ground, one should arrange for the following materials. One should get rice cooked in eleven pots not made on a potter's wheel.[1] (He should collect) a hundred-holed vessel and a thousand-holed vessel, stones, saline soil, gravel, conch, frog, all fragrant substances, powder of *śamī* wood, a boat and a tripod of the wood of a *śānta* tree, two old garments, blue and red threads, a cord twisted by the left, four pegs of the wood of a *śānta* tree, four enclosing sticks respectively of *varaṇa*, *śamī*, *udumbara*, and *palāśa*, and herbs of a *śānta* type.[2] With *mā 'gham bhūt*, one should perform the rite of the *citi* on the cremation-ground in the month of Māgha. With *śāmyatv agham*, one should perform it in the autumn. With *nidahyatām agham*, one should perform it in the summer. One should perform it on the new-moon day. The spot where the *citi* is to be piled up should be level, should have roots, should be one where no cremation has been done, and should be firm and sloping towards the north-east. It should have thornless trees and herbs. If it is desired that the deceased should attain heaven, one should select a high spot. On the day preceding the new-moon day, one should have a cow immolated. One should set aside her left *cāpaghana* and *prapāka* for *citi*.[3]

In the village, the performer should make offerings to Yama and Sarasvatī. With the verses intended for sprinkling (namely, *ati dhanvāni...*[4] and *śyeno nṛcakṣāḥ...*[5]), one should sprinkle water on the spot fixed for the *citi* by means of a twig of *kāmpīla* tree and throw away the twig towards the south-east. He should dig out earth by means of a plough and take away that earth by means of twigs. With *punar dehi...*, he should take out from the root of the tree the jar of bones (which had been formerly placed there). He should take up the jar from out of the earth in a piece of cloth with *yat te kṛṣṇaḥ...*, put fragrant powders into it, lift it up with the verses called *utthāpanī*, and carry it forth with the verses called *hariṇī*. If the jar of bones is not found, one should take up the earth from that place. Or, one should spread out a piece of cloth near water, invoke the deceased, and,

1. The *sūtra* reads: *carūñ cakrakṛtān*. The above translation is based on the reading *acakrakṛtān* found in one of the manuscripts as recorded in the foot-note.

2. See *Kauśika* 8.15, 16.

3. *Kauśika* 83.14, 15 reads: *tasyāḥ savyaṁ cāpaghanam prapākaṁ ca nidhāya / bhikṣāṁ kārayati*. This is obscure. The reading *nidhānāya* (for *nidhāya*) seems to be more acceptable. Similarly, this whole portion seems to constitute only one *sūtra* and not two.

4. *AV* 7.42.1. 5. *AV* 7.42.2.

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with the *utthāpanī* verses, lift up whichever creature drops down upon that piece of cloth, and, with the *hariṇī* verses, carry it forth. Or one should arrange three hundred and sixty stalks of *palāśa* leaves to form a human figure (and carry forth that figure with the above-mentioned verses). He should have prepared in the village a pandal with one door to the south and the other to the north, and spread out *darbha*-blades in it. The door to the north is the way for the living men to go out and come in. The door to the south is the way for the manes. With *ā yāta...*, he should get the jar of bones brought in the pandal before sun-set. With *ācyā jānu...*, he should put it down (upon the tripod). He should cause it to rest with the verse, *saṁ viśantv iha...*. With *etad vaḥ pitaraḥ pātram*, he should pour out three potfuls of water upon the jar. He should feed *madhumantha* to three Brāhmaṇas who have taken bath and have applied sandal-paste to their fore-heads, etc. He should have *madhuparka* offered to the brahman and (himself) give away a cow to him. One should say: "Do you immolate the cow." The meat from the right half of the cow's body should be fed to Brāhmaṇas, and that from the left half should be set aside for the manes. With *vaha vapāṁ jātavedaḥ pitṛbhyo yatrai 'tān vettha nihitān parāke | medasaḥ kulyā upa tān sravantu satyā eṣām āśiṣaḥ santu kāmāḥ svāhā svadhā*, one should offer three oblations of the omentum. With *imaṁ yama...*, he should offer the fourth oblation of the omentum. A potful of rice (*kṛsara*) should be cooked with twenty-one barley-grains put into it. Another *kṛsara* should be cooked without barley-grains but with *prapāka*. All kinsmen should partake of the *kṛsara* with barley-grains. A ball should be made of the other *kṛsara*. With *yaṁ te manthaṁ...*, one should offer in the pandal the ball prepared out of the substances mentioned in the verse (namely, the *madhumantha*, the *kṛsara*, and the *prapāka*). After the steam has gone out of that ball, it should be consumed by the attendants carrying (the jar of bones). A call should be given out (to the kinsmen) with the words: "Do you play on the *vīṇā*." One should place an empty pitcher in the pandal with *mahayata pitṝn...*, and strike it with a torn footwear with *kasye mṛjānāḥ...*. With the hair let loose and slapping the right thighs, all should go round it by the left three times. They should do so also at midnight and in the latter half of the night. Before day-break[1], one should perform a *Piṇḍapitṛyajña* with the offering of meat. The jar of bones should be lifted up with the *utthāpanī* verses and carried away (out of the pandal) with the *hariṇī* verses. All should go out by the west and pile up a *citi* to the east of the *citis* which had been piled up before. The *citi* for the deceased, who was younger than the earlier deceased, should be piled up to the west of the *citis*. The building up of the *citi* should be started towards the south-east and concluded towards the north-west. The cremation-ground, like the spot for the *citi*, should also be sloping towards the south-west.

2. Now the measurements of the *citi*. *Diṣṭi*, *kudiṣṭi*, *vitasti* (long span), *nimuṣṭi*, *aratni*, *pada* (foot), and *prakrama* (step) (are the measures).

1. *vivāsāt* for *vivāhāt*. cf. CALAND, *ZDMG* 53, 207.

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With the seven verses beginning with *imām mātrām mimīmahe...*, one should pile up a *citi* measuring seven spans towards the south, seven towards the north, five towards the east, and three towards the west. It should be as high as a bow. (Or) one should pile up a *citi* measuring nine (spans) towards the south, nine towards the north, seven towards the east, and five towards the west; (or) measuring eleven (spans) towards the south, eleven towards the north, nine towards the east, and seven towards the west. For persons belonging to the Devadarśin school, one should pile up a *citi* measuring eleven (spans) on all sides. The *citi* for persons belonging to the Śaunaka school should have unequal opposite sides, or it should be circular or four-angled. The *citi* for one who has piled up the fire should be of the height of a man standing with his hands upraised. The *citi* should be constructed by the left; it should have a door towards the south; and it should have an odd number of stones or bricks. With the verse, *imām mātrām mimīmahe...*, the performer should measure towards the south by means of a cord twisted by the left, and, with *vārayatām agham*, lay the enclosing stick and fix up the peg of *varaṇa*. (With *pre 'mām mātrām mimīmahe...*) he should measure towards the east, and, with *śam ebhyo 'stv agham*, lay the enclosing stick of *śamī* and fix up the peg. (With *ape 'mām mātrām mimīmahe...*) he should measure towards the north, and, with *śāmyatv agham*, lay the enclosing stick of *udumbara* and fix up the peg. (With *vī 'mām mātrām mimīmahe...*,) he should measure towards the west, and, with *śāntam agham*, lay the enclosing stick of *palāśa* and fix up the peg. (The preceptor) should follow that spot with (the three verses beginning with) *amāsi mātrām....* The performer should tie up the red thread horizontally. With *stuhi śrutaṁ...*, he should dig out a pit in the very middle (of that spot) and put into that pit stones, sand, saline soil, *udumbara*, conch, frog, and all fragrant substances and powder of *śamī*. With *niḥśīyatām agham*, he should spread out an old piece of cloth. With *asampraty agham*, *vilumpatām agham*, he should tear up another piece of cloth. As prescribed before, one should make offerings (to Yama and Sarasvatī) and strew sacrificial grass towards the south[1]. With the verses, *etad ā roha...* and *dadāmy...*, the youngest son (of the deceased) should pour down the bones into the pit. With *e 'dam barhir...*, the seniormost man in the family should arrange them according to the various limbs. The preceptor should follow this with the verses, *mā te mano...*, *yat te aṅgaṁ...*, and the thirteen verses beginning with *indro mā marutvān...*[2] and ending with *udapūr asi ...* With the verses containing the relevant indicatory marks[3], the performer should scatter over the bones parched grains (mixed with sesame). While reciting the verse, *idaṁ kasāmbu...*, he should make the kinsmen of the deceased gaze at the bones.

1. With the first half of the verse, *idam pitṛbhyaḥ...* (*AV* 18.4.51), one should spread out *darbha*-blades in the pit and, with the latter half of that verse, place the bones upon those *darbha*-blades.

2. *AV* 18.3.25-37. According to the commentary of Sāyaṇa, one should offer oblations of clarified butter with the eleven verses, namely, *AV* 18.3.25-35.

3. *AV* 18.3.69; 4.26, 27, 32-34, 43.

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With the verses, *ye ca jīvā...* and *ye ite pūrve parāgatā...*[1], he should put melted ghee and honey into a potful of cooked rice[2], and keep them by the side of the head (of the human figure made out of the bones). Respectively with the nine verses beginning with *apūpavān ..*[3], he should place one potful of cooked rice towards each of the eight directions of the bones (beginning from the western side) and one potful in the middle (of the bones). With *sahasradhāraṁ śatadhāraṁ...*, he should sprinkle water upon the bones (through the thousand-holed and the hundred-holed vessels)[4]. With *parṇo rājā...*, he should cover the nine potfuls of cooked rice and the sacrificial utensils such as the thousand-holed and the hundred-holed vessels with the middle ones of the *palāśa* tri-leaves. With *ūrjo bhāgo...*, he should place stones upon them.

3. With *ut te stabhnāmi...*, one should put clods of earth successively upon all the bones. With *niḥśīyatām agham*, he should cover them with an old piece of cloth and then spread out *darbha*-blades upon that piece of cloth. He should then pile up stones or bricks over the bones (by the left) with the three verses beginning with *idam id vā u na...*, the three verses beginning with *upa sarpa...*, and the two verses beginning with *asau hā....* With *yathā yamāya...*, he should make the *citi* firm by beating it. With *śṛṇātv agham*, he should place a clump of *śara* grass upon it. Some teachers say that one should not place the clump of *śara*. One should take up a blade of *śara*, eight aṅgulas in length, recite over it the formula, *antarhitam agham*, and stick it up at some place in between the *citi* in the cremation-ground and the village. One should sprinkle water round the blade (from the pitchers) by the left, and then break up those pitchers (towards the west). With the verse, *sameta...*, all should take up fans at the western corner of the *citi*.[5] The performer and the kinsmen of the deceased should stand to the west of the *citi*[6] and pray with the verse, *varcasā māṁ...* and the seven verses beginning with *vivasvān no...* and ending with *indra kratuṁ na...*. With *sam indhate...*, he should enkindle, towards the west, the fire called *saṁkasuka*.

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1. *AV* 18.3.72. 2. In Keśava's *Paddhati* and some manuscripts of the *Sūtra* two pots of cooked rice are prescribed.

3. *AV* 18.4.16-24. According to Sāyaṇa's commentary and Keśava's *Paddhati*, one should recite the verse, *apūpāpihitān...* (*AV* 18.4.25), over the potfuls of cooked rice and put into them parched grains mixed with sesame.

4. According to Sāyaṇa's commentary, one should sprinkle water through the hundred-holed vessel with the verses, *śatadhāram...* and *kośaṁ duhanti...* (*AV* 18.4.29, 30), and through the thousand-holed vessel with the verse, *sahasradhāraṁ...* (*AV* 18.4.30).

5 The *sūtra* reads: *...dhruvanāny upayacchante.* CALAND suggests (*WZKM* 8, 367) the reading *dhuvanāni* (for *dhruvanāni*). It is said in Sāyaṇa's commentary on this verse (*AV* 7.22.1) as also in Keśava's *Paddhati* that, with that verse, all should sprinkle water round the *citi*. It is further said in the *Paddhati* that all should let their hair loose and go round the *citi*, by the left, three times.

6. As suggested by CALAND (*ZDMG* 53, 208), the reading *paścād upatiṣṭhante* is to be preferred to *paścāduttarato 'gneḥ*.

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PACIFICATORY RITES

BAUDHĀYANA PITṚMEDHA [1.17; 2.4]—

While going back to his house,[1] one should arrange for (the following materials, namely,) a ladle and a spoon made of *varaṇa* wood, enclosing sticks from the *varaṇa*, sacrificial grass of *kuśa*, sacrificial fuel of the *palāśa*, skin of a red ox, fresh ghee, collyrium, a stone, an ox, a *śamī* twig, ends of *kuśa*-blades, a clump of *darbha*-blades, a goat, and barley-grains. [2.4—As for the injunction that, while going back to his house, one should arrange for, etc.: What is (intended to be) said is that, while resuming his various duties as house-holder, (one should arrange, etc).] Then, in between the village and the cremation-ground, the adhvaryu should procure the fire from somewhere and enkindle it, spread out the sacrificial grass of *kuśa*, lay the enclosing sticks from the *varaṇa*, anoint the sacrificial fuel of the *palāśa* with clarified butter, and put it on the fire with *svāhā*. Then, to the rear of the fire, he should spread out the skin of a red ox with the neck towards the east and the hairy side turned upwards. Howsoever many his kinsmen might be, they should get upon that skin with the verse, *ārohatā "yur jarasaṁ gṛṇānā*.... The adhvaryu should recite over them the verse, *yathā 'hāny anupūrvam* .... Then he should take up into the ladle made of *varaṇa* four spoonfuls of clarified butter by means of the spoon made of *varaṇa* and offer an oblation with the verse, *na hi te agne tanuvai*.... Then he should offer twelve spoonfuls of clarified butter, taking each spoonful by means of the spoon made of *varaṇa* with the twelve verses beginning with *apa naḥ śośucad agham*.... Then, stepping aside (from the skin of the red ox) all should touch the ox with the verse, *anaḍvāham anvārabhāmahe*.... They should go towards the east with the verse, *ime jīvā vi mṛtair āvavartin*.... The last one among them should wipe off the foot-prints by means of the twig of *śamī*, with the verse, *mṛtyoḥ padaṁ yopayanto*.... Then the adhvaryu should lay down the stone in between the fire and the village with the verse, *imaṁ jīvebhyaḥ paridhiṁ dadhāmi*.... Then the wives of the deceased should anoint their bodies with fresh ghee, with the verse-half, *imā nārīr avidhavāḥ*.... They should apply to the eyes the collyrium derived from the Trikakud mountain by means of the ends of *kuśa*-blades, with the verse, *yad āñjanaṁ traikakudaṁ*.... The adhvaryu should collect together these ends of *kuśa*-blades and put them within the clump of *darbha*-blades with the verse, *yathā tvam udbhinatsy*.... Having returned home, all should sit down upon couches and stools with the verse-half, *anaśravo anamīvāḥ suśevā*.... On that day, a goat should be cooked as also barley-grains should be cooked. (The meat) of the goat should be eaten with *ajo 'sy ajā 'smad aghā dveṣāṁsi*. The cooked barley-grains should be consumed with *yavo 'si yavayā 'smad aghā dveṣāṁsi*.

1. If the piling up in the cremation-ground is not to be performed, this rite of going back to the house should be gone through either after the collection of bones or after the re-cremation.

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One should perform a *śrāddha* for the deceased. One should offer it after one night has passed or three or five or seven or nine or eleven (nights have passed) or an odd number of days or (an odd number) of fortnights or months or seasons (have passed) or one year (has passed). If one so desires, he may offer it every day. (In that case) one should continue to do so for eleven months. One should not do so in and beyond the twelfth month. Every year one should offer (a *śrāddha*) on (the anniversary of) the day of death. This very procedure is prescribed in the case of the deceased who had not set up the sacred fires. For (a deceased) woman (the same rite should be performed), excluding the mantras having the indicatory mark of the masculine gender, the piling up of sacrificial utensils, the piling up of bricks, and the shaving off of hair. One should perform (the *Pitṛmedha*) of the mother, the father, and even of the preceptor. The *dakṣiṇā* in connection with the *Pitṛmedha* for any one of these should be a thousand (cows). Thus ends the *Pitṛmedha*.

BHĀRADVĀJA [1.11, 12]—

≐Baudh.~With *ārohata...*, the adhvaryu should make the kinsmen, having branches of reed round their necks, sit down and recite over them the verse, *yathā 'hāny...*. Respectively with the two verses, *na hi te agne...*, and *apa naḥ śośucad...*, he should offer on the fire two oblations, each time taking up into the ladle made of the wood of *varaṇa* four spoonfuls of clarified butter and holding the ladle pointing towards himself. He should offer ten spoonfuls of clarified butter respectively with the ten verses beginning with *apa naḥ śośucad agham...*. He should drop the remnant of each oblation into a vessel. He should cast away both the spoon and the ladle into the fire. A red bull should be made to stand towards the north of the fire, with its face turned towards the east.~ With *mṛtyoḥ padam...*, one, who is the rearmost, should proceed wiping out the foot-prints (of the kinsmen walking towards the east) by means of a branch of reed and *avakā*.~ With *imā nārīr...*, the adhvaryu should pour out drops of the remnants of the oblations into the cavity of the hands of the women. The women should wash their faces by means of (the drops of) the remnants. With the verse, *yad āñjanaṁ traikakudaṁ...*, they should apply to the eyes collyrium derived from the Trikakud mountain. If that does not become available, they should use any other collyrium. With *yathā tvaṁ...*, the adhvaryu should raise up on the ground the stem of a plant. When all have returned to the house, he should enkindle the fire in its north-eastern part, strew sacrificial grass round that fire, and, with the two verses beginning with *ānandāya pramodāya...*, offer two oblations, each time taking up into the ladle made of the *varaṇa*-wood four spoonfuls of clarified butter and holding the ladle in the normal way. He should cast away (the spoon and the ladle), by means of which the oblations have been offered, into the fire.~ Hereafter they might use a couch, a bed, etc. One should get himself shaved, etc. This would be the first adornment.

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In this very manner should the *Pitṛmedha* in respect of the deceased, who had not set up the sacred fires, be performed. Only the piling up of the sacrificial utensils on the pyre and the piling up of the bricks should not be gone through. The deceased, who was not an *āhitāgni*, should be cremated by means of the *aupāsana* fire. The sacrificer's wife should be cremated by means of the fire which is produced by churning. Others should be cremated by means of the *uttapana* fire. According to some Vedic schools, the *Pitṛmedha* in respect of the deceased who was not an *āhitāgni* as also of a woman should be performed only up to the laying down of the jar of bones; that in respect of an *āhitāgni* who had performed *havis*-sacrifices, up to the burying (of the bones); that in respect of a Soma-sacrificer, up to the re-cremation; and that in respect of a person who had performed *Agni-cayana*, up to the *citi*. *Āmikṣā* should not be used in the *Pitṛmedha* in respect of a person who had not offered *sāṁnāyya*. In the *Pitṛmedha* in respect of one who had not performed an Animal-sacrifice as also of a woman, the *rājagavī* should be let loose. A son who has not gone through the *Upanayana*-rite as also an unmarried daughter should not be cremated according to the (prescribed) cremation procedure. They should be cremated with the mantra prescribed for re-cremation, (namely, *asmāt tvam adhi...*). The *Pitṛmedha* in respect of a woman should be performed in the manner described above. According to some teachers, it should be performed excluding the mantras having the indicatory mark of the masculine gender, the re-cremation, and the shaving off of the hair.

ĀPASTAMBA PITṚMEDHA ≡ Bhār. Pitṛ.

SATYĀṢĀḌHA PITṚMEDHA ≡ Bhār. Pitṛ.

ĀGNIVEŚYA GṚHYA [3.7.1–2] ≡ Baudh. Pitṛ.

KĀTYĀYANA [21.4.25–30]—

The performer should anoint his body and apply collyrium to his eyes, spread out sacrificial grass round the *aupāsana* fire, lay enclosing sticks of *varaṇa* and, with the verses, *agna āyūṁṣi...* and *āyuṣmān agne...*, offer an oblation of clarified butter by means of a spoon of *varaṇa*. The adhvaryu should recite the verse, *parī 'me gām aneṣata...*, with reference to the relatives. With *kravyādam...*, the performer should throw out, except out of the door, (portion of the) *aupāsana* fire on which the above-mentioned oblation has been offered. He should murmur the verse, *ihai 'vā 'yam...*. He should give away as *dakṣiṇā* these old objects, namely, a couch with a pillow, a bullock, and barley-grains. He may give away even more *dakṣiṇā* if he so wishes.

ĀŚVALĀYANA GṚHYA [4.6]—

Those whose elder relative has died or those who have suffered in some other way, should perform the pacificatory rite on the new-moon day. With the verse-half, *kravyādam agnim pra hiṇomi dūram...*[1], they should carry towards the south a secular fire, together with the ashes and the

1. *RV* 10.18.9.

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oven, before sunrise. They should pour down that fire at the cross-road or at some other place, and go round it by the left while slapping their left thighs with the left hands. They should come back without looking back, touch water, get their hair on the head, the face, and the body shaved and nails pared, and arrange for new earthen jars, pitchers, and pots for sipping water—all wrapped with *śamī* leaves and garlands, fuel of *śamī*, the two kindling woods made of *śamī*, enclosing sticks of *śamī*, dung of a bull, a hide of a bull, butter, a stone, and as many bunches of *darbha*-blades as there may be women. In the afternoon the officiating priest should churn out fire with the verse-half, *ihai 'vā 'yam itaro jātavedā...*[1]. All should remain keeping that fire flared up until the dead of night, and narrating the stories of the long-lived and the auspicious tales from the Itihāsa and the Purāṇas. After the noise has ceased and all have entered the house or the apartment, the performer should pour out water in an unbroken stream, from the southern door up to the northern door with the verse, *tantuṁ tanvan...*[2]. Then he should enkindle the fire, spread out, to the rear of the fire, the hide of a bull with its neck towards the east and with its hairy part upwards, and make all the relatives sit upon it with the verse, *ā rohatā "yur jarasaṁ vṛṇānā...*[3]. He should put an enclosing stick (towards the west of the fire) with the verse, *imaṁ jīvebhyaḥ paridhiṁ dadhāmi...*[4], (and place the remaining two enclosing sticks towards the south and towards the north without reciting any mantra). He should place the stone to the north of the fire with the verse-quarter, *antar mṛtyuṁ dadhatām parvatena*[4], offer oblation of clarified butter on the fire respectively with the four verses beginning with *param mṛtyo anuparehi panthām...*[5], and gaze on the relatives with the verse, *yathā 'hāny anuparvam bhavanti...*[6]. The women should take up butter separately with the tips of *darbha*-blades and anoint their eyes with the butter applied to the thumb and the ring-finger, and throw away the *darbha*-blades behind their backs. The performer should gaze with the verse, *imā nārīr avidhavāḥ...*[7], on the women anointing their eyes with collyrium. He should touch a stone first of all with the verse, *aśmanvatī rīyate...*. Standing to the north-east, he should murmur the verse, *parī 'me gām aneṣata...*, while all are walking round (the *aupāsana* fire) with the verse, *āpo hi ṣṭhā mayobhuvaḥ...*, with fire and the cowdung of a bull, dropping in an unbroken line a stream of water. It is also prescribed that a brown bull should be made to walk round (the *aupāsana* fire). Then all should be seated on the place which they prefer, after first having covered it with a new piece of cloth. They should be seated until sun-rise; they should not sleep. At sun-rise, they should murmur the verses addressed to Sūrya[8] and also those called *svastyayana*[9], prepare food, offer oblations of clarified butter respectively with the verses in the hymn beginning with *apa naḥ śośucad agham...*[10], give food to the Brāhmaṇas and

1. *RV* 10.16.9. 2. *RV* 10.53.6. 3. *RV* 10.18.6. 4. *RV* 10.18.4.
5. 10.18. 1–4. 6. *RV* 10.18.5. 7. *RV* 10.18.7.
8. *RV* 1.50.1–9; 116; 10,37; 158. 9. *RV* 1,89; 5.51.11–15; 10,63. 10. *RV* 1,97.

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make them recite (*om*) *svasti*. The *dakṣiṇā* should be a cow, a white-copper pot, and a new garment.

ŚĀṄKHĀYANA [4.16]—

The skin of a red bull should be spread out, to the rear of the fire, with its neck towards the north or the east and its hairy side turned upwards, and (the performer and the other kinsmen) should sit down upon it. A stone should be placed between the fire and the kinsmen who have sat down. The officiating priest should place the yoke-pins by way of enclosing sticks, on the three sides of the fire, put faggot of the *śamī* or the *palāśa* upon the (*āvasathya*) fire, sit down with crossed legs, and, while the kinsmen have remained touching him, offer oblations by means of a ladle made of *varaṇa* wood or white copper, with the following verses, namely, *imaṁ jīvebhyaḥ...*, *parai 'tu mṛtyur amṛtaṁ...*[1], and the ten verses relating to the adding of fuel to the fires according to the teacher Āruṇi (*ŚāṅkhŚS* 4.2.9, 14). After he has offered twelve oblations in this manner, he should look at the kinsmen over the right shoulder with the two verses beginning with *yathā 'hāny...*. He should add ghee to collyrium and apply that collyrium to the eyes of each woman by means of a *kuśa*-blade—once with the verse, *imā nārīr...*, and two times without any mantra. He should follow, with the two verses beginning with *uttiṣṭha brahmaṇaspate...*, the kinsmen getting up after having touched his right hand or the tail of a bull. The performer should give away to that officiating priest a bull, a new garment, and spoons made of white copper as *dakṣiṇā*. The performer should go round the property, three times, with the hymn *ni vartadhvam...*. This rite should be performed only if the deceased has an heir.[1]

GAUTAMA PITṚMEDHA [1.7]—

On the tenth day, all should get the hair on the head, face, and body shaved off, take bath, offer twelve water-libations, and, with *agna āyūṁṣi...*, pray to Sūrya. They should murmur the formulas beginning with *paśyema śaradaḥ śataṁ...*[2]. On the main road between the cremation-ground and the village or at the root of a tree, they should spread out the skin of a bull with its hairy side turned upwards and the neck turned towards the south. They should place a stone upon that skin and sit down upon the stone. As before[3], the performer should offer oblations of clarified butter on the secular fire. Thereafter, the kinsmen who had assembled in the house, and the son, the grandson, and the great grandsons who had offered water-libations should murmur the formula, *jīvantu śaradaḥ śatam*. After the rites have been completed, the performer should walk behind a cow. He should take only milk. He should take bath in a pool of water. He should murmur the gāyatrī verse ten thousand times. Or, without taking his meal, he should recite the *Saṁhitā*, three times. He should receive blessings. Or he should feed Brāhmaṇas with milk or *pāyasa* and make them pronounce benediction. He should give away *dakṣiṇā* according to his capacity. (If he does so) the performer is purified.

1. *TĀ* 10.45. 2. *TĀ* 4.42. 3. p. 1094 l. 27.

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KAUṢĪTAKA GṚHYA [5.7, 8]—

=Śāṅkh. After the vows have been completed, the performer should perform the *Śrāddha* according to the procedure of *Śrāddha*. He should place the ball with the verse, *ayam odanaḥ kāmadugho 'stv ananto 'kṣīyamāṇaḥ surabhiḥ sarvakāmī / sa tvo 'patiṣṭhatv ajaro nityapūtaḥ svadhāṁ duhāno mahatīṁ tarpayatv asau*. The procedure beginning with the applying of collyrium and the anointing with the unguent should be the same as prescribed. At the conclusion of this rite, the performer should perform the rite of enclosure.~~ This very procedure (of the *Pitṛmedha*), except the rite of *rājagavī*, the *āmikṣā*, and the burning faggot, should be followed in the case of one who had not set up the sacred fires.

KAUŚIKA [86.19–30]—

With *asmin vayaṁ...*, *saṁkasuko vikasuko...*, *yad ripraṁ...*, and *sīse mṛḍḍhvaṁ...*, the performer should wash his hands (with water mixed with lead). He should wipe his hands and feet with black wool. With the verse, *ime jīvā...*, and the verse-half, *udīcīnaiḥ...*, (all should act) as prescribed in the verses (that is, they should proceed towards the east). With the verse-half, *triḥ sapta...*, (the women) should wipe off with a broom the foot-prints from the cremation-ground. With *mṛtyoḥ padam...*, they should wipe off with another broom the foot-prints up to the boat. With *param mṛtyo...*, they should throw away the broom towards the south-east. One should dig out seven furrows on the ground and fill them in with water. With the verse-half, *ā rohata savitur nāvam etām...*, and the verses, *sutrāmāṇaṁ...* and *mahīm ū ṣu...*, he should put in that water a boat filled with gold and barley-grains. With *aśmanvatī rīyate...* and *uttiṣṭhatā pra taratā sakhāyo...*, he should propel it towards the north. The rites from the handing over the pebbles to each person up to the handing over of fire-sticks should be gone through as prescribed before (*Kauśika* 82.2–19). As prescribed before (*Kauśika* 82.36), one should cook rice for Vivasvant and offer an oblation of it with the relevant mantra. He should return home and perform the *Piṇḍapitṛyajña*.

BRAHMAMEDH

BAUDHĀYANA PITṚMEDHA [2.2]—

It is said in the *Brāhmaṇa*: After having created the creatures, Prajāpati (felt) exhausted (and therefore) slept. (For him) the gods collected the essence—the lustre—of the beings and medically treated him with it. It is asked: Which is that essence—lustre—of the Brāhmaṇas with which they medically treated him? One should reply: It is the *caturhotṛ*-formula. (The *caturhotṛ*-formula should be employed in the *Pitṛmedha* in the following manner. (After one has offered oblations on the āhavanīya fire with the mantras beginning with *pare yuvāṁsaṁ...*) an offering should be made with

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the *hotṛ*-formulas together with their *grahas*. The carrying away (of the dead body should be done) with the *bhartṛ*-hymn (that is to say, with the *anuvāka* beginning with *bhartā san bhriyamāṇo*...). The wife of the deceased should be made to lie down by the side of the dead body with the *patnī*-formulas (that is to say, with the *anuvāka* beginning with *sene 'ndrasya*... recited with the verse, *iyaṁ nārī*...). The hands of the deceased should be wiped with the mantras relating to the receiving of *dakṣiṇā* (namely, those beginning with *devasya tvā*... recited with the verse, *suvarṇaṁ hastād*...). Pieces of gold should be placed (upon the various limbs of the deceased such as the mouth) with the five *hṛdaya*-formulas (namely, those beginning with *suvarṇaṁ gharmam*...). The sacrificial utensils should be piled up upon the body of the deceased with the *sambhāra*-formulas (that is to say, with the mantras beginning with *agnir yajurbhiḥ*...). The dead body should be cremated with the *jyotiṣmatī*-formulas (that is to say, with the formulas beginning with *jyotiṣmatīṁ tvā sādayāmi*). Prayer should be offered with the two *nārāyaṇa-anuvākas* (namely, *sahasraśīrṣā puruṣaḥ*... and *adbhyaḥ sambhūtaḥ*... and (the *anuvāka* beginning with) *brāhmaṇa ekahotā*... recited with the mantra, *sūryaṁ te cakṣuḥ*...). (Twelve) oblations of (spoonfuls of) clarified butter should be offered with *prayāsāya svāhā āyāsāya svāhā* (together with the nine oblations of spoonfuls of clarified butter with the mantras beginning with *ya etasya patho*...). The oblations (of the respective organs of the *rājagavī*) should be offered with the nine mantras beginning with *cittaṁ saṁtānena*... (recited with the mantra, *agnaye rayimate*...). The *mṛtyu*-hymn (that is to say, the *anuvāka* beginning with *hariṁ harantam*...) should be recited (after the *yama*-hymn beginning with *pra ketunā*...). One should enter into water with the verse addressed to Soma (namely, *āpyāyasva madintama*... , together with the verse, *aśmanvatī revatī*...). One should take bath with the formula, *īyuṣ ṭe ye*... (together with the formula, *dhātā punātu*...). One should pray to Āditya with the mantra dedicated to Sūrya (namely, *taraṇir viśvadarśato*..., together with the verse, *ud vayaṁ tamasas pari*...). These *caturhotṛ*-formulas are called the most sacred utterances (*paraṃ brahma*). One should not employ them in the funeral rites being performed commonly, nor in the funeral rites for a deceased, who was not a preceptor or one well-versed in the Veda or a teacher.

BHĀRADVĀJA PITṚMEDHA [2.1.] ≡ Baudh. Pitṛ.

ĀPASTAMBA PITṚMEDHA ≡ Bhār. Pitṛ.

SATYĀṢĀḌHA PITṚMEDHA ≡ Bhār. Pitṛ.

ĀGNIVEŚYA GṚHYA [3.7.3] ≡ Baudh. Pitṛ.

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INCIDENTAL RITES

BAUDHĀYANA PITṚMEDHA [1.10; 2.1, 4–7]—

Now if one, who has set up the sacred fires, dies elsewhere (that is away from his home), his sacred fires should be maintained, and offerings should be made[1] on them, up to the time when the body of the deceased is caused to unite with (those sacred) fires. The officiating priest should have a cow, suckling an adopted calf, milked, and drop a portion of that milk upon the gārhapatya fire, and the remaining portion upon the āhavanīya fire. (For that purpose, he should carry the milk towards the āhavanīya fire, and while doing so) he should hold the fire-stick below (the ladle). It is said that (the fire-stick) should be held upon (the ladle when the offering is) intended for gods. Then the dead body should be taken up and brought in between the altar and the rubbish-heap, and the well-established ritual connected with cremation should be gone through. If the deceased is (already) cremated (away from his home), his bones should be brought back and should be so arranged, on the skin of a black antelope spread out within the altar, as to form the figure of a man; the sacrificial utensils should be piled up upon those bones; the bones should then be covered over with tips of *kuśa*-blades, and then the well-established ritual connected with cremation should be gone through. [2.1—As for the injunction that the bones should be so arranged, on the skin of a black antelope spread out within the altar, as to form the figure of a man, that the sacrificial utensils should be piled up upon those bones, that the bones should be covered over with tips of *kuśa*-blades, and that the well-established ritual connected with cremation should then be gone through: The rites beginning with the piling up of the sacrificial utensils are well-established. Only this much should be different: Here, there should be no immolation of a cow. At the time of the covering over the bones with the limbs of the *anustaraṇī* cow, one should cover them over with tips of *kuśa*-blades, dry cow-dung, and ghee, with the verses, *agner varma pari gobhir vyayasva*... . This (itself) in connection with (the man's figure traced

[3.7, 8]—The rites in connection with the dead body, in distressed circumstances, have been already[2] prescribed. One should omit the rites which are required to be performed in respect of the dead body in the fire-hall of persons who have died as the result of such causes as weapon, poison, rope, water, mountain, wind, tree, rock, fire, and non-breathing. In the contingency of a person having died away from his country or having been killed in a battle or having been killed by a tiger, one should get hold of the body and cremate it with due rites. If one does not find the entire dead body but finds it only in part, one should cause the remaining part to be prepared and, with the mantra, *sapta prāṇās tadāśrayāḥ*, anoint it with honey or ghee, and cremate it with due rites. (Or) one should, by means of handicraft, prepare of earth a model of the body,

1. The *sūtra* reads: *ahūyamānair āsīran*. Read *āhūya*°.
2. *Baudh. PitṛS* 2.5. ff.

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by means of) the stalks of *palāśa* leaves. Or one should do (this) as in the *iṣṭi*. Or one should do all this, except the immolation of a cow, without reciting any mantra. Or the sacrificial utensils should be piled up without reciting any mantra, (the stalks) should be covered over with the tips of *kuśa*-blades, and then the well-established ritual connected with cremation, except the immolation of a cow, should be gone through.] [2.6—As for the injunction that one should bring in the bones of a sacrificer who has died away from his home and perform the rites in respect of them: How are the bones to be brought in? One should first take up the bones from the head, then from the breast, then from the belly, then from the thighs, then from the arms, and then from the feet—one should thus take up thirty-three bones. It is said that a man (consists of) thirty-three. One should wash these bones with water, spread out the skin of a black antelope with its neck towards the east and its hairy side downwards, and collect the bones in it with the *anuvāka* beginning with *indro dadhīco asthabhiḥ*...[1]. At this stage he should recite the *tayādevata* formula, (namely,) *tayā devatayā 'ṅgirasvad dhruvā sīda*.[2] Then he should recite the *sūdadohasa* verse, (namely,) *tā asya sūdadohasaḥ*...[2]. The bundle of bones should be tied up to a long bamboo and should be carried by persons taking meals without acrid and salty substances and from earthen pots. The (bundle of) bones should be put down at the village-boundary, the sacred fires (set up by the deceased) should be brought there, and the rites concerning the *Pitṛmedha* should be performed. When the sacrificer is absent, the sacred fires should not be taken beyond the village-boundary. If they are (so) taken beyond (the village-boundary), the sacred fires are rendered secular. It is said that when a sacrificer sets out on a journey, he does so after having assigned his house to the care of the sacred fires; therefore, they should not be taken beyond the village-boundary.]

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anoint it with honey or ghee (with the above-mentioned mantra) and cremate it with due rites. If one finds only the bones, one should trace a man's figure by means of those bones upon the skin of a black antelope, anoint it with honey or ghee, (with the above-mentioned mantra), and cremate it with due rites. If one does not get the bones, one should fetch three hundred and sixty stalks of *palāśa*-leaves, trace a man's figure by means of these stalks upon the skin of a black antelope, anoint it with honey or ghee (with the same mantra), and cremate it with due rites. Or one should fetch (stalks) of any of the sacrificial trees or ends of *kuśa*-blades, each one span in length, trace a man's figure by means of these stalks or ends of *kuśa*-blades upon the skin of a black antelope, anoint it with honey or ghee (with the same mantra), and cremate it with due rites. If he returns alive, he should be plunged into a barrel filled with ghee, be taken out and be bathed, and the sacraments beginning with the *jātakarma* should then be performed in respect of him.[3] The vows (to be observed by such a person) should end either

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1. *TBr* 1.5.8. 2. *TS* 4.2.4.4.
3. cf. *Baudh. PitrS* 2.7.

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If the bones (of the deceased sacrificer) are not available, a man's figure should be traced upon the skin of a black antelope by means of three hundred and sixty stalks of *palāśa*-leaves, the sacrificial utensils should be piled up upon those (stalks), the entire figure should be covered over with tips of *kuśa*-blades, and then the well-established ritual of cremation should be gone through. If only the direction (towards which the sacrificer's death has occurred) is known, the sacred fires should be spread out towards that direction, the deceased should be called out by pronouncing his name (saying), "O so-and-so, come," a man's figure should be traced upon the skin of a black antelope by means of the stalks of *palāśa*-leaves, the sacrificial utensils should be piled up upon those (stalks), the entire figure should be covered over with tips of *kuśa*-blades, and then the well-established ritual of cremation should be gone through.[1] If even the direction (of the sacrificer's death) is not known, the sacred fires should be spread out towards this direction (that is, towards the south-east), the deceased should be called out by pronouncing his name (saying), "O so-and-so, come," a man's figure should be traced upon the skin of a black antelope by means of the stalks of *palāśa*-leaves, the sacrificial utensils should be piled up upon those (stalks), the entire figure should be covered over with tips of *kuśa*-blades, and then the well-established ritual of cremation should be gone through.[1] It is said that a person, who had set up the sacred fires, should be cremated by means of his fires and together with the sacrificial utensils. [2.4.—As for the injunction that a person, who had set up the sacred fires, should be cremated by means of his fires and together with the sacrificial utensils: This is said without specification, with reference to both the (sacrificer's) wife and the husband who have set up the sacred fires. The *Pitṛmedha*, in respect of whomsoever of the two dies first, should be performed by means of the trinity of the sacred fires and together with the sacrificial utensils; that in respect of whomsoever dies later (should be performed) by means of the *aupāsana* fire. If both of them have died simultaneously, there should be performed one common *Pitṛmedha* (in respect of both of them) and the *aupāsana* fire should serve as a fire-brand. If the *aupāsana* fire has not been maintained, the *Pitṛmedha* (should be performed) by means of a churned out fire.] The indication for (the rite of) cremation is said to be the scripture, namely, that a human oblation is most dear to him (=Agni). It is also said that the fires have, indeed, (human)

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with the twelfth night or with the third night. Then he should take (the *samāvartana*) bath. Thereafter he should take his first wife as his new wife. It the wife is not alive, he should take a maiden as his new wife. Then he should set up the sacred fires, offer an animal for Indra-Agni prescribed in connection with the violation of the vow, go up on a mountain, and perform the *Āyuṣmatīṣṭi*. It is said that, after this, he should perform such sacrifices as he desires.

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1. The portion giving the procedure to be followed in the above-mentioned contingency is repeated in *Baudh. PitṛS* 2.6.

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bodies as their inheritance. In this connection it is said in the *Ṛgveda*:[1] "A hundred years, O gods, are before us within which you render our bodies old, within which the sons become the fathers. Do not disturb the duration of our life."[2]

[2.5—If a sacrificer, whose sacred fires have perished or have been stolen or are afflicted or are cut off (through break in the daily *agnihotra*-offering) or are abandoned or are consigned into the kindling woods, dies, his son or pupil, who is capable of performing the rite, should wear his sacred cord over the right shoulder and under the left arm, dig up (the various fire-places), sprinkle water (upon them) by means of the hand with the palm turned downwards, put down the dead body on the sacrificer's seat (namely, to the rear of the gārhapatya fire), place the two kindling woods within the gārhapatya fire-place, touch the deceased's right hand, and then churn out fire with *ye 'syā 'gnayo 'juhvato māṁsakāmāḥ saṁkalpayante yajamānamāṁsam | jānantu te haviṣe sāditāya svargaṁ lokam imaṁ pretaṁ nayantu*. He should then spread out the fires without reciting any formula, melt clarified butter over the gārhapatya fire, purify it, fill in the ladle with twelve spoonfuls of it, and, with the *puruṣasūkta* recited in the mind, offer an oblation on the āhavanīya fire. He should offer a similar oblation on the gārhapatya fire with this very (hymn recited in the mind). He should offer a (similar) oblation on the dakṣiṇa fire without reciting any mantra. After this, the ritual of *Pitṛmedha* should be commenced. If the sacrificer dies after his sacred fires have been consigned into his own self or into the two kindling woods[3], his son or pupil, who is capable of performing the rite, should wear his sacred cord over the right shoulder and under the left arm, dig up the various fire-places, sprinkle water (upon them) by means of the hand with the palm turned downwards, put down the dead body on the sacrificer's seat. (namely, to the rear of the gārhapatya fire-place and) enkindle the secular fire within the gārhapatya fire-place, touch the deceased's right hand, and murmur the verse, *upāvaroha jātaveda imaṁ taṁ svargāya lokāya naya prajānan | āyuḥ prajāṁ rayim asmāsu dhehi pretāhutīś cā 'sya juṣasva sarvāḥ*. Or he should consign the fires into the two kindling woods churn out fire, spread out fires without reciting any mantra, melt clarified

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We shall explain the rites pertaining to the recremation of the dead body of a person who had set up the sacred fires and who has died while away on a journey (and whose body has not become available). The officiating priest should spread out *darbha*-blades of equal length and trace a man's figure upon them by means of the stalks of *palāśa*-leaves. He should trace the head by means of forty (stalks), the neck by means of ten, the breast by means of twenty, the belly

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1. The portion giving the procedure to be followed in the above-mentioned contingency is repeated in *Baudh. PS* 2.6.

2. *ṚV* 1.89.9.

3. This contingency seems to be superfluous in view of a similar contingency having been mentioned above and also in view of the procedures as prescribed hereinafter.

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butter over the gārhapatya fire, purify it, fill in the ladle with twelve spoonfuls of it, and offer oblations on the gārhapatya fire respectively with the verses from the hymn beginning with *hiraṇyagarbhaḥ samavartatā 'gre...*[1] up to the end of the *anuvāka*. He should then offer *pūrṇāhuti* with *sapta te agne...*. After this, the *Pitṛmedha*-rite should be commenced. If the fire is consigned into the two kindling woods, while it is being churned out again, one should touch (the deceased sacrificer) and murmur this very verse, (namely, *upāvaroha jātaveda...*). After this, the *Pitṛmedha*-rite should be commenced.]

[2.7—If after this has been done by means of the sacred fires, the sacrificer comes back, what should one do in that case? One should churn out fire from (kindling woods made of) sacrificial wood, enkindle the fire, strew sacrificial grass round it, go through the rites pertaining to the *agnimukha* (*Baudh.GS* 1.3), and then offer oblations of cooked rice with the two verses beginning with *hiraṇyagarbhaḥ samavartatā 'gre...*. Then he should offer subsidiary oblations of clarified butter respectively with the verses in the *anuvāka* beginning with *sahasraśīrṣā...*[2]. The rites from the *sviṣṭakṛt* up to the giving away of a cow as a boon should be gone through in the well-established manner (as prescribed in *Baudh.GS* 1.4). To the rear of the fire, one should fill in an earthen barrel or the skin of a black antelope with melted ghee (or) water by means of a golden pot. If his father is alive, the father should recite over it the verse, *viṣṇur yoniṁ kalpayatu...*[3]. Then the officiating priest should cause the sacrificer to enter into it with *tāṁ pūṣañ chivatamām erayasva...*[4]. The sacrificer should remain like an embryo within the skin of a black antelope or within the earthen barrel, for one night. After day-break, he should have the sacraments from the *puṁsavana* up to the *jātakarma* performed (in respect of himself), and then should be born (that is, should come out), by dragging himself out through the rear half (of the skin or the barrel). After he is so born, he should have the sacraments from the *jātakarma* (up to the marriage) performed (in respect of himself) and then observe the vow for twelve nights. With his first wife as his new wife, he should set up the sacred fires and perform the Animal-sacrifice for Indra-Agni prescribed in connection with the violation of the vow. He should go up on a mountain and perform for *kāma* Agni the *Āyuṣmatīṣṭi* with a hundred *kṛṣṇalas* as the principal oblation. Or he should perform the *Diśām aveṣṭi*. It is said that, after this, he should perform the desired sacrifice. It is said: "A Brāhmaṇa, who is brought out of the

by means of thirty, each arm by means of fifty, tracing the fingers by means of five out of these (fifty), each foot by means seventy, tracing the toes by means of five out of these (seventy), the penis by means of eight, and the testicles by means of twelve. He should sprinkle these stalks with water by means of the hand with the palm turned upwards, place a piece of gold upon the earth, also place the two kindling woods upon the piece of gold, and then, looking at the direction

1. *TS* 4.1.8.3. 2. *TĀ* 3.12.1. 3. *RV* 10.184.1. 4. *RV* 10.85.37.

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skin of a black antelope, is (as it were) born of the golden embryo. He should not stand up in honour of anybody; he is like a god." Therefore, even if a sacrificer who has gone out on a journey is not heard of, one should wait for him for twenty-four years maintaining his *Agnihotra*. If the sacrificer dies during the course of the observance of the vow in connection with a sacrifice such as the *Āgrayaṇeṣṭi*, the Animal-sacrifice, the *Cāturmāsyas*, and a Soma-sacrifice which still remains unfinished, his son or pupil should finish the remaining rites in an abridged form. If (in the Animal-sacrifice or the Soma-sacrifice) the animal is not available, one should offer a sacrificial cake or *āmikṣā* to the relevant divinity.

It is, indeed, said that a sacrificer, whose obsequies are performed with fires other than his own sacred fires, passes from darkness into (still greater) darkness. It is also said that the fires have, indeed, the dead body as their inheritance. "Whoever, knowing that one attains bliss after death, dies during the northern course of the sun goes to heaven by the path of the sun; while whoever (knowing it) dies during the southern course of the sun goes to the world of the manes by the path of the moon." So is it said. The dying sacrificer should (therefore) be brought in the first (that is, bright) fortnight (during the northern course of the sun) by means of the six oblations offered (respectively) with the six mantras beginning with *tā sūryācandramasā viśvabhṛttamā...*[1]. (For) it is said that death, (which occurs) at the end of a sacrifice, by day, in the fortnight of the waxing moon, during the northern course of the sun, conduces to bliss. If the sacrificer dies in the course of an *ekāha* or *ahīna* Soma-sacrifice, the expiation-rite should be similar to the one prescribed in connection with the death of one consecrated for a *Satra*.]

BHĀRADVĀJA [9.14.16–15.7]—

1. If a sacrificer dies while away on a journey, one should offer a cake on eight potsherds to *pathikṛt* Agni. Until the deceased is cremated, one should continue to make the *agnihotra*-offerings with the milk of a cow which suckles an adopted calf. At that time, he should strew round the sacred fires the *darbha*-blades with their ends pointing either towards the south or towards the east. While taking the *agnihotra*-milk to the āhavanīya fire, he should hold a fire-stick under the ladle. He should offer the first oblation to *pitṛmant* Soma and the second to *kavyavāhana* Agni. The wash-water of the ladle should be thrown away towards the south. Sacrificial implements

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towards which the sacrificer had gone, murmur the verse, *upāvaroha jātavedaḥ...*.[2] He should (churn out fire), spread out fires, melt clarified butter over the gārhapatya fire, purify it, take up four spoonfuls of it into the ladle, and offer *pūrṇāhuti* on the āhavanīya fire with the verse, *sapta te agne samidhaḥ sapta jihvāḥ...*.[3] Venerable *Baudhāyana* says that, thereafter, this figure deserves the funeral rites.

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1. *TBr* 2.8.9.
2. *TBr* 2.5.8.8.
3. *TS* 1.5.2.4.

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should be given away to a Brāhmaṇa. Earthen vessels should be discarded in water. Utensils made of stone and iron should be retained in the house to be used by the son.

BHĀRADVĀJA PITṚMEDHA [2.8–12]—

(If a sacrificer is about to die) his sacred fires should be maintained unceasingly for two or three or six or twelve days or until the danger of death persists. If the danger of death disappears, the unceasing maintenance of the sacred fires should be discontinued, and a cake on eight potsherds should be offered to *āyuṣmant* Agni. (Thereafter an offering of) a hundred *kṛṣṇalas* (should be made to Prajāpati). Or (an *iṣṭi*) consisting of five principal offerings (should be performed). "One who has been ill for a long time...." So is it said in the *Brāhmaṇa* (*TS* 2.3.11). Before the *iṣṭi* for *āyuṣmant* Agni, an *iṣṭi* for *pathikṛt* Agni should be optionally performed. Or the sacred fires need not be maintained unceasingly. The fires should be spread out just before the time of death. Some teachers say that the fires should be spread out even after the sacrificer has died. It is, however, said that if this is done, the progeny perishes. "One who dies during the northern course of the sun goes to the world of gods by the path of the sun; one who dies during the southern course of the sun goes to the world of the manes by the path of the moon." So is it said. It is said that the death, which occurs by day in the fortnight of the waxing moon during the northern course of the sun (or) after the completion of a sacrifice, conduces to bliss. If death is likely to occur at night in the fortnight of the waxing moon, the morning-*agnihotra* should be offered immediately after the evening-*agnihotra*. If death is likely to occur in the fortnight of the waning moon, one should make the offerings of the evening and the morning *agnihotra* in an adequate number, so that the sacrificer may be regarded as having died in the fortnight of the waxing moon. Immediately thereafter, the New-moon sacrifice should be performed. If the performance of the New-moon sacrifice is not possible, four spoonfuls of clarified butter should be taken into the ladle (each time), and, after the puronuvākyā has been recited, an oblation should be offered to each of the principal divinities with the relevant yājyā.

(If death is likely to occur) during the performance of the *Cāturmāsyas*, the evening-*agnihotra* and the morning-*agnihotra* should be offered, the New-moon and the Full-moon sacrifices should be performed, and the remaining *parvans* (of the *Cāturmāsyas*) should be completed (through the offering of the necessary oblations). If the (current) Animal-sacrifice is not likely to be completed (before the sacrificer's death), a cake or *āmikṣā* or *pūrṇāhuti* should be offered. It is said that the sacrifice of a person who dies under such conditions does not perish. The expiation-rite to be performed in the contingency of the death of one who had been consecrated for the performance of a Soma-sacrifice has been already prescribed. Formerly there lived some sages called Yāyāvaras. They felt tired as the result of walking in the course of their journeys. They, therefore, started making

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only one *agnihotra*-offering in the course of a whole fortnight. Therefore a person, who is suffering from a disease or who is worried or who has met with birth or death (in the family) or who is on a journey or who finds himself in distress, may make only one *agnihotra*-offering in the course of a whole fortnight. In the evening of the *pratipad*, one should take up into the ladle, fourteen times four spoonfuls of the oblation-material. He should put only one fire-stick on the fire; he should make only a single offering. He should cleanse the wipings only once. He should pray only once. He should do so also in the morning. The remaining procedure should be as usual. If one makes the *agnihotra*-offerings (according to the Yāyāvara-procedure) for three fortnights (consecutively), he should set up the sacred fires again. (For that purpose) he should either consign the sacred fires (into the kindling woods) till the *upavasatha*-day or maintain them. On the *upavasatha*-day, he should churn out fire and then commence the rites of that day.

It is said that, if one who had set up the sacred fires dies while his sacred fires are consigned (into the kindling woods) or while he has abandoned the sacred fires or while there has been a break in his daily *agnihotra*-offering or while the sacred fires have become distressed (through irregularity of sacrifices), he should not be cremated by means of any fires other than the trinity of sacred fires. The sacred fires (continue to) abide in the sacrificer since their setting up. It is said that, if one, who had set up the sacred fires, is cremated by means of fires other than the trinity of sacred fires, he enters into deep darkness. The officiating priest should wear his sacred cord over the right shoulder and under the left arm, dig up the fire-places, and sprinkle them with water by means of the hand with the palm turned downwards. The dead body should be put down upon the sacrificer's seat. The kindling woods should be placed upon the gārhapatya fire-place and fire should be churned out with the verse, *ye 'syā 'gnayo 'juhvato māṁsakāmāḥ saṁkalpayanto yajamānamāṁsam | jānantu te haviṣe sāditāya svargaṁ lokam imaṁ nayantu*. The fires should be spread out without any mantra. Twelve spoonfuls of clarified butter should be taken up into the ladle and the oblation should be offered without any mantra. Thereafter the rites beginning with that prescribed in the *sūtra*, *prete 'mātyāḥ*... (1.15), should be commenced. The *Pitṛmedha* in respect of whomsoever of the two (namely, the sacrificer and his wife) dies first should be performed by means of the three sacred fires; that in respect of whomsoever dies later, by means of the *aupāsana* fire. If both die simultaneously, the *Pitṛmedha* in respect of both of them should be performed combinedly. If (after the wife's death) the sacrificer does not find it possible to take another wife, he should set up the sacred fires for himself and continue to perform the *agnihotra*, the New-moon and the Full-moon sacrifices, and the *Āgrayaṇa*; he should not perform other *Śrauta* sacrifices.

If a sacrificer dies while the sacred fires are consigned either into his own self or into the kindling woods, the fire-places should be prepared, the

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dead body should be put down upon the sacrificer's seat, secular fire should be kindled in the gārhapatya fire-place, and a son or a brother or a near relative of the deceased should hold the right hand of the deceased and transform the sacred fires into the secular fire either with *upāvaroha...* or with *upāvaroha jātaveda imaṁ taṁ svargāya lokāya naya prajānan / āyuḥ prajāṁ rayim asmāsu dhehy ajasro dīdihi no duroṇe.* Or he should transform the sacred fires into the kindling woods and then churn out fire. If the sacred fires have been consigned into the kindling woods, one should touch the dead body and murmur this mantra while churning out fire. The spreading out of the fires and other rites should be as usual. If it is heard that a sacrificer has died away from his home, the officiating priest should offer a cake on eight potsherds to *pathikṛt* Agni or should offer *pūrṇāhuti*. One should wear his sacred cord over the right shoulder and under the left arm and then offer the oblation. The rites of the *Pitṛmedha* should be performed on these very fires. It is said that, if the sacrificer's bones have been brought in on this day or on the day on which they will be brought in, the *agnihotra*-offering should be made with the milk of a cow which suckles an adopted calf.

If a sacrificer has died away from his home, he should be put into a trough of oil and brought back home in a cart. Or he should be cremated by means of the fire churned out for that purpose. His bones should be placed on the skin of a black antelope, enclosed within a new garment, and brought back home without being put down (on the ground) and the vow of taking meals from an earthen pot being observed (on the way). The bones should be put down at the village-boundary. A suitable place should be selected for cremation, and the deceased sacrificer's sacred fires and the sacrificial utensils required for the *Pitṛmedha* should be brought there. "While the sacrificer is not (in the village), his sacred fires should not be taken beyond the village-boundary. If they are so taken, they are rendered secular." So is it said. It is also said that a sacrificer setting out on a journey leaves his house in the charge of his sacred fires. Therefore the sacred fires should not be taken beyond the village-boundary. As soon as the sacrificer's bones have been brought back, his sacred fires should be taken out of the village and then the rites beginning with that prescribed in the *sūtra, prete 'mātyāḥ...* (1.15), should be commenced.

If a sacrificer has died in water, one should offer, by way of expiation, two oblations, each of four spoonfuls of clarified butter, respectively with *imam me varuṇa...* and *tat tvā yāmi...*. It is said that these two oblations themselves constitute the relevant expiation-rite. If a sacrificer has died on account of animals, one should offer two oblations, each of four spoonfuls of clarified butter, respectively with the two verses beginning with *ā gāvo agman...*. If a sacrificer has died on account of tusked wild beasts, one should offer two oblations, each of four spoonfuls of clarified butter, respectively with the two verses beginning with *daṁṣṭrābhyām malimlūn...* [1].

1. *TS* 4.1.10.2.

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If a sacrificer has died on account of lightning, one should offer an oblation of four spoonfuls of clarified butter with the verse, *mūrdhānaṁ divo aratim pṛthivyā...* [1]. If a sacrificer has died on account of poison, one should offer three oblations, each of four spoonfuls of clarified butter, respectively with the three verses beginning with *namo astu sarpebhyo...*.[2] It is said that these oblations themselves constitute the relevant expiation-rites.

If a sacrificer has died while on a journey and if his whereabouts have not become known, one should burn dry grass by means of his sacred fires in the direction towards which he had gone. Or one should trace upon the skin of a black antelope a man's figure by means of three hundred and sixty stalks of *palāśa*-leaves—the head by means of forty stalks, the neck by means of ten, the breast by means of twenty, the belly by means of thirty, each arm by means of fifty with the fingers by means of five, each leg by means of seventy with the toes by means of five, the penis by means of eight, and the testicles by means of twelve. At the joints, the figure should be fastened with the skin of *palāśa* or with *darbha*-blades. The figure should then be bathed and adorned. The skin of a black antelope should be spread out within the altar, with its neck pointing towards the south and its hairy side turned downwards. The figure should then be placed upon that skin, with its face turned upwards, and should be covered over by means of a new garment with its fingers pointing towards the feet (of the figure). The kinsmen of the deceased should sit down round the dead body and touch it with *ayam asy asau yasya ta ime 'gnayaḥ*. Thereafter the rites beginning with that prescribed in the *sūtra*, *prete 'mātyāḥ*... (1.15), should be commenced. If the stalks of *palāśa*-leaves are not available, one should trace upon the skin of a black antelope a man's figure by means of either sprouts of *darbha*-blades or leaves of any sacrificial tree, pour out honey or ghee upon that figure, and then cremate it with the usual rites. If, after all this, the sacrificer comes back, he should be put into a barrel of ghee and then taken out of it. Sacraments beginning with the *jātakarma* should be performed in respect of him. He should observe the vows for twelve nights. He should then take his first wife herself as his new wife. Together with that wife, he should set up the sacred fires and perform an Animal-sacrifice prescribed in connection with the violation of the vow. He should go up on a mountain and make an offering to *kāma* Agni. He should then perform the desired sacrifices.

ĀPASTAMBA [9.11.17, 22, 23]—

In the case of a false report about a sacrificer's death during journey, one should offer a cake on eight potsherds to *surabhimant* Agni. If no further information in connection with a sacrificer's death during journey is available, one should burn dry grass in the direction towards which he (= the sacrificer) had set out on journey. Or one should take up three hundred and sixty stalks of *palāśa* leaves, and trace out by means of those stalks a human figure upon the skin of a black antelope. Its joints should be tied up with

1. *TS* 1.4.13.1. 2. *TS* 4.2.8.3.

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the skin of the *palāśa* tree or with *kuśa*-grass. One should use forty stalks for the head, ten for the neck, twenty for the belly, thirty for the bosom, fifty for each arm including five for the fingers, seventy for each leg including five for the toes, eight for penis, and twelve for testicles. The figure so formed should then be bathed and adorned. The adhvaryu should spread within the altar a skin of a black antelope with its neck towards the south and with the hairy part downwards. The figure should be placed upon that skin and covered with a new garment with its fringes pointing towards the feet. The kinsmen should gather round and touch the figure with the formula, *ayam asy asau yasya ta ime agnayaḥ*. Thereafter the adhvaryu should proceed with the subsequent rites prescribed in the *sūtra* beginning with *prete 'mātyāḥ*. The figure should be formed and burnt by the secred fires. So say the Vājasaneyins.

ĀPASTAMBA PITṚMEDHA ≡ Bhār. Pitṛ.

SATYĀṢĀḌHA PITṚMEDHA ≡ Bhār. Pitṛ.

VAIKHĀNASA [20.20–23]—

1.≒Baudh. Pitṛ.; Bhār. Pitṛ.; Āp. 9.11.4–17, 22–23—∾If one gets false information regarding an *āhitāgni*'s death during journey, he should offer a cake on eight potsherds to *surabhimant* Agni. The puronuvākyā and the yājyā in connection with this offering should be respectively *agnir hotā ni ṣasādā...*[1] and *sādhvīm akar devavītim...*[1]. If an *āhitāgni* dies in the dark half of the month, one should count the days up to the bright half and make as many *agnihotra*-offerings with milk.∾ If he dies on the new-moon day, one should draw over (the *pratipad*) and offer *pūrṇāhuti* (in lieu of the *iṣṭi*). If he dies in the bright half of the month, one should offer the morning-*agnihotra* together with the evening-*agnihotra*. The *darbha*-blades strewn round the fires should be put on the fires. If an *āhitāgni* dies on the *upavasatha*-day, it being the full-moon day, one should perform the *Pitṛmedha* in the afternoon when the rays of the sun are resting on the tops of trees. If he dies on the *upavasatha*-day, it being the new-moon day, one should offer only the *pūrṇāhuti* (on the same day). If one comes to know of a sacrificer's death (during journey), he should proceed towards the direction in which the sacrificer has gone, and burn dry grass with the sacrificer's fires and without any mantra. Or he should burn the figure of the sacrificer. This latter procedure has been already explained before.[2] If a sacrificer goes to another country or is about to die, one should perform the *Pāthikṛtīṣṭi*. If a sacrificer dies in a distant land, one should bring back the dead body in a wagon, putting the body within a trough filled with oil. Or the body should be cremated (there only) by means of the fire produced by churning. The bones should be collected and enclosed within the skin of a black antelope. They should then be covered with a new garment. This bundle should then be tied up to a long bamboo and thus brought back, without being put down

1. *TS* 1.3.14.1. 2. *Vaikh GṛS* 5.12.

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directly on the ground, by carriers who eat from earthen pots and live a pious life. The bundle of bones should be put down within the boundary of the village. The deceased sacrificer's fires should then be taken there together with his sacrificial utensils. The bones should be carried to the cremation-ground together with them and should be cremated there. If one receives from the kinsmen a false report of the sacrificer's death during the journey, he should perform the concluding rites, beginning with the cremation of the figure. If the sacrificer returns, all the sacraments from the *jātakarma* up to the *samāvartana* should be performed in respect of him. He should again formally marry his former wife, set up the sacred fires and then perform a Soma-sacrifice (or) an Animal-sacrifice prescribed in connection with the violation of the vow.

[7.1, 2]—Now we shall state the expiation-rites relating to the funeral ritual. There are two sacraments—one pertaining to birth and the other to death. As the result of the first, one wins this world; and as the result of the second, he wins the other world. The cremation of the dead body is said to constitute the sacrament pertaining to death. The offering of a faultless body is very dear to Agni. As the result of this offering, the deceased person goes to the world of gods. The body of the (deceased) father or mother should be got cremated by the son or by the other (that is the adopted son) or by a brother or by a *sapiṇḍa* or by a person belonging to the same *gotra* or by a kinsman or by the preceptor or by a pupil or by an officiating priest. The cremation of a wife should be arranged by the husband or the husband's brother or a *sapiṇḍa* or a person belonging to the same *gotra* or a kinsman of the parents; and that of a son by the father, etc. If the funeral rites are properly performed, the performer becomes prosperous; if they are not so performed, the performer becomes liable to the sin accruing from the killing of an embryo. Therefore, the body of a deceased *āhitāgni* should be cremated according to either the *Brahmamedha* procedure or the *Pitṛmedha* procedure, by means of his five or three sacred fires, as before with the seven formulas, namely, *agnir yajurbhiḥ...*, *sene 'ndrasya...*, *vācaspate vidhe nāman...*, *vācaspate vāco vīryeṇa...*, *somaḥ somasya...*, *vācaspate 'cchidrayā...*, and *vāg ghotā...*. The body of the deceased, who had not set up the sacred fires, should be cremated by means of the *aupāsana* fire, with the two *anuvākas* beginning with *agnir yajurbhiḥ...* and *sene 'ndrasya...*. The body of a deceased brahmacārin should be cremated by means of his investiture-fire. Some teachers say that this should be done with the four mantras, namely, *asmāt tvam adhi...*, *bhūḥ pṛthivīṁ gacchatu...*, *bhuvo 'ntarikṣaṁ gacchatu...*, and *suvar divaṁ gacchatu...*.

If the wife of a person, who was an *āhitāgni* or who was not has died, her body should be cremated by means of half of her husband's fire, with the mantras already mentioned. The husband should marry another woman, and then again set up the sacred fires. If the husband and the wife have died simultaneously, they should be cremated on the same funeral pyre.

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MĀNAVA [8.21.1-3]—

If a person has died in another country or if he has been killed in a battle, one should bring back the dead body and cremate it with due rites. If one does not get hold of the dead body, he should bring back the bones, trace a human figure by means of them, anoint the figure with honey and ghee, place it upon the pyre, and then cremate it with due rites. If one does not get hold of all (the bones), he should perform an *iṣṭi*, light a bunch of dry grass, and burn the sacrificial utensils.

[8.21.14; 8.22]—If, after these rites (of cremation etc.) have been gone through, the *āhitāgni* (who was supposed to have been dead) returns, he should (again) set up the sacred fires, perform the *iṣṭi* for long life, and thereafter perform any sacrifices.

One should arrange forty stalks for the head, ten for the neck, a hundred for the two arms, ten for the fingers, twenty for the breast, thirty for the buttocks and the belly, four for the testicles, six for the penis, a hundred for the thighs, thirty for the knees and legs, and ten for the toes. Thus is the rite for the deceased prescribed.

KĀTYĀYANA [25.8.8-14]—

If the sacrificer has died while away on a journey, one should continue to offer the *agnihotra* on that sacrificer's fires in the following manner: He should wear his sacred cord over the right shoulder and under the left arm, milk a cow which suckles the calf of another cow, place that milk over the fire, and (later) take it down from over it towards the south. He should carry it to the āhavanīya fire along the south, holding a fire-stick under the ladle. He should strew round the fire with their ends pointing towards the south, the *darbha*-blades which are normally prescribed to be strewn with their ends pointing towards the north. He should offer only one oblation along the side of the thumb. After the bones have been brought back, he should arrange them on the skin of a black antelope so as to form a human figure and then cover that figure with wool. He should pour out clarified butter over it and then cremate it in the manner prescribed before. If the bones are not available, one should arrange three hundred and sixty stalks of *palāśa*-leaves on the skin of a black antelope (so as to form a human figure) and then burn off that figure in the manner prescribed before.

ĀŚVALĀYANA [3.10.10-12; 17-18; 3.13.11-12][1]—

If an *āhitāgni* dies during journey, one should offer a cake on eight potsherds to *pathikṛt* Agni. In connection with this offering, the hotṛ should recite *vetthā hi vedho adhvanaḥ...*[2] and *ā devānām api...*[3] respectively as the puronuvākyā and the yājyā. A bull should be given away as *dakṣiṇā* in connection with this offering. Until the time when the deceased sacrificer is

1. For the rites to be performed if a person initiated for a *Satra* dies, see expiation-rites ralating to *Satra* (*ĀśvŚS* 6.10).

2. *RV* 6.16.3. 3. *RV* 10.2.3.

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cremated, one should continue to make *agnihotra*-offering for him, without reciting any mantra, with the entire oblation of the milk of a cow which suckles an adopted calf. If a sacrificer dies[1] during the dark half of the month, he should be carried to the bright half of the month through the offering of the necessary number of oblations. If there arrives a false report regarding the sacrificer's death during journey, one should offer a cake on eight potsherds to *surabhi* Agni. The verses, *agnir hotā ny asīdad...*[2] and *sādhvīm akar devavītiṁ...*[3], should be recited respectively as the puronuvākyā and the yājyā.

ŚĀṄKHĀYANA [4.15.9-23]—

If the bones of the deceased are not found, one should collect three hundred and sixty stalks of *palāśa*-leaves and arrange them so as to make out a human figure—using forty stalks for the head, ten for the neck, one hundred for the two arms together with the two shoulders, thirty for the chest, twenty for the belly, six for the testicles, four for the penis, one hundred for the thighs, thirty for the feet, legs, and knees, and twenty for the toes. One should tie up this figure with wool, plaster it with the powder of barley-grains, besmear it with melted ghee, and then cremate it. If the sacrificer's wife dies first, he should cremate her either with the sacred fires or with the fire produced by burning potsherds, marry another wife, and, if he so desires, renew the sacred fires.

KAUṢĪTAKA GṚHYA [5.6.3-6]—

=Śāṅkh. If a sacrificer has died while away on a journey, one should continue to make, without any mantras, the *agnihotra*-offerings on his sacred fires with the milk of a cow which suckles the calf of another. (While doing so) he should hold a firestick under the *agnihotra*-ladle. He should continue to make the *agnihotra*-offerings in this manner until the bones of the deceased sacrificer are found. If the bones are not found, one should prepare a human figure out of the stalks of *palāśa*-leaves and cremate it.

GAUTAMA PITṚMEDHA [2.1]—

Now we shall explain the incidental rites. If the body (of the deceased) is lost, one should fetch the bones and wash them with water mixed with milk. He should arrange them on the skin of a black antelope so as to form a human figure, and cremate them in the manner prescribed before. If (even) the bones do not become available, one should arrange stalks of *palāśa*-leaves on the skin of a black antelope so as to form a human figure —using forty stalks for the head, ten for the neck, twenty for the chest, thirty for the belly, fifty each for the two arms, out of these last five for fingers, seventy each for the two legs, out of these last the same number for toes as for fingers, eight for the penis, and twelve for the testicles. One should tie up these stalks by means of *darbha*-blades and cremate them, as before, upon the skin of a black antelope itself.

1. That is, according to the *Gārgyanārāyaṇa Vṛtti*, if there is a probability of his death.
2. *ṚV* 5.1.6. 3. *ṚV* 10.13.3.

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KAUŚIKA [80.23-30]—

If the sacrificer has died away from his home, his sacred fires should be consigned into separate kindling woods with *ā rohata janitrīm jātavedasaḥ*.... The fires should be churned out and should be carried as mentioned above. Or until the deceased sacrificer is cremated, one should continue to offer that sacrificer's *agnihotra*-oblations either with the milk of a cow which suckles the calf of another cow or of a cow which has intercourse with a bull or with the *mantha* which has been stirred up only once. In connection with (his) New-moon and Full-moon sacrifices, one should pour out black paddy. He should pour out, at a spot which is neither quite within nor quite without the fire-place, clarified butter prepared from the milk of the cow mentioned above. The stalks of sorghum should be used as sacrificial grass. Sticks of the barren sesamum (*tilpiñja*) should be used as fuel. The performer should exclude the offerings to be made with the *graha*-formulas, the ājyabhāgas, and the offerings to be made before as also after the principal offering, restrain his in-breath and out-breath, and offer the (principal) oblations, uttering *oṁ* at the end of (each of) the relevant mantras.

ATHARVA PRĀY. [2.8.][2]—

If an *āhitāgni* dies while out on a journey, his *agnihotra*-offerings should be made with the milk of a cow which suckles the calf of another cow. Or they should be made with the milk milked out by a Śūdra. The *agnihotra*-offerings should be continued to be made in this manner until the bones of the deceased are brought back. After the bones have been brought back, they should be brought into contact with the sacred fires, and the *Pitṛmedha*-rites should be performed in respect of them. If the death has occurred while the sacred fires were consigned (into the kindling woods), the performer should offer a cake on one potsherd, a cake on seven potsherds, and a cake on nine potsherds respectively to *tantumant* Agni, *pathikṛt* Agni, and *vratabhṛt* Agni. He should offer the *saṁsthita*-oblations with the relevant verses, adding in the midst of them the verses, *tvam agne saprathā asi...*[3], *yena pathā vaivasvataḥ...*, and *tvam agne vratapā asi...*[4]. He should conclude the *iṣṭi* with the *saṁsrāva* oblation. If the death has occurred while the kindling woods were lost, fire should be churned out by means of other kindling woods, sacred fires should be duly spread out, and the *Pitṛmedha*-rites should be performed in respect of the deceased sacrificer by offering oblations with the verses mentioned above.

[3.7, 8]—If an *āhitāgni* has died while he was out on a journey together with his sacred fires, how should his sacrificial utensils be disposed of? Āśmarathya says: The performer should collect all the sacrificial utensils. He should procure fire from outside; or he should churn out fire, make it flare up, and then spread out the sacred fires. He should go through the rites up to the laying down of the body of the deceased sacrificer upon the

1. The text reads: *prāṇāpānāv avarudhya oṁnidhanābhiḥ*. Cf. CALAND, *ZDMG* 53, 206.
2. As the original text of the *Av. Prāy.* is, to a large extent, corrupt, the following translation of portions from it should be regarded as tentative. 3. *ṚV* 5.13.4. 4. *AV* 19.59.1.

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pyre, and then place the various utensils on the relevant limbs. Or he should throw away the utensils, together with the kindling woods, into water with the formulas, *eṣā te agne...*[1], *yo agniḥ*[2]..., *tayā me 'hy āroha tayā me 'hy āviśa.*[3] He should give away to Brāhmaṇas the utensils made of stone and metal. The kinsmen should observe the (necessary) vows for ten nights. Persons belonging to the same *gotra* as the deceased should observe vows even for a year. On the eleventh day, the kinsmen should get the hair on their heads and faces shaved off and their nails pared, offer the *adbhuta* expiation-oblations, and also an oblation with *vācākāṁ japam*[3], sprinkle themselves with water, and then move about as they like.

Even though the dead body of the sacrificer is cremated with the fire, which has not been procured formally as in the case of the cremation of one who was not an *āhitāgni* (but who had maintained only the *aupāsana* fire), his sacrificial utensils should be disposed of in the manner described above. So says Āśmarathya. Kāṇva and Gopāyana say that his sacrificial utensils should not be disposed of in that manner. The Ācāryas, on the other hand, say: Just as the rites to be performed by the adhvaryu are prescribed, so too are prescribed the procedures to be followed in the various contingencies which are likely to arise in connection with all the sacrifices. In the contingency of the bones of the deceased sacrificer not being found or in some other contingency which is not mentioned, how should the sacrificial utensils be disposed of? Āśmarathya says: One should consign the sacred fires into the two kindling woods; one half of the bones[4].... One should churn out fire without any formula, make it flare up, spread out the sacred fires, pile up fire-sticks in between those fires, spread out sacrificial grass on those fire-sticks, and then place the bones upon that grass. One should cause the *bhāruṇḍa-sāmans* to be chanted. If there is no one to chant the *sāmans*, the rite should be performed without *sāman*-chanting. If the bones are not found, one should procure stalks of *palāśa*-leaves, arrange them so as to form a human figure, and then besmear that figure with clarified butter. The clarified butter represents flesh and skin. So is it said. (The sacred fires should then be brought into contact with that figure.) If the āhavanīya fire catches flame first, the sacrificer should be regarded as having attained the world of gods; if the dakṣiṇa fire catches flame first, he should be regarded as having attained the world of manes; if the gārhapatya fire catches flame first, he should be regarded as having attained the world of men; if all the three fires catch flame simultaneously, he should be regarded as having attained all the worlds. So is it said. Therefore, one should bring all the three fires into contact with the figure simultaneously. If (while doing this) one touches the figure, he should go through the cremation rites over again[5]. This should be the procedure and the expiation in respect of all the rites which are performed informally. There is a *śruti*-text in support of this[6].

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1. *VS* 2.14. 2. *AV* 12.2.7. 3. *GBr* 2.4.9. 4. Here some portion of the *sūtra* is lost.
5. The next *sūtra* reads: *stenam iva tv eva brūyāt*. The sense of it is not clear.
6. The next *sūtra* is unintelligible. It is followed by a *sūtra* which mostly repeats this last portion.

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ADDENDA & CORRIGENDA

to *Śrautakośa*, Vol. I, English Section

PART I

P. 25, after l. 13 add :

ĀŚVALĀYANA [1.4.1]—At the setting up of the sacred fires, when he is going to partake of the *brahmaudana*, the brahman (should again formally take his seat).

P. 27, l. 33 :

Here, and at similar other places, read "dice" for "dies" (as translation of *akṣa*, plural).

P. 33, l. 4 :

Read : *devīḥ* for *devī*.

P. 51, after l. 4 add :

ŚĀṄKHĀYANA [4.6.15-16]—The sacrificer should give away the horse to the brahman or to all the officiating priests.

P. 65, after l. 29 add :

KĀTYĀYANA [4.10.7-16; 4.5.8,21,24]—One should perform the *iṣṭis*, called *tanuhavis*, after twelve days (after the setting up of the sacred fires), or after a month or two months or three months or six months, or after a year, or on the same day; or one should not perform these *iṣṭis* at all. The first *iṣṭi* should be offered to *pavamāna* Agni, the second to *pāvaka* Agni and *śuci* Agni, and the third to Aditi. The oblation in the last *iṣṭi* should be cooked rice. The principal offerings in all these *iṣṭis* should be prepared with the mantras recited in low tone. Alternatively, one should offer (a cake on eight potsherds) to Agni (instead of the offerings to *pavamāna* Agni, *pāvaka* Agni and *śuci* Agni) before the offering to Aditi. One should give away *dakṣiṇā* (for the first two *iṣṭis*) either six or twelve or twenty-four (cows) equally divided (among the two *iṣṭis*). One may give even more if he so desires. A milch-cow is the *dakṣiṇā* for the *iṣṭi* to Aditi. The sacrificer should avoid speaking untruth, dishonouring the guest, putting on the fire the foul-smelling fuel, eating anything matured in the warmth of the earth, and using water while the sacred fires have been spread out for the *agnihotra*. For twelve days or six days or at least three days, he should observe the vow of celibacy, should maintain the sacred fires unceasingly, should offer milk at the *agnihotra*, and should sleep by the side of the sacred fires. At the *Anvārambhaṇīyeṣṭi*, one should offer a cake on eleven potsherds to Agni-Viṣṇu, cooked rice to Sarasvatī, and a cake on twelve potsherds to Sarasvant. One should give away as *dakṣiṇā* a four-year old heifer or a couple (of cow and bull).

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P. 67, l. 21, before the first sentence add :

The ancillary sacrifices should be performed on the same day (on which the sacred fires have been set up). Or they should be performed after twelve days or a month or a season or a year.

P. 71, after l. 4 add :

[17.17—It is said that one, who does not prosper after having set up the sacred fires, should renew them.]

P. 77, after l. 39 add :

The sacrificer should give away as *dakṣiṇā* either gold or a bull; if he so desires, he should give away also the *dakṣiṇā* prescribed for the setting up of the sacred fires. Hs should successively go through the remaining rites as prescribed at the setting up of the sacred fires.

P. 81, instead of ll. 9-10 read :

Recite *agnir mūrdhā divaḥ...* as the puronuvākyā for the second ājyabhāga-offering.

P. 81, after the above add :

VĀRĀHA PAR. [Ākulapāda 1]—The hotṛ should include five verses beginning with *agna āyāhi vītaye...* and the verse, *agne tam adyā 'śvam...*, in the *sāmidhenī* verses. He should recite seventeen *sāmidhenī* verses (that is, the usual eleven verses *plus* the above-mentioned six) one after another. Or he should recite only fifteen *sāmidhenī* verses. He should recite *agna āyūṁṣi pavasa...* or *agnir mūrdhā divaḥ...* as the puronuvākyā for the southern (that is, the second) ājyabhāga-offering, and *ābhiṣ ṭe adya...* as that for the northern (that is, the first) ājyabhāga-offering. He should recite the next two verses (namely, *ebhir no arkaiḥ...*, and *adhā hy agne...*) respectively as the puronuvākyā and the yājyā relating to the principal offering, and the next two verses (namely, *agneḥ stomam manāmahe...* and *agnā yo martyo...*) as those relating to the *sviṣṭakṛt* offering. The case-forms to be added to the prayāja and the anūyāja-formulas have been mentioned in the *Brāhmaṇa*. There should be *vaṣaṭ*-utterance at the end of every yājyā.

P. 81, l. 12, before the first sentence add :

If, after having set up the sacred fires, one suffers from a disease, or sustains a loss, he should renew the sacred fires. The *hautra* in the *iṣṭi* relating to it should be as follows :

P. 81, after l. 39 add :

ĀŚVALĀYANA [2.15.10]—In the *iṣṭi* relating to the renewal of the sacred fires, the hotṛ should recite all mantras, up to the last anūyāja, in a low tone.

P. 84, at the end add :

If the younger brother has set up the sacred fires before his elder brother :

ĀPASTAMBA [9.12.11]—One should offer oblations of clarified butter with the two verses, namely, *yan ma ātmano...* and *punar agniś...*. According to some teachers, one should murmur these two verses.

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VAIKHĀNASA [20.26] ≒ Āp.~Or one should offer an oblation of clarified butter with the verse, *mano jyotir...* or with the *manasvatī* verse, namely, *ayāś cā 'gne 'sy anabhiśasteś ca...*.

P. 91, l. 25 :

For *vardhantām*, read *vardhatām*.

P. 102, ll. 1–2 :

For "not made upon... an earthen lid," read "which is made by an Ārya on a potter's wheel, and whose sides are perpendicular".

P. 105 instead of l. 10 read :

fire and then toss the ladle towards the north.

P. 121, l. 33 :

Put the sign~ after *yajñānām*.

P. 125, l. 8 :

Add *suvaḥ* after *bhuvaḥ*.

P. 126, l. 5 :

Put the sign~ after "fire."

P. 129, l. 26

before "He", add : "He should offer the second oblation on each of these two fires with the formula *prajāpataye svāhā*."

P. 134, instead of l. 24 read :

sacrificer should pray to the āhavanīya and the gārhapatya fires with the *vātsapra* mantras; or he should not pray with those mantras. He should pray to the āhavanīya fire with each of the following verses recited three times, namely, *upa*

P. 135, instead of ll. 13–15 read :

sacred fires but does not maintain them permanently, should enkindle the gārhapatya fire. He should fetch the dakṣiṇa fire either from the house of a Vaiśya or from the house of any wealthy person. According to some teachers, both the dakṣiṇa and the āhavanīya fires should be drawn out from the same source, namely, the gārhapatya fire. If the dakṣiṇa fire has been maintained permanently, he should (only) enkindle it. If it has been consigned into the kindling woods, he should churn it out. He should then draw out of the gārhapatya fire a portion as the āhavaṇīya fire. With *devaṁ tvā devebhyaḥ śriyā uddharāmi*, he should draw a portion out of the gārhapatya fire, and carry it towards the āhavanīya fire-place with *uddhriyamāṇa uddhara pāpmano mā yad avidvān yac ca vidvāṁś cakāra | ahnā yad enaḥ kṛtam asti kiṁcit sarvasmān no 'ddhṛtaḥ pāhi tasmāt*. Facing west

P. 136, after l. 13 add :

ĀŚVALĀYANA [2.3.13–15]—For the sacrificer, who desires the prosperity of his sons according to their seniority, one should take up each preceding spoonful with a larger quantity. For a son, who is dearest to the sacrificer, one should take up the spoonful in the fullest measure. He should touch the vessel of *agnihotra*-milk, lift up the *agnihotra*-ladle together with the

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fire-stick from near the gārhapatya fire, carry it forward holding it parallel to his nose, and place it near the āhavanīya fire upon *darbha*-blades.

P. 136, l. 23 :
Before *agnir jyotir*, add *bhūr bhuvaḥ svar om.*

P. 136, l. 24 :
Before *sūryo jyotir*, add *bhūr bhuvaḥ svar om.*

P. 136 l. 26 :
After "officiating priest", add : "should place the *agnihotra*-ladle on *darbha*-blades after having offered the first oblation. He should gaze at the gārhapatya fire with *paśūn me yaccha* and then"

P. 137, at the end add :
The normal oblation-material at the daily *agnihotra*-offering should be-milk. The oblations for the sacrificers desiring a village, food, strength, and brilliance should be respectively gruel, cooked rice, curds, and clarified butter. [2.1.3–5]—A Rājanya (or a Vaiśya) should offer the *Agnihotra* (on the *parvan*-day). On other days he should give cooked food to a devoted Brāhmaṇa. A Rājanya (or a Vaiśya), who abides by truth and order and who has performed a Soma-sacrifice, should continue to offer the *Agnihotra* on all days.

P. 138, l. 3, before the first sentence add :
The sacrificer, who is going out on a journey, should enkindle his sacred fires, sip water, approach each of the fires, and pray to it.
In the same line, read "He" for "one".

P. 138, after l. 38 add :
Āśvalāyana [3.10.3–8]—If a sacrificer, who has added fuel to the sacred fires, is required to go out on a journey, his fires should be carried separately. Or he should offer an oblation of clarified butter with the verse, *tubhyaṁ tā aṅgirastama...*, and consign the fires (either into the kindling woods or within himself. For that purpose) he should heat the kindling woods over the gārhapatya fire with the verse, *ayaṁ te yonir ṛtviyo...* ; or warm his two palms with *yā te agne yajñiyā...* . Similarly, one who has not added fuel to the fires, (should consign the fires) without first having offered an oblation. If one has consigned the fires within himself, he should cause the fire to be churned out at the proper time with the verse, *pratyavaroha jātavedaḥ...* , while he is touching the kindling woods.[1]

P. 139, l. 31 :
After "with", read : "the formula called *aśanāyāpipāsīyā* modified as"

P. 139 l. 34 :
Instead of "With... the ladle", read : "He should touch the ladle with *sajūr devebhyaḥ sāyaṁyāvabhyaḥ...* at the evening *Agnihotra*, and with *sajūr devebhyaḥ prātaryāvabhyaḥ...* at the morning *Agnihotra*."

1. If one has consigned the fires into the kindling woods, one need not touch the kindling woods at the churning.

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P. 139, l. 36 :

After "With", read: "the formula called *aśanāyāpipāsīya* modified as"

P. 141, l. 44 :

For "*atharva*", read : "*atharya*".

P. 142, l. 17 :

For "*pāhi*", read : "*jugupaḥ*".

P. 142, l. 19 :

For "*atharva*", read : "*atharya.*"

P. 144, after l. 11 add :

AV. PRĀY. [1.1-2]—How should one go out on a journey after having set up the sacred fires? One should go out on a journey in such a way that he does not disturb the sacred fires. It is said in the *Brāhmaṇa* that one, who goes out on a journey after having set up the sacred fires, moves considering as it were, as his vital breaths (that is, the sacred fires) to be his companions. How should one pray to the sacred fires, when he is about to go out on a journey, and also when he has gone out on a journey? He should pray to them without reciting any formula. So is it said. One indeed, receives the great one silently. One should mentally pray to the sacred fires with the formula, *abhayaṁ vo 'bhayam me 'stu.* One who prays in this manner becomes fearless. If there is one fire (namely, the *aupāsana* fire), one should use the singular form (*te* instead of *vaḥ*). Before the falling off of the shadow, one should draw out a portion from the gārhapatya fire as the āhavanīya fire. Thereby the sacrificer crosses over the shadow of evil death. One should give out the call: "Do you draw out the āhavanīya fire (*uddharā "havanīyam*)." There should be no call if there is only one (= the *aupāsana*) fire. (The adhvaryu should draw out a portion from the gārhapatya fire with) *vācā tvā hotrā prāṇenā 'dhvaryuṇā cakṣuṣo 'dgātrā manasā brahmaṇā śrotreṇā "gnīdhreṇai 'tais tvā pañcabhir ṛtvigbhir daivyair abhyuddharāmi.* (While the portion of the fire is being drawn out, the sacrificer should murmur) at the evening *Agnihotra*, the verse, *uddhriyamāṇa uddhara... ahnā yad enaḥ....* At the morning *Agnihotra*, (he should murmur)... *rātryā yad enaḥ....* (The adhvaryu should place that portion into the āhavanīya fire-place with) *amṛtāhutim amṛtāyām....* At the evening *Agnihotra*, one should offer the oblation (on the āhavanīya fire) with *agnir jyotir jyotir agniḥ*, and, at the morning *Agnihotra*, with *sūryo jyotir jyotiḥ sūryaḥ.*

P. 146, after l. 39 add :

ŚĀṄKHĀYANA [3.19.9]—If the sun sets before the drawing out of a portion (from the gārhapatya fire), a learned Brāhmaṇa should draw out the fire. A piece of gold tied with a *darbha*-blade should be carried in the front. The sacrificer should give a boon to the Brāhmaṇa.

P. 148, after l. 37 add :

ŚĀṄKHĀYANA [3.19.9]—If the sun rises before the drawing out of a portion (from the gārhapatya fire), a learned Brāhmaṇa should draw out the

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fire-stick from near the gārhapatya fire, carry it forward holding it parallel to his nose, and place it near the āhavanīya fire upon *darbha*-blades.

P. 136, l. 23 :
Before *agnir jyotir*, add *bhūr bhuvaḥ svar om.*

P. 136, l. 24 :
Before *sūryo jyotir*, add *bhūr bhuvaḥ svar om.*

P. 136 l. 26 :
After "officiating priest", add : "should place the *agnihotra*-ladle on *darbha*-blades after having offered the first oblation. He should gaze at the gārhapatya fire with *paśūn me yaccha* and then"

P. 137, at the end add :
The normal oblation-material at the daily *agnihotra*-offering should be-milk. The oblations for the sacrificers desiring a village, food, strength, and brilliance should be respectively gruel, cooked rice, curds, and clarified butter. [2.1.3–5]—A Rājanya (or a Vaiśya) should offer the *Agnihotra* (on the *parvan*-day). On other days he should give cooked food to a devoted Brāhmaṇa. A Rājanya (or a Vaiśya), who abides by truth and order and who has performed a Soma-sacrifice, should continue to offer the *Agnihotra* on all days.

P. 138, l. 3, before the first sentence add :
The sacrificer, who is going out on a journey, should enkindle his sacred fires, sip water, approach each of the fires, and pray to it.
In the same line, read "He" for "one".

P. 138, after l. 38 add :
Āśvalāyana [3.10.3–8]—If a sacrificer, who has added fuel to the sacred fires, is required to go out on a journey, his fires should be carried separately. Or he should offer an oblation of clarified butter with the verse, *tubhyaṁ tā aṅgirastama...*, and consign the fires (either into the kindling woods or within himself. For that purpose) he should heat the kindling woods over the gārhapatya fire with the verse, *ayaṁ te yonir ṛtviyo...* ; or warm his two palms with *yā te agne yajñiyā...* . Similarly, one who has not added fuel to the fires, (should consign the fires) without first having offered an oblation. If one has consigned the fires within himself, he should cause the fire to be churned out at the proper time with the verse, *pratyavaroha jātavedaḥ...* , while he is touching the kindling woods.[1]

P. 139, l. 31 :
After "with", read : "the formula called *aśanāyāpipāsīya* modified as"

P. 139 l. 34 :
Instead of "With... the ladle", read : "He should touch the ladle with *sajūr devebhyaḥ sāyaṁyāvabhyaḥ...* at the evening *Agnihotra*, and with *sajūr devebhyaḥ prātaryāvabhyaḥ...* at the morning *Agnihotra*."

1. If one has consigned the fires into the kindling woods, one need not touch the kindling woods at the churning.

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P. 139, l. 36 :

After "With", read: "the formula called *aśanāyāpipāsīya* modified as"

P. 141, l. 44 :

For "*atharva*", read : "*atharya*".

P. 142, l. 17 :

For "*pāhi*", read : "*jugupaḥ*".

P. 142, l. 19 :

For "*atharva*", read : "*atharya.*"

P. 144, after l. 11 add :

Av. Prāy. [1.1-2]—How should one go out on a journey after having set up the sacred fires? One should go out on a journey in such a way that he does not disturb the sacred fires. It is said in the *Brāhmaṇa* that one, who goes out on a journey after having set up the sacred fires, moves considering as it were, as his vital breaths (that is, the sacred fires) to be his companions. How should one pray to the sacred fires, when he is about to go out on a journey, and also when he has gone out on a journey? He should pray to them without reciting any formula. So is it said. One indeed, receives the great one silently. One should mentally pray to the sacred fires with the formula, *abhayaṁ vo 'bhayam me 'stu.* One who prays in this manner becomes fearless. If there is one fire (namely, the *aupāsana* fire), one should use the singular form (*te* instead of *vaḥ*). Before the falling off of the shadow, one should draw out a portion from the gārhapatya fire as the āhavanīya fire. Thereby the sacrificer crosses over the shadow of evil death. One should give out the call: "Do you draw out the āhavanīya fire (*uddharā "havanīyam*)." There should be no call if there is only one (= the *aupāsana*) fire. (The adhvaryu should draw out a portion from the gārhapatya fire with) *vācā tvā hotrā prāṇenā 'dhvaryuṇā cakṣuṣo 'dgātrā manasā brahmaṇā śrotreṇā "gnīdhreṇai 'tais tvā pañcabhir ṛtvigbhir daivyair abhyuddharāmi.* (While the portion of the fire is being drawn out, the sacrificer should murmur) at the evening *Agnihotra*, the verse, *uddhriyamāṇa uddhara... ahnā yad enaḥ....* At the morning *Agnihotra*, (he should murmur)... *rātryā yad enaḥ....* (The adhvaryu should place that portion into the āhavanīya fire-place with) *amṛtāhutim amṛtāyām....* At the evening *Agnihotra*, one should offer the oblation (on the āhavanīya fire) with *agnir jyotir jyotir agniḥ*, and, at the morning *Agnihotra*, with *sūryo jyotir jyotiḥ sūryaḥ.*

P. 146, after l. 39 add :

Śāṅkhāyana [3.19.9]—If the sun sets before the drawing out of a portion (from the gārhapatya fire), a learned Brāhmaṇa should draw out the fire. A piece of gold tied with a *darbha*-blade should be carried in the front. The sacrificer should give a boon to the Brāhmaṇa.

P. 148, after l. 37 add :

Śāṅkhāyana [3.19.9]—If the sun rises before the drawing out of a portion (from the gārhapatya fire), a learned Brāhmaṇa should draw out the

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fire. A piece of silver tied with a *darbha*-blade should be carried in the front. The sacrificer should give a boon to the Brāhmaṇa.

P. 152, after l. 26 add :

ĀPASTAMBA [9.12.11]—If the sun rises or sets before the oblation has been offered, one should offer oblations of clarified butter with the two verses, *yan ma ātmano mindā...* and *punar agniś cakṣur adāt...* . According to some teachers, one should murmur these two verses.

P. 152, l. 31 add :

[20.26]≒ Āp. 9.12.11~ Or one should offer an oblation of clarified butter with *mano jyotir...* or with the *manasvatī* verse, namely, *ayāś cā 'gne 'sy anabhiśasteś ca...* .

P. 154, after l. 18 add :

ŚĀṄKHĀYANA [3.20.1]—If the cow bellows after the calf has been brought forth to her, one should give her a handful of barley-grains with *sūyavasād...* .

P. 155, l. 19 :

Instead of "[15.1.13]—One" read "[15.1.13-16]—According to some teachers, one should cause her to stand with *udasthād devy aditir āyur yajñapatāv adhāt | indrāya kṛṇvatī bhāgam mitrāya varuṇāya ca.* One should milk her and then give her away to a Brāhmaṇa to whose house the sacrificer would never go in future. Or one"

P. 155, after l. 26 add :

ŚĀṄKHĀYANA [3.20.2-3]—If the cow sits down after the calf has been brought forth to her, one should make her stand up with a moist stick with *yasmād bhīṣā niṣīdasi...* and should follow her with the verse, *ud asthād devy aditir...* ; or one should give her away to one whom the sacrificer hates.

P. 159, after l. 5 add :

ŚĀṄKHĀYANA [3.20.4]—If the milk spills out, one should pour water over the spilt out oblation with *acchā 'yaṁ vo marutaḥ...* and *yayor ojasā skabhitā...* , and follow it with the verse, *askān adhita prā 'jani...* .

P. 163, after l. 4 add :

ŚĀṄKHĀYANA [3.4.2] ≡ Kāt.

P. 166, instead of l. 22 read :

and offer oblations of clarified butter with *tvaṁ no agne...* and *sa tvaṁ*

P. 173, at the end add :

ŚĀṄKHĀYANA [3.19.12, 13]—If the gārhapatya fire is extinguished, one should take out a portion from the āhavanīya fire and deposit it into the gārhapatya fire-place. One should again draw out a portion from the gārhapatya fire and deposit it into the āhavanīya fire-place. Thereafter he should offer the *Agnihotra.* According to some teachers, one should consign the āhavanīya fire within the kindling woods, go towards the north, and churn out the fire.

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P. 175, l. 42 add :

[20.19]≒Āp. ś.10.13, 14.

P. 176, after l. 27 add :

ŚĀṄKHĀYANA [3.19.10-11]—If the āhavanīya fire is extinguished, one should draw out a portion from the gārhapatya fire, (deposit it into the āhavanīya fire-place) and offer a cake to *jyotiṣmant* Agni. The verses, *ud agne śucayas...* and *vi jyotiṣā...*, should be employed respectively as the puronuvākyā and the yājyā.

P. 179, after l. 3 add :

ŚĀṄKHĀYANA [3.19.17]—If the sun sets or rises while the gārhapatya fire and the āhavanīya fire remain extinguished, or if these two fires are lost through any other cause, one should renew the sacred fires.

P. 180, l. 33 :

For "[13.3]" read "Av Prāy. [5.3]—(a)"

P. 182, after l. 28 add :

If an undetected mistake has occurred :

MĀNAVA [3.1.6]—One should offer an oblation of clarified butter with the *vyāhṛtis*.

P. 183, after l. 39 add :

Av. PRĀY. [5.2]≡Vārāha Par. [Pray. 2]

P. 185, after l. 29 add :

VAIKHĀNASA [20.31]—One should offer the *Agnihotra* and then perform the *Anvārambhaṇīya* sacrifice, and thus reorganise the sacred fires. According to some teachers, he should either set up the sacred fires or renew them.

P. 186, after l. 4 add :

ŚĀṄKHĀYANA [3.21.11, 12]—If one does not offer the *Agnihotra* or perform the New-moon and the Full-moon sacrifices, he should not abandon his sacred fires. He should perform the expiation-rite (relating to the passing over of them) and compensate for the offerings which have been left out.

P. 187, l. 35 :

For "twelve", read "eight".

P. 192, instead of ll. 12-14 read :

Agni. The puronuvākya and the yājyā in connection with this offering should be respectively *agninā vipṛcā vayam...* and *kavir agniḥ...*. According to others, if the gārhapatya fire comes into contact with the āhavanīya fire or with the dakṣiṇa fire, one should offer a sacrifice to *vīti* Agni. The

P. 193, after l. 22 add :

VAIKHĀNASA [20.8-9]—If the gārhapatya fire comes into contact with forest-conflagration or with funeral fire or with incendiary fire, one should consign the gārhapatya fire into the kindling woods. He should churn out new fire and spread out all the fires. He should then offer a cake to *śuci*

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Agni or offer *pūrṇāhuti* or offer only a spoonful of clarified butter. Of these, each preceding one is superior to the succeeding one. According to some teachers, one should renew the sacred fires.

P. 193, l. 23 :

For "[25.4.34]—" read "[25.4.29, 30, 32, 34]—If the sacred fires come into contact with any fire, one should overlook it. If, however, one feels disturbed in his mind he should perform a sacrifice. He should offer a cake to *saṁvarga* Agni, if the sacred fires have come into contact with incendiary fire. Or he should offer an oblation of clarified butter with *agnaye saṁvargāya svāhā.*"

P. 194, after l. 33 add :

ĀŚVALĀYANA [3.10.10-12] ≡ Āp.

P. 195, after l. 19 add :

MĀNAVA [3.4.4] ≡ Vārāha Par. [Prāy. 4].

P. 195, after l. 34 add :

ĀPASTAMBA [9.12.11]—One should offer an oblation of clarified butter with the two verses, *yan ma ātmano mindā...* and *punar agniś cakṣur adāt...* . According to some teachers, one should murmur these two verses.

VAIKHĀNASA [20.26] ≒ Āp. ~ Or one should offer an oblation of clarified butter with *mano jyotir...* or with the *manasvatī* verse, namely, *ayāś cā 'gne 'sy anabhiśasteś ca...* .

P. 196, after l. 6 add :

ŚĀṄKHĀYANA [3.21.7-10]—If the sacrificer has set out on a journey (without having prayed to the sacred fires), he should pray, from the place (where he is), towards the direction (in which his sacred fires lie). If the sacrificer has prayed to the sacred fires in connection with his absence from home but does not actually set out on a journey, he should offer such prayers as one is required to offer after one has returned from journey. If he does not set out on a journey after having consigned the sacred fires into the kindling woods, he should churn out fire. He should not pray to the sacred fires while they are consigned into the kindling woods.

P. 198, after l. 12 add :

If one is suffering from a disease :

KĀTYĀYANA [15.1.18-21]—One should make the offering called *Pañcavātīya.* He should draw out portion from the āhavanīya fire towards the four directions, and keep one portion in the middle. He should offer an oblation of clarified butter on each of the portions respectively with one of the five formulas beginning with *agninetrebhyaḥ...* . He should collect together all the portions of the fire and offer five oblations respectively with the five formulas beginning with *ye devāḥ...* . The *dakṣiṇā* should be a chariot to which three horses are yoked.

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P. 201, after l. 22 add :

ĀPASTAMBA [19.17.18]—The offering of the oblations called *jaya, abhyātāna*, and *rāṣṭrabhṛt* is prescribed in the *Brāhmaṇa*.

SATYĀṢĀḌHA [22.1.29–30]≒Āp.~ The *jaya* oblations should be offered with the thirteen formulas beginning either with *cittaṁ ca svāhā* or with *cittāya svāhā*.

P. 202, after l. 4 add :

ĀPASTAMBA [19.17.19, 20]—At the offering of the *abhyātāna* oblations, the formula, *asmin brahman...* , should be joined (to each of the seventeen formulas beginning with *agnir bhūtānām...*) at the end. One should offer the *abhyātāna* oblations in connection with a rite, through which he desires prosperity. Thereby he prospers through that rite. So is it said.

SATYĀṢĀḌHA [22.1.31]≒Āp.~ Wearing his sacred cord over the right shoulder and under the left arm, the officiating priest should offer an oblation or pray to the Pitṛs with *pitaraḥ pitāmahāḥ...* .

P. 205, after l. 25 add :

SATYĀṢĀḌHA [22.1.31]—The *rāṣṭrabhṛt* oblations should be offered with *ṛtāṣāḍ ṛtadhāmā...* . Having first recited the relevant formula, one should offer the first oblation with *tasmai svāhā*, and the second with *tābhyaḥ svāhā*.

P. 224, l. 2 :

For "āhavanīya", read "āvasathya".

P. 226, after l. 32 add :

AV. PRĀY. [1.1-2]—Should one, who is adding fuel to the sacred fires, procure the anvāhāryapacana fire? The sacred fires are, indeed, the vital breaths of the sacrificer. In that one adds fuel to the sacred fires, he puts the vital breaths within himself. After having offered oblations on the sacred fires, one should offer an oblation of clarified butter on the dakṣiṇa fire with *agnaye 'nnādāyā 'nnapataye svāhā*[1].

P. 228, instead of ll. 27–30 read :

With *yajamānasya paśūn pāhi*, he should stick the twig, with its tip pointing towards the west, in the eastern part either of the *agniṣṭha* cart or of the fire-chamber. Some teachers say that he should stick it, with its tip pointing towards the east, in the western part.

P. 229, l. 36 :

For "The adhvaryu", read : "On the day on which he thinks that the moon would not rise the next day, or on the very day on which the moon is not visible, the adhvaryu"

P. 229, instead of l. 42 read :

east or towards the north. (At this stage) the sacrificer should commence the vow. (Or he may do so at a different time) as may have been prescribed (optionally). The adhvaryu should bring together the calves by the side

1. cf. *ABr* 7.12.

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P. 232, instead of ll. 11–17 read :

which consists of three constituent parts. With *adityai rāsnā 'si*, he should twirl (the *darbha*-blades) by the left. [As for the preparation of the cord : The *adhikaraṇa*, that is, the *darbha*-blades taken first, should be the fourth constituent part. (That is to say, there should be four constituent parts in all.) So says Baudhāyana. The *adkikaraṇa* should be the third. (That is to say, there should be three constituent parts in all.) So says Śālīki.] Having spread out (on the ground)

P. 235, l. 27 :

For "joints", read "constituent parts".

P. 235, instead of ll. 28–31 read :

make the joints. In this connection the general rule is : In respect of a cord which does not involve intertwining, he should twirl (the *darbha*-blades) by the right; in respect of a cord which involves intertwining, he should twirl the *darbha*-blades by the left (so as to turn them into two strands) and then intertwine (the two strands) by the right. The adhvaryu should

P. 237, l. 31 :

For "strands", read "constituent parts".

P. 237, l. 32 :

For "twirl the strands," read "join them".

P. 239, l. 25 :

For "joints", read "constituent parts".

P. 240, l. 11 :

For "strands", read "constituent parts".

P. 241, l. 19 :

For "strands", read "constituent parts".

P. 241, instead of l. 34 read :

resembles a basket work, if the sacrificer desires respectively cattle or *brahman*-splendour or food.

P. 248, l. 20 :

For "a sacrifice", read "a cake on eight potsherds".

P. 259, l. 30 :

For "half", read "part".

P. 259 ll. 31–32 :

Omit "up to the rear half of the āhavanīya fire-place".

P. 259, l. 37 :

For "act", read "out".

P. 263 ll. 34-35 :

For "verse, (namely, *āśuḥ śiśānaḥ*...)," read "hymn (*AV* 19.13)".

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P. 285, instead of ll. 4–5 read :

from the one used for the evening milking. He should go through the procedure ending with the adding of wash-water to the milk, fetch the evening milk, cook the morning milk, pour out clarified butter into it, take it down, and anoint both the evening and the morning milks.

P. 286, l. 21 :

For "offered", read "entrusted to somebody".

P. 288, ll. 35–36 :

Remove the words "and then" from l. 36, and read them before the word "respectively" in l. 35. Put a comma after "and then".

P. 301, l. 20 :

After *astu* add *devatā vardhaya tvaṁ... .*

P. 301, l. 28 :

Delete "āgnīdhra... the".

P. 322, l. 11 :

After "Baudh.", add "When asked for his permission, the brahman should acquiesce with *prokṣa yajñam*, further adding to it *devatā vardhaya tvaṁ....*"

P. 322, l. 18 :

Before the sign ~, add "While spreading out the barhis (within the altar), he should remove (the things, if any, which have) fallen (within the altar)".

P. 328, l. 32 add :

[2.6.31]—One should not touch the cooked oblations until the time of their offering.

P. 331, l. 17 :

For "pronounce the pravaras of" read "choose".

P. 338, l. 23 :

Before "The sacrificer", add "When the hotṛ is going to recite the *sāmidhenī* verses, the brahman should acquiesce with the formula, *prajāpate 'nubrūhi yajñam*, further adding to it *devatā vardhaya tvaṁ... .*"

P. 338, l. 29 :

Before "Before", add "The adhvaryu should put on the āhavanīya fire a fire-strick at each of the *praṇava* being recited by the hotṛ".

P. 338, instead of ll. 35–42 read :

libation with the spoon, and should give out a call to the āgnīdhra with the words "O āgnīdhra, do you brush up the fire". The āgnīdhra should then take up the *darbha* blades of the cord tied round the faggot, and, with *agne vājajid...* , should brush up the fire, three times, along each of the three enclosing sticks, going round (the fire each time, once with the formula and two times without reciting any formula). He should brush up the āhavanīya fire (three times) without reciting any

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P. 339, l. 6 :
Omit "≐Baudh.≁".

P. 339, l. 7 :
Before "He", add "When he is going to make an offering, he should go along the rear of the enclosing sticks."

P. 339, l. 28 :
For "*agner manve...*", read "the entire hymn, *agner manve...* (*AV* 4. 23)".

P. 345, l. 15 :
After "Soma-sacrifice", add "in every spring".

P. 369, l. 19 :
After the sign ≁, add "[2.6.32]—According to some teachers, the adhvaryu should cut out, by means of the thumb and the finger joined by the flesh, a portion of the oblation."

P. 383, l. 40 :
Before "The", add "In the New-moon sacrifice, he should insert the strainers together with the twig-strainer."

P. 384, l. 15 :
For "Thereafter", read "(After having partaken of the *iḍā*)".

P. 391, l. 29 :
After "take out", add "with the thumb and the ring-finger".

P. 391, after l. 30 add :
ŚĀṄKHĀYANA [1.12.9–11]—After the brahman's portion has been carried over to him, *anvāhārya* cooked rice should be fetched. This is the time for giving away the *dakṣiṇā* in all the sacrifices. If no specific *dakṣiṇā* is mentioned, the *anvāhārya* cooked rice (itself should be the *dakṣiṇā*).

P. 403, ll. 2–5 :
For the sentence, "The āgnīdhra... *tvā*...", read "The āgnīdhra should brush up (the fire) once as before, but without going round, with the formula (*agne vājajit...* , substituting in it the word) *sasṛvāṁsam* (for *sariṣyantam*)".

P. 403, l. 45 :
Before "After", add "(In the New-moon sacrifice) he should put on the āhavanīya fire the *prastara* together with the twig-strainer (*KātŚS* 4.2.42)."

P. 404, l. 5 :
Before "He", add "(In the New-moon sacrifice) he should put the fire-stirring stick on the āhavanīya fire with *juhomi tvā subhaga saubhagāya purutamam puruhūta śravatsyan* (*KātŚS* 4.2.43)."

P. 404, l. 30 :
After "downwards.", add "He should mention the relevant divinities in the place of the words, *agnir agnīṣomau*, in the above formula."

P. 406, l. 15 :
Before "The first", add "The officiating priests should sprinkle themselves with water (in connection with partaking of the *iḍā*), and then the

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anūyāja-offering should be made. The anūyāja-yājyās are those which begin with the word *deva* and end with some form of *vī*. They are three in number. The hotṛ should recite each of the anūyāja-yājyās when called upon to do so."

P. 413, ll. 37-38 :

Delete "with *sam āyuṣā sam prajayā...*,". At the end of that sentence, add "The sacrficer's wife should murmur the verse, *sam āyuṣā sam prajayā....*".

P. 415, l. 12 :

After "*svāhā*", add "[9.12.7—The eight oblations to be offered with the formulas beginning with *iṣṭebhyaḥ svāhā* should be regarded as alternative to the *sarvaprāyaścitta* offerings (namely, those to be made with the verses beginning with *brahma pratiṣṭhā...* and ending with *prajāpate na...*) prescribed in connection with the New-moon and the Full-moon sacrifices.]"

P. 423, l. 8 :

At the end, add "At the end of the performance, the brahman should put a fire-stick on or offer an oblation of clarified butter on or pray to the āhavanīya fire with the formula, *namaḥ kṛtāya karmaṇe akṛtāya karmaṇe namaḥ ayāḍ yajñaṁ jātavedā antaraḥ pūrvo asmin niṣadya sanvaṁ saniṁ suvimucā vimuñca dhehy asmabhyaṁ draviṇaṁ jātavedā svāhā.*"

P. 423, l. 15 :

At the end, add "In all cases, the brahman and the hotṛ are required to make the *sarvaprāyaścitta* offerings. All should pray to the sacrifice with the *saṁsthājapa* (namely, the verse, *oṁ ca me svaraś ca...*)".

P. 438, l. 15 :

For "again formally set up", read "thus reorganise".

P. 439, instead of ll. 7-8 read :

forth the fire and pray mentally with the formulas relating to the adding of fuel and the commencement of the vow.

P. 439, after l. 8 add :

KĀTYĀYANA [25.3.15]—One should again carry forth the fire with *anv agnir...* . (One should then offer a cake to *agnimant* Agni or should pray to him with the two verses beginning with *samitaṁ...* .)

P. 443, l. 30 :

For "*saṁvarga* Agni", read "*vratapati* Agni".

P. 445, l. 39 :

After "one should", add "throw it into water or".

P. 446, after l. 17 add :

If the sāmnāyya-vessel leaks :

KĀTYĀYANA [25.9.15]—One should recite over it the verse, *ukhāṁ sravantīm agadām aganma tvaṣṭā vāyuḥ pṛthivy antarikṣam | yataś cutad dhutam agnau tad astu na tat prāpnoti nirṛtiḥ parastāt.*

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P. 452, l. 6 :
At the end, add "One should then perform the New-moon sacrifice at the proper time. The *Piṇḍapitṛyajña* should, however, not be performed again."

P. 453, l. 5 :
At the end, add "One should then perform the New-moon sacrifice. The *Piṇḍapitṛyajñā* should, however, not be performed again."

P. 455, l. 42 :
After "SATYĀṢĀḌHA [15.3.25–27];" add "Mānava [3.4.9–10];"

P. 457, after l. 43 add :
VĀRĀHA PAR. [Ākulapāda 1] ≡ Mān.

P. 458, l. 6 :
At the end, add "If the adhvaryu causes the āgnīdhra to announce without having discarded the potsherds (provided they are to be discarded immediately after the cooking of the sacrificial cake), one should perform a sacrifice to *vaiśvānara* Agni."

P. 459, instead of l. 13 read :
ĀŚVALĀYANA [3.14.10]—If a potsherd is broken before its purpose is fully served, one should join the broken pieces with *gāyatryā tvā śatākṣarayā saṁdadhāmi*, and throw it away into water with *abhinno gharmo...* and *trayastriṁśat tantavo....*

P. 459, l. 22 :
After "into", read "water, with *abhinno gharmo jīradānur...* and *trayastriṁśat tantavo...*".

P. 459, l. 27 :
For "strew", read "*prastara*".

P. 461 :
Delete ll. 36–38.

P. 466, l. 11 :
For "offer a spoonful of clarified butter", read "put the whole of it".

P. 466, ll. 13–15 :
Delete "One should... *indram...* ."

P. 467, after l. 20 add :
ŚĀṄKHĀYANA [3.20.20]—If one has poured out the oblation-material for a divinity other than the relevant divinity or if one has invoked a different divinity, he should offer the oblation to the proper divinity; he should offer clarified butter to the divinity which was erroneously invoked.

P. 469, after l. 12 add :
KĀTYĀYANA [25.4.13–16]—One should again prepare the oblations; or one should offer as many oblations of clarified butter as might have been lost or defiled, and then conclude the performance. Besides he should perform the sacrifice anew. Even if a single oblation is lost or defiled, one should go through this expiation-rite.

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P. 469, after l. 13 add :

ŚĀṄKHĀYANA [3.20.5–16]—The indication for anything having been defiled is that a Brāhmaṇa would not partake of it through dislike. One should throw away such defiled oblation into water. If a portion of the oblation has remained undefiled, one should conclude the sacrifice with it. If there is no undefiled portion, one should prepare another oblation. If the specific substance is not available, another, which is most similar to it, should be substituted. This is the rule for substitution. (In that case) the formulas should not be modified. If the principal oblation becomes defiled before it is offered, the *hautra*-mantras should not be repeated. The adhvaryu should prepare a new oblation (without reciting any formula) and make the offering. If it becomes defiled after it has been offered, one should not prepare a new oblation. The rites relating to the *sviṣṭakṛt* offering, the invocation of the *iḍā*, and the partaking of the *iḍā* should not be gone through. The remaining rites should be gone through with clarified butter. If the oblation is offered to a different divinity or if a defiled oblation is offered, the principal offering should be repeated, provided the performance is not concluded. If the performance is concluded, the entire ritual should be gone through anew.

P. 469, l. 14 :

For "the entire oblation is", read "all the oblations are".

P. 470, after l. 20 add :

ĀŚVALĀYANA [1.12.24–27]—If a burning ember (from the āhavanīya fire) falls out beyond the enclosing sticks before the offering of the prayājas, one should touch it with the handle of the spoon with the mantra, *mā tapo mā yajñas tapan mā yajñapatis tapat | namas te astv āyate namo rudra parāyate | namo yatra niṣīdasi*. He should add to this the words, *amum mā hiṁsīr amum mā hiṁsīḥ*. For *amum* and *amum*, he should substitute respectively the words *adhvaryu* and *yajamāna* in the accusative case, if the ember has fallen out towards the east; the words *brahman* and *yajamāna*, if it has fallen out towards the south, the words *hotṛ*, *patnī*, and *yajamāna*, if it has fallen out towards the west; and the words *āgnīdhra* and *yajamāna*, if it has fallen out towards the north. Then he should throw the ember into the fire with *āhaṁ yajñaṁ dadhe nirṛter upasthāt taṁ deveṣu paridadāmi vidvān | suprajāstvaṁ śataṁ himā madanta iha no devā mayi śarma yacchata*. He should offer upon it a spoonful of clarified butter with *sahasraśṛṅgo vṛṣabho jātavedāḥ stomapṛṣṭho ghṛtavānt supratīkaḥ | mā no hiṁsīd dhiṁsito na tvā jahāmi gopoṣaṁ ca no vīraspoṣaṁ ca yaccha svāhā*.

P. 472, l. 14 :

For "MĀNAVA [3.1.31]", read "MĀNAVA [3.1.31–32] = Āp." The sacrificer should give away to the āgnīdhra a pot, filled with something, as *dakṣiṇā*. The adhvaryu should recite over the oblation, which has fallen beyond the enclosing sticks, the formulas beginning with *bhūpataye svāhā*."

P. 472, l. 14 :

Omit "ĀŚVALĀYANA [3.13]",

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P. 472, l. 16 :

For "*bhuvanapataye*" read "*bhuvapataye*".

P. 472, after l. 16 add :

Āśvalāyana [3.13.15–17]—If the oblation spills out, the brahman should touch the spilt out oblation with *devāñ janam...* , *bhūpataye svāhā...* , *yajñasya tvā...* , and *drapsaś caskanda...* . If the oblation spills out beyond the enclosing sticks, the āgnīdhra should offer it on the āhavanīya fire. The sacrificer should give away to him, as *dakṣiṇā*, a vessel filled with something.

P. 472, l. 30 :

For "recite the formula relating to", read "go over the names of".

P. 473, after l. 7 add :

Śāṅkhāyana [3.19.14–16]—If both the gārhapatya and the āhavanīya fires become extinguished before the principal oblation is offered, one should regard the dead ember, drawn from the extinguished gārhapatya fire, as the lower kindling wood, and churn out fire with the upper kindling wood. If a dead ember is not available, one should bring the kindling woods in contact with the ashes of the extinguished gārhapatya fire, and churn out fire. Thereafter, he should offer a cake to *tapasvant janadvant pāvakavant* Agni. The puronuvākyā and the yājyā relating to this offering should be respectively *ā yāhi tapasā...* and *ā no yāhi tapasā...* .

P. 474, after l. 18 add :

Vaikhānasa [20.26]—One should offer two oblations of clarified butter with the two verses, *anājñātaṁ...* and *puruṣasammito yajño...* .

P. 474, after l. 23 add :

Kātyāyana [25.1.4]—One should offer an oblation with the *vyāhṛtis*.

P. 474, instead of l. 35 read :

Vaikhānasa [20.26]—One should offer an oblation of clarified butter with *yat pākatrā...* .

P. 474, after the above add :

Kātyāyana [25.1.12]—One should offer oblations respectively with the *vyāhṛtis* and one oblation with all the *vyāhṛtis*, and should then make the *sarvaprāyaścitta* offering.

Śāṅkhāyana [3.21.6]—One should offer an oblation with *bhūr bhuvaḥ svaḥ svāhā*.

P. 475, after l. 23 add :

Satyāṣāḍha [15.8.33–34] ≐ Baudh. ~ Optionally the brahman should offer the oblation, or he should meditate upon the relevant *vyāhṛti*.

P. 475, after l. 24 add :

Mānava [3.1.1] ≐ Baudh. ~ The brahman should offer the oblations by means of the spoon.

P. 475, after l. 25 add :

Kātyāyana [25.1.5–11] ≐ Baudh. ~ After having offered the oblation with the relevant *vyāhṛti*, the brahman should make the *sarvaprāyaścitta*

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offering with the five verses, namely, *tvaṁ no agne...*, *sa tvaṁ no agne...*, *ayāś cā 'gne...*, *ye te śataṁ varuṇa...*, and *ud uttamaṁ...*.

ĀŚVALĀYANA [1.12] ≡ Baudh.

ŚĀṄKHĀYANA [3.21.2-5]—If there occurs any deviation from rectitude in respect of the *ṛk*, one should offer an oblation of clarified butter on the gārhapatya fire with *bhūḥ svāhā*; if in respect of the *yajus*, on the anvāhāryapacana fire with *bhuvaḥ svāhā*; if in a Soma-sacrifice, on the *āgnīdhrīya* fire; and if in respect of the *sāman*, on the āhavanīya fire with *svaḥ svāhā*.

P. 504, l. 40 :

For "the first calf borne by a cow", read "the calf born first during the year".

P. 510, l. 12 :

For "the first calf borne of a cow", read "the calf born first during the year".

P. 512, l. 4 :

For "a calf borne by a cow for the first time", read "the calf born first during the year".

P. 512, ll. 27-28 :

For "the first male calf borne by a cow", read "the calf born first during the year".

P. 513, l. 28 :

For "the *dhāyyās* in the virāṭ metre", read "the two *dhāyyā* verses, and recite the *saṁyājyās* in the virāṭ metre".

P. 513, after l. 41 add :

ĀŚVALĀYANA [2.15.13]—The puronuvākyā and the yājyā relating to the first principal offering should be recited in loud tone.

P. 515, after l. 31 add :

If one allows the āgrayaṇa sacrifice to pass by :

VĀRĀHA PAR. [Prāy. 4]—One should offer a cake on eight potsherds to *pathikṛt* Agni.

PART II

P. 653 :

Read the first line as the last line.

P. 898, l. 34 add :

ŚĀṄKHĀYANA [14.10]—In connection with the *Cāturmāsyas* with animal-offerings (the following should be the procedure). In connection with the *Vaiśvadeva-parvan* of such *Cāturmāsyas* the preliminary ritual pertaining to the animal-offering should be gone through on the former day; the animal should be offered to Viśve Devas on the next day. The offerings to the principal divinities relating to the *parvan* should be made after the offering

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of the *paśupuroḍāśa*. The *sviṣṭakṛt*-offering should be made in accordance with the procedure in the Animal-sacrifice. There should, however, be no insertion of the names of divinities in the *nigada*-formula. The *vājina* should be offered at the usual stage. The ritual of the *Vaiśvadeva-parvan* should be concluded with the disposing of the heart-pike. In the *Varuṇa-praghāsa-parvan*, animals should be offered to Varuṇa and Maruts. The sacrificial post should be erected in the northern sanctuary. In the next two *parvans*, two animals should be offered respectively to Mahendra and *śunāsīra* Indra. The *iṣṭis* (in the *Sākamedha-parvan* should be performed) at the usual stages. The *Pitryeṣṭi* (should) also (be performed at the usual stage). Alternatively, animal-offerings (should be made to all the principal divinities in all the *parvans*). The procedure in connection with these animal-offerings should be regarded as having been explained by the *Paśvaikādaśinī*. The animals for *anīkavant* Agni, *sāṁtapana* Maruts, *gṛhamedhīya* Maruts, *krīḷin* Maruts, and Mitra should be offered along with the animal-offerings in the *Mahāhavis*. Or one should offer an animal to Indra-Agni at the conclusion of each *parvan*. The rest of the ritual should be similar. Or, even in connection with a single *parvan*, after having offered an animal to Indra-Agni, one should offer (after the *paśupuroḍāśa*), one by one, all the oblations (pertaining to all the *parvans* of the *Cāturmāsyas*). The *Pitryeṣṭi* should be performed after the *iḍā* (relating to the *aiṣṭika* offerings) has been invoked. The ritual from the anūyājas onwards should commence after the offering of the *tryambaka*-oblations (if the procedure of an *iṣṭi* has been adopted). Or the ritual commencing with the Manotā hymn (should commence after the offering of the *tryambaka*-oblations, if the procedure of an Animal-sacrifice has been adopted). In the *Cāturmāsyas*, in which animals have been offered to all the principal divinities, such *dakṣiṇā* should be given away as is given in a Soma-sacrifice. In the *Cāturmāsyas* with (one or more) animal-offerings, such *dakṣiṇā* should be given away as is given in both the *Cāturmāsyas* and the Animal-sacrifice.

P. 958, ll. 26–29 :

For "The strands... by the right.", read "In respect of a cord which involves intertwining, one should twirl (the *darbha*-blades) by the left, and intertwine (the two strands thus prepared) by the right. In respect of a cord which does not involve intertwining, one should twirl (the *darbha*-blades) by the right."

SUPPLEMENT

[A complete text of the *Mānava Śrautasūtra* (edited by VAN GELDER) was published (by the International Academy of Indian Culture, New Delhi) after the publication of Part I of the English Section of *Śrautakośa*, Vol. I. The *Anugrāhikasūtra* published in that edition deals with the incidental and expiatory rites pertaining to the rituals described in the English Section. The translation of the relevant portions from that *Sūtra* is, therefore, given below.]

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MĀNAVA—

[8.1]—Now we shall explain the supplementary injunctions. One should offer the evening-*agnihotra* (some time) up to the sunrise (next morning) and the morning-*agnihotra* (some time) up to the sunset. One should not infringe the proper time (for the performance of a sacrifice through the time for the next performance of (the sacrifice, such as) the *Agnihotra*, the New-moon and the Full-moon sacrifices, the *parvans* of the *Cāturmāsyas*, the Animal-sacrifice, and the *Āgrāyaṇa*. If, in the rainy season when the clouds have gathered (in the sky), one offers the *Agnihotra* before sunset, he should again offer it at sunset; if before day-break, again at day-break, thereby one's ritual neither drops out nor is it disturbed. So is it said. The seers, indeed had their ritual practices (ever) continued. They offered the *agnihotra* at every half-month. Therefore, whoever is a habitual traveller or is ill or is distressed should offer the *Agnihotra* at every half-month. He should take up, in one turn, four spoonfuls of *agnihotra*-material fourteen times. There should (however) be only one fire-stick. There should be only one offering. That (one) offering represents all the offerings for the duration of a half-month. Similarly one should take up into the ladle fourteen spoonfuls for each of the offerings on the gārhapatya and the dakṣiṇa fires. The formulas in connection with the offerings should be respectively the same as have been prescribed. Offerings should also be made on the sabhya and the āvasathya fires. The morning-offering should be regarded as having been explained by this very fourfold offering. If one has not offered the *Agnihotra* for a period of six months or has not performed the New-moon and the Full-moon sacrifices or the *Āgrāyaṇa* or the Animal-sacrifice, he should offer a cake on eight potsherds each to *tantumant* Agni and *pathikṛt* Agni and then perform the *Āgrāyaṇa* sacrifice (that has been missed). If one has not offered the *Agnihotra* for a year or has not performed the New-moon and the Full-moon sacrifices or the *Āgrāyaṇa* or the Animal-sacrifice, one should offer a cake on eight potsherds each to *tantumant* Agni and *pathikṛt* Agni and a cake on twelve potsherds to *vaiśvānara* Agni, and then make the *agnihotra*-offerings which have been left out. Or he should offer only the *pūrṇāhuti*; he need not mind the *agnihotra*-offerings which have been left out. One thereby obtains (the fruits of) all, namely, of the *Agnihotra*, the New-moon and the Full-moon sacrifices, the Animal-sacrifice, and the *Āgrāyaṇa*. After having performed the *Āgrāyaṇa*, one should give a boon (to the adhvaryu) over the āhavanīya fire. A cow or a garment has been prescribed instead of a horse. One, whose father or grandfather has not performed a Soma-sacrifice, indeed, becomes devoid of virile power. Therefore, one should (perform a Soma-sacrifice and) give away (in that sacrifice) even food or eatables or roots or fruit or a pot filled with (grains). But one should in no case refrain from performing a (Soma-) sacrifice.

[8.3]—If, after the calves have been driven away (from their mothers), a king or thieves take away the cows, or if the cows are not to be found or are dead, how should one act in respect of the *sāṁnāyya*? So ask the teachers,

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One should put off the evening-milking until midnight and the morning-milking until midday. If the first among the cows returns, one should cause her to be milked three times successively; if the second, two times; and if the third, three times. If all (the cows return, he should cause them to be milked) as prescribed. If no cow returns, the adhvaryu should murmur the formula, *kaṁ hana...*, if the cows have been captured by a king; the formula, *yāḥ senā...*, if they have been captured by thieves; the formula, *vāg agregā...*, if they are lost (and) the *yamagāthās* if they are dead. If, after this has been done any of the cows returns, one should have her milked without reciting any formula and give away that milk to Brāhmaṇas. If one can get more milk from that cow, he should cause her to be milked three times successively. If no milk is available, cooked rice or gruel of flour of five panfuls of paddy should be the material for the oblation to Indra. It is said that what is paddy or barley is, indeed, the milk of cattle. Therefore, one should offer it.

[8.5]—We shall explain the *pañcāgnika* (*Agnihotra*-offering). As in connection with the setting up of the sacred fires, (there should be) the carrying forth of the fire, in the evening and in the morning. The cleansing (of the fires), the enkindling of the fires, the strewing of the sacrificial grass round (the fires) and the sprinkling of water round (the fires) have been already explained[1], and also the offering (of the *Agnihotra*). (After having offered oblations on the three sacred fires) one should offer an oblation on the sabhya fire with *agne sabhya pariṣadya juṣasva svāhā* and another oblation on the āvasathya fire with *agna āvasathya pariṣadya juṣasva svāhā*. In all cases after having offered (on the āhavanīya fire) the oblation with the *vyāhṛtis* as might have been prescribed in the scripture, and also in the *Āgṛāyaṇa* sacrifice, one should offer oblations on the sabhya fire and the āvasathya fire with *uta no 'hirbudhnya...*. After the āhavanīya fire has been carried forth, one should carry forth the sabhya fire and the āvasathya fire. (One should) not (do so) in the optional *iṣṭis*. It is said in the *Brāhmaṇa*: Five, indeed, are these, namely, *prāṇa*, *apāna*, *samāna*, *vyāna*, and *udāna*; verily for the sake of their maintenance and protection, are these five fires carried forth. Sacrifice is fivefold. (In that one offers the *pañcāgnika Agnihotra*), one (as if) performs the entire sacrifice.

[8.6]—Now a person who is about to die should set up the sacred fires. He should not mind the season, nor the constellation; he should not bother about the substances. He should not recite the *sārparājñī* verses nor the *gharmaśiras* formula. He should not cook the *brahmaudana*. Who, indeed, knows that which is going to happen the next day? He should pour down earth from an ant-hill and *darbha*-blades instead of the substances and recite the mantras (prescribed in connection with the relevant substances). It is said: The earth is *śamī*; this is her embryo what is *aśvattha*. Having fetched the two kindling woods from it, he should churn out fire by means of them, and set up the gārhapatya fire with *bhūḥ*, the dakṣiṇa fire

1. *MānŚS* 1.6.1.

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with *bhuvaḥ*, the āhavanīya fire with *svaḥ*, and the sabhya and the āvasathya fires each with *bhūr bhuvaḥ svaḥ*. If he dies before the offering of the *pūrṇāhuti*, the *pūrṇāhuti* should be offered and he should be cremated according to the funeral rites prescribed in connection with a deceased person who had set up the sacred fires. If he dies after (the *pūrṇāhuti*), he should be cremated after the *iṣṭi* for Agni has been performed. If (he dies) after the performance of the *iṣṭi* for Agni, (the ritual of the setting up of the sacred fires) should be concluded with the performance of the *iṣṭi* (which may be in progress). If, after this, he does not die, he should go on performing the sacrifices.

[8.7]—One who is out on a journey should produce the sacred fires for the purpose of a Soma-sacrifice and then perform a Soma-sacrifice.[1] After a sacrifice has been performed, the fires should be disposed of or (they should) not (be disposed of), for that is what is prescribed in the scripture. The destroyer of heroic progeny in respect of gods, indeed, is he who annihilates the fire. So is it said. Therefore, one should not dispose of (the fires). One should put into the prior fires the posterior ones together with the kindling woods with *bhavataṁ naḥ samanasau*, and should offer a cake on eight potsherds to *agnimant* Agni.

[8.8]—One who is offering only the *Agnihotra* and is not performing the Soma-sacrifices or the *Haviṣ*-sacrifices, should perform the *Āgrāyaṇa* sacrifice as follows: He should cook grains over the gārhapatya fire, offer oblations to the divinities relating to the offering of the first fruits, and then consume (new corn). Or, he should let loose a cow in the field of new (grains) and offer the *agnihotra* with her milk. She (should be given away as) *dakṣiṇā*; or the first of the calves born in the season (should be given away as *dakṣiṇā*).

[8.9]—In the spring one should offer cooked bamboo-seeds (*veṇuyava*) to Soma. Some grains, indeed, grow in villages, some in forests. If the bamboo-seeds are not ripe or (even though they are ripe), one should let loose a cow in (the bamboo-forest) and offer the *agnihotra* with her milk. She (should be given away as) *dakṣiṇā*; or the first of the calves born in the season (should be given away as *dakṣiṇā*).

[8.10]—One should offer the *agnihotra* with milk or gruel or clarified butter or curds or sesame or rice-grains or flowers or water or flesh or Soma. Curds, clarified butter, sesame, rice-grains, flowers, fruits, and Soma should not be placed over the fire, nor should they be poured over with clarified butter. One should not offer the *agnihotra* with Soma for a sacrificer who has not performed a Soma-sacrifice. One should offer the *agnihotra* of forest-dwellers with fruits except (those of) *badara*, *kuvala*, and *karkandhu*. If one cannot obtain any of these, he should go through the rites of cleansing etc. as far as possible and recite with reference to the āhavanīya fire the

1. *MānŚS* 8.7.1 reads: *pravasantam eva samīdyopādānam etān somārthān agnīn utpādya yajeta*. The *sūtra* is obscure.

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formula, *satye satyaṁ juhomi svāhā*. But (under any circumstances) it should never be that he does not make the offering.

[8.11]—One who desires heaven should perform the *pañcadaśa dākṣāyaṇa* sacrifice. In that connection, there are two periods of sacrifice, namely, the two full-moon days and the two new-moon days. Whichever is the prior full-moon day, that is (called) *anumati*; whichever is the posterior one, that is (called) *rākā*. Whichever is the prior new-moon day, that is (called) *sinīvālī*; whichever is the posterior one, that is (called) *kuhū*. On these (days), a cake should be offered to Agni. A second cake should be offered to Agni-Soma on the prior full-moon day, and to Indra-Agni on the prior new-moon day. (As the second oblation) curds should be offered to Indra on the posterior full-moon day, and *āmikṣā* to Mitra-Varuṇa on the posterior new-moon day. The verses, *indraṁ vo viśvatas pari...* and *ā te śuṣma...*, should respectively be the puronuvākyā and the yājyā relating to the offering of curds (for Indra). The verses, *ā no mitrāvaruṇā...* and *pra bāhavā...*, should be respectively the puronuvākyā and the yājyā relating to the offering of the *āmikṣā* (to Mitra-Varuṇa). *Vājina* should be offered as prescribed in the *Vaiśvadeva-parvan* of the *Cāturmāsyas*. Gold (should be given away as) *dakṣiṇā*.

[8.12]—Now we shall explain the procedure in connection with the hole for the sacrificial post. Bulky, crooked, dense, extensive, turned round, with sloping sides, curved like an arrow, oozing, with dried up end, surrounded by wrinkles, hollow, red-coloured[1], eaten up by insects, with meagre essence, (and) containing liquid portion—such (sacrificial posts) are undesirable. Of the kind of a bow, symmetrical, having many twigs, (and) having many leaves—such ones are desirable. We shall successively explain (results of) the use of these. Death; heart-diseases; affliction at the end of the year; the fire-hall is burnt down; the progeny dies young; leprosy; inflammation of the glands of the neck; chronic illness; and the *Śrāddha* rite[2]—these (result from the use of the sacrificial posts mentioned) in the former group. Stability, acquisition and preservation, *brahman*-splendour, and heaven—(these result respectively from the use of the four kinds of sacrificial posts mentioned) in the latter group. Or in all cases in the latter group heaven alone is the result.

[8.13]—Now we shall speak about the cutting up of the sacrificial post. One should fell it towards the east. If it rises upwards, one should understand (from it) that the sacrificer's wife would set her mind upon another (person). If it is hollow at the root, (there would result) stomach-pain; if (it is hollow) at the base, (there would result) aching of the head; if it is surrounded by wrinkles, (there would result) pain in the sides. If the edge of the post facing the āhavanīya fire is cut off, the sacrificer would die; if the rear (edge is cut off), the sacrificer's wife (would die); if the

1. The next adjective is *layajagdha*. The meaning of *laya* is not clear.
2. It is not clear how *śrāddhakalpa* is regarded as an evil result.

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southern one, the eldest son (would die); if the northern one, the next elder son (would die); if the south-eastern one, the brahman (would die); if the south-western one, the udgātṛ (would die); if the north-western one, the hotṛ (would die); and, if the north-eastern one, the adhvaryu (would die). (In the case of any of the above-mentioned contingencies) one should make either the *kājava* offering or the *anāmnāta* offering. The *kājava* offering is the one which is made with the verse, *trātāram....* The *anāmnāta* offering is the one which is made with the verses, *tvaṁ no agne...* and *sa tvaṁ no agne....* If, while the hole for the sacrificial post is being dug out, bones, ashes, husk, potsherds or hair are found, one should put them on the rubbish-heap or elsewhere with *idam ahaṁ yajñasya duriṣṭaṁ niṣkṛntāmi*. (The sacrificial post) should not be made too bulky—otherwise one will experience hunger—nor too small. (It should be of the size) intermediate between these two[1].

One should make the earthen mound (for cups and goblets) of the measure of *kuṣṭha*. The preparing of the *cātvāla* has (already) been explained[2]. If, after the sacrificial post has been inserted into the hole, it is taken out, the sacrificer becomes liable to death. Accomplishing it again, in another way, one should murmur the mantra, *mā yajñaṁ hiṁsiṣṭam*. The sacrificial posts should have lower parts consisting of one-fifth portion (each of the entire height). The other (sacrificial posts measuring from five cubits) up to twelve cubits should have one-sixth portion as the lower part. The lower part of the other sacrificial posts should be three cubits.

[8.17]—Now the Kāmalāyins prescribe the double procedure (of *Cāturmāsyas*). After having performed the *Vaiśvadeva-parvan* in the spring, one should again perform the *Vaiśvadeva-parvan* in the summer. After having performed the *Varuṇapraghāsa-parvan* in the rainy season, one should again perform the *Varuṇapraghāsa-parvan* in the autumn. After having performed the *Sākamedha-parvan* in the winter, one should again perform the *Sākamedha-parvan* in the cold season. In these cases, there are two different periods for performing each *parvan*. The *Śunāsīrya* should be performed on the next day or on the same day (on which the *Sākamedha-parvan* is performed). One should offer the *pariplava Cāturmāsyas*: He should offer all the oblations, one by one, on consecutive days. As another variety, one should offer the *prasādyaska Cāturmāsyas*: After having offered the morning-*agnihotra*, one should perform the *Vaiśvadeva-parvan* in the forenoon, the *Varuṇapraghāsa-parvan* at noon, and the *Sākamedha-parvan* in the afternoon. The *Śunāsīrya* should be performed on the next day or on the same day. One should offer the *samasta Cāturmāsyas*: One should perform the *Vaiśvadeva-parvan*; next day, the *Varuṇapraghāsa-parvan*; the next two days the *Sākamedha-parvan*; and on the next day or on

1. After this the *Sūtra*-text reads: *yajñena vai devā anukramiṣyāmaḥ*. This probably refers to *MS* 4.7.5, which does not seem relevant in the context. The next two *sūtras* (7 and 8) are here left untranslated.

2. *MānŚS* 1.7.3.15 ff.

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the same day, the *Śunāsīrya*. One who performs the *samasta Cāturmāsyas* goes directly to heaven. He should conclude these either with an *iṣṭi* or with an Animal-sacrifice or with a Soma-sacrifice. Or, at the end of the *Varuṇapraghāsa-parvan*, one should perform an *iṣṭi* with twenty oblations[1] beginning with those for *vaiśvānara* Agni and Parjanya and excluding the *tryaṁbaka* and the repeated (= *saṁcara*) oblations. The *Avabhṛtha* should be common[2]. The *Pitṛyajña* forming part of the *Sākamedha-parvan* should be regarded as a part of the combined procedure. One should finish it on the same day.

KĀTYĀYANAPARIŚIṢṬA [YŪPALAKṢAṆA]:—

I shall explain the four orders among the trees and also among the animals. Trees are to be (mutually) distinguished by incision; animals by their colours. A white (tree) should be known to be a Brāhmaṇa; a reddish brown (tree) is mentioned to be a Kṣatriya; a smoke-coloured (tree) should be (regarded as) a Vaiśya; (and) one should characterise a black (tree) as a Śūdra. In (the sacrifice of a) Brāhmaṇa (sacrificer), the sacrificial post should be (from) a Brāhmaṇa (tree); in that of a Kṣatriya sacrificer, from a Kṣatriya tree; in that of a Vaiśya sacrificer, from a Vaiśya tree; one should, however, avoid (a sacrificial post from) a black, that is, Śūdra (tree). As is the soul (of the sacrificer), so is the sacrificial post (in a sacrifice). For, the soul of the sacrifice is the sacrificial post. The soul of the sacrificer, indeed, attains the status of a sacrificial post.

We shall explain the blemish and the excellence of a sacrificial post together with the *caṣāla* according to Kātyāyana's view. The adhvaryu should always get prepared (a good sacrificial post together with ths *caṣāla*). The wise describe the sacrificial post as the sacrificer's soul. In all sacrificial performances the adhvaryu should select the best sacrificial post. Those sacrificial posts are recommended in a sacrifice which (are cut off from such trees as) grow on level grounds in a secluded forest, and as are smooth and having many leaves. One should avoid (sacrificial posts which are cut off from trees) which grow in a valley, which grow on slopes, which grow on mountain summits and which have grown on a river-bank; which are enveloped by creepers and which are torn by a rhinoceros; which are hollow; which are decayed, and which have cavities resorted to (by birds). One should avoid sacrificial posts which are cut off from trees which are torn by a dash of an elephant's temples; and from those trees on cutting which a gold-coloured fibre becomes visible. From the fibre should the tree be known to be either thorny or wormy. If its splinter is ruddy in colour,

1. It is difficult to account for the number. As a matter of fact, the oblations would be as follows: 1–2 the oblations for *vaiśvānara* Agni and Parjanya; 3–6 the oblations in the *Aṇikavatīṣṭi, Sāṁtapanīyeṣṭi, Gṛhamedhīyeṣṭi* and *Krīḍinīṣṭi*; 7–14 the *Mahāhavis* oblations including the five *saṁcara* oblations; 15–17 three offerings in the *Pitṛyajña*; 18 *Ādityeṣṭi*; 19–21 three oblations in the *Śunāsīrīya-parvan* excluding the *saṁcara* oblations.

2. That is to say, it should be performed after the conclusion of the above-mentioned *iṣṭi*.

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the tree should be known to be infested by frogs; in case of a yellow ring, there is alligator; in case of a blue ring, one should know (the tree to be infested by) serpents. If a dark-blue or a black ring is seen, that is the effect of a long contact with serpents. If (the splinter is) tawny, one should know (the tree to be infested by) rats; if reddish, (by) chameleons; if white-coloured, (by) stones; if of the colour of a pigeon, (by) lizards. If blood flows from a tree pierced by cattle, one should know the tree to be defective.

One should always avoid a tapering (sacrificial post), which is prohibited in all sacrifices. If such a sacrificial post was raised up, it would scare away the sacrificer's face (?). If a sacrificial post, which was of the shape of a red cane or which was inverted or which was of the shape of a bow, was raised up, it would lead to the destruction of the sacrificer's cattle and progeny. A sacrificial post which is bruiseless, whose top is not dried up, which is not bent in the middle, and which is slightly bent at the top, is traditionally mentioned as being fit for a sacrifice. A sacrificial post, which, while being cut up, falls down towards the south, implies the death of the sacrificer during that year. Whosesoever sacrificial post fell towards the north-west, would meet early destruction—there would definitely be a danger to his life in water; there would be danger both from thieves and from the royal family. Now a sacrificial post should be so filed that there are eight edges to it. If the first edge is damaged, wealth would not remain steady; if the second, there occurs the destruction of the kinsmen; the third (if damaged) would carry away the progeny; in the case of the fourth (being damaged), one should know that there would occur death; in the case of the fifth (being damaged), there would occur diminution of wealth; in the case of the sixth (being damaged), the loss of wife; in the case of the seventh (being damaged), danger from fire; and in the case of the eighth (being damaged), danger from thieves or the royal family. The first edge has Agni as its divinity; the second has Soma for its divinity; the third is described as belonging to Varuṇa; the fourth has Yama as its divinity; the fifth has Nāga as its divinity; the sixth has Agni as its divinity; the seventh has Pitṛs as its divinity; and the eighth has Sūrya as its divinity. Of the edges, these are the divinities The sacrificial post is described as belonging to Viṣṇu. These, verily, are the divinities of the sacrificial post. Such is the characterisation of the sacrificial post.

KĀTYĀYANAPARIŚIṢṬA [CHĀGALAKṢAṆA]:—

Now, I shall explain the auspicious marks of goats (which are fit for sacrifice). Thereafter I shall explain also the inauspicious marks of those that are to be avoided (in sacrifices). A goat, which is of one colour or of two colours or of many colours, or which is red in colour, elevates the family of the sacrificer. A goat may be of one uniform colour or may be of mixed colour or may be multicoloured. Such a goat, called *vāhaka*, elevates the family of the sacrificer. A goat which has a white mouth, a black neck, and a white belly, is called a *bhasrāmukha* (leatherbag-mouthed) goat. One should buy it even for a thousand (coins). It is the chief among

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the (sacrificial) animals. A sacrificer who is desirous of cattle should offer it. A goat which is ruddy and has horns, each measuring four *aṅgulas*, is called *pālaka* (= the guardian); it guards great wealth. A fierce one, a short one, and a barren one—these three are animals worthy of being bought for a thousand (coins); they purify the great sacrifice; one thereby acquires great fruit. A goat, on the right side of whose mouth there is a ring, is called *sarvārthaka*; (such a goat) is the giver of the fruits of all desires. A goat, on whose right side there is a white ring, is called *vijaya* and is mentioned as being a subduer of enemies. A white goat which is black on the back and a black goat which is white on the back—these two goats which are called *pratiṣṭhita* are regarded by the *yājñikas* as giving stability. A goat (whose body) is elevated at six places, which has six locks of hair, whose virility has diminished, whose belly is large, which is unctuous, and which is born (out of the union) of a male of a higher breed and a female of a lower breed, is the securer of all desired objects. One should avoid a goat which has reddish ears or which is of the colour of flowers or which has both these characteristics, or which is of the colour of parched grains or of flowers, or whose head is white. One should avoid a goat whose ears resemble the spleen or a tortoise or whose ears are white or which is earless or which is blue-coloured or which has seven hoofs or which is deficient in body or whose ears are short. With a goat like this, there would ensue poverty, loss of progeny, and death. If three legs of a goat are of one colour and the fourth of a different colour, that goat is called *musalin*; it brings down the sacrificer's family. A goat whose body is black, the front half of whose body is black, or which has black legs, is called *vaiśravaṇa*; it conduces to good luck. A goat without teeth and without horns is called *pannada*. A goat, which is *prapunnāmada*, is known as *pannada*. A goat, which has sucked three teats, which is weak in limbs, which is white, which is old, and which is a mate of a female-goat, is called *vārdhrīnasa*; one should avoid it in a sacrifice.

Having thus known the characteristics of a sacrificial animal and a sacrificial post, the adhvaryu, well-versed in ritual, should perform the sacrificial rites.

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Of Important Words and Topics

In compiling this Index the following terms have been omitted :— *Agnihotra*, āhavanīya fire, calf, clarified butter (except when used as a principal oblation), cow (except when mentioned as *dakṣiṇā* or a principal oblation), dakṣiṇa fire, fire-hall, the Full-moon and the New-moon sacrifices, gārhapatya fire, milk, and sacrificial cake. Terms denoting the following have also been ignored :—Directions, the Sūtra-texts, utensils, and the words which have occurred in the *Brāhmaṇa*-passages.

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ABBREVIATIONS

Ā	Āraṇyaka
ABr	Aitareya Brāhmaṇa
Āp.	Āpastamba Śrautasūtra
Āśv.	Āśvalāyana ,,
AV.	Atharvaveda (Śaunaka recension)
AV (P).	Atharvaveda (Paippalāda recension)
Baudh.	Baudhāyana Śrautasūtra
Bhār.	Bhāradvāja ,,
Br.	Brāhmaṇa
GBr.	Gopatha Brāhmaṇa
GS.	Gṛhyasūtra
JBr.	Jaiminīya Brāhmaṇa
Kap-KS	Kapiṣṭhala-Kaṭha Saṁhitā
Kāt.	Kātyāyana Śrautasūtra
Kāṭh.	Kāṭhaka Śrautasūtra
Kauś	Kauśika Sūtra
KS.	Kāṭhaka Saṁhitā
Lāṭ.	Lāṭyāyana Śrautasūtra
Mān.	Mānava Śrautasūtra
MS.	Maitrāyaṇī Saṁhitā
PAR.	Pariśiṣṭa
Pitṛ, PitṛS, PS	Pitṛmedhasūtra
Prāy.	Prāyaścitta
ṚV	Ṛgveda Saṁhitā
Śāṅkh.	Śāṅkhāyana Śrautasūtra
ŚāṅkhBr	Śāṅkhāyana Brāhmaṇa
Sat.	Satyāṣāḍha Śrautasūtra
ŚBr.	Śatapatha Brāhmaṇa
ŚS	Śrautasūtra
SV	Sāmaveda Saṁhitā
TĀ.	Taittirīya Āraṇyaka
TBr	Taittirīya Brāhmaṇa
TS	Taittirīya Saṁhitā
TU	Taittirīya Upaniṣad
Vaikh.	Vaikhānasa Śrautasūtra
Vait.	Vaitānasūtra
Vār.	Vārāha ,,
VS	Vājasaneya Saṁhitā (Mādhyaṁdina recension)
VS(K).	Vājasaneya Saṁhitā (Kāṇva recension)
≡	Exactly identical with
≐	Partly identical with
...	Abridgement of a Mantra
~	Indicative of the omitted part which is identical with the relevant part of the *Sūtra* just referred to.

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